

## Dynamics of The Qur'an's Thematic Interpretation of Islam and Religious Plurality (Analysis of Yunahar Ilyas' *Qur'anic Horizons*)

Muhammad Danial<sup>1</sup>, Jannatul Husna<sup>2</sup>, Waharjani<sup>3</sup>

Universitas Ahmad Dahlan Yogyakarta

2108052057@webmail.uad.ac.id

**Abstract.** The religious atmosphere that tends to dominate and deny the existence of adherents of other religions is a gloomy point in the presence of a healthy religious life in the midst of pluralism, all of which are the roots of radicalism in religion. This article aims to examine the Plurality of Religions which is based on the thoughts of Yunahar Ilyas. This study is a literature review using a descriptive qualitative approach. The technique used in analyzing the data in this study is to clarify, compare and interpret the themes of Yunahar's thoughts on Islam and the Plurality of Religion with several other writings that are relevant to this research. The results of this study show that first, religious plurality as a form of life reality that Allah S.W.T. outline its whereabouts. Second, Islam views plurality as limited to the context of the reality of the existence of other religions, not at the level of faith. Third, Islamic teachings that are universal and inclusive are the basis for recognizing the existence of other religions as an effort to form good relations.

**Keywords:** Thematic Interpretation, Religious Pluralism, Yunahar Ilyas

**Abstrak.** *Kultur beragama yang cenderung mendominasi dan menafikan eksistensi pemeluk agama lain menjadi titik suram hadirmya kehidupan beragama yang sehat ditengah kemajemukan, semua itu pangkal radikalisme dalam beragama. Artikel ini bertujuan untuk mengkaji tentang Pluralitas Agama yang didasarkan pada pemikiran Yunahar Ilyas. Kajian ini merupakan sebuah kajian telaah kepustakaan dengan menggunakan pendekatan kualitatif deskriptif. Teknik yang digunakan dalam melakukan analisis terhadap data dalam penelitian ini adalah dengan melakukan klarifikasi, komparasi dan interpretasi terhadap tema-tema pemikiran Yunahar pada bahasan Islam dan Pluralitas Agama dengan beberapa tulisan lainnya yang relevan dengan penelitian ini. Hasil kajian ini menunjukkan bahwa Pertama, pluralitas agama sebagai suatu bentuk realitas hidup yang telah Allah S.W.T. gariskan keberadaannya. Kedua, Islam memandang pluralitas terbatas pada konteks realitas eksistensi agama lain, tidak pada tataran imaniyah. Ketiga, ajaran Islam yang bersifat universal dan inklusif menjadi dasar atas pengakuan eksistensi agama lain sebagai upaya membentuk relasi yang baik.*

**Kata kunci:** *Tafsir tematik, Pluralitas agama, Yunahar ilyas*

### INTRODUCTION

By encouraging Islam with all of its resources to be able to accommodate its people from varied worldly aims and messages of revelation from God to

humans, it serves the purpose of religion in initiatives to achieve civilization in a society (Mu'ti & Khoirudin, 2019). This kind of thought establishes a common perception that simple plurality is both an attitude toward the diversity of society and an unavoidable reality (Faddad Syarif, 2010). The diversity of cultures, nationalities, customs, races, and faiths contributes to this reality, which is not restricted to the reality based on human beliefs regarding plurality. Keragaman dalam segala hal terkadang menjadi bagian dari pemicu atas munculnya nilai-nilai baru di masyarakat yang seiring dengan perkembangan dan kemajuan dari setiap zaman. Observed in multiple instances, as is the case with the majority of social life in a society that was first saturated with a single religion doctrine, but at different periods and under different circumstances, As a result of open acceptance of the possibility of the existence of different religious teachings, this community group has created values in the form of mutual respect (Siswanto, 2013).

The growth of restricted conceptions of religion in Islam is inextricable from the standpoint of every Muslim who prefers to wall himself off to the diversity of social life. The early presence of Islam in *Makkah Al-Mukarramah* was characterized by a pluralistic society ecology, The existence of Islam really positions plurality and conversation as universal values in human life, so making ethics and morality as a tangible action a form of Islamic reaction to the dynamics of plurality in society (Hakim, 2012). Recognizing the pluralistic nature of life, it is essential to recognize that religion in all circumstances is an excellent tool for fostering positive human relationships, It is expected that there is a strong connection between knowledge and moral ideals in religion, which has ramifications for the moral development of Muslims (Fauzi, 2017).

Islam recognizes religious diversity as a reality tinted by the diversity of human life in its many facets, mentalities, ethnicities, and races (Duraesa, 2019). Between plurality as a reality and as an understanding, there are two distinct contexts of understanding, plurality as a reality or, more precisely, *Sunnatullah*, When plurality is viewed as a notion, it is typically perceived as an open lifestyle and idea (Duraesa, 2019). Therefore, it should be understood by community groups that a pluralistic human existence is God's prerogative and that it is a type of maturing toward the reality of plural human life in the life of a pluralistic society (Hamdi & Muktafi, 2017).

Yunahar provided a response that differed from that of the majority of people in response to a variety of discourses and discussions relating to religious pluralism. Religious plurality is viewed as a reality by Yunahar, but

this does not imply that truth in the context of beliefs from various religious perspectives becomes a concept of shared truth. Based on his reading of QS, Yunahar has concluded. Ali-Imran 19 as an essential requirement, in which the Al-Quran claims Islam as the exclusive source of prescribed teachings for the validity of its teachings. Because of this, Yunahar's discussion of plurality differs greatly from that of the majority of people. The majority of supporters of syncretism and relativism share Yunahar's perspective.

It appears that Yunahar's conception of plurality differs from that of the author Coomaraswamy (2007) Who emphasized the need of recognizing religious plurality in the context of fostering good relations among religious people? Those good relations cannot be achieved if only certain religious organizations can make truth claims. Further Qorib (2019) In light of this, it was highlighted that discourse to comprehend the significance of each religion's existence is an agenda item that must be settled before humanitarian goals are considered. Due to the fact that discussion leads to a shared objective, the objective of achieving social life stability in this world will be much enhanced if everyone recognizes these differences without entering the realm of worshipping the divine notion of each faith (Mahsun, 2013).

Divergences in the area of belief are the most sensitive places in the dynamics of human existence. Plurality in the context of national and state life frequently affects social stability in society. Research conducted by Rustam Ibrahim (2013) demonstrates that in the context of a plural society, plurality can be both a significant strength for a civilisation and a potential source of conflict. Humans as social beings have a solid grasp on the fact that human coexistence makes it feasible for some distinctions to exist (Qorib, 2019). Everyone will come to appreciate the significance of difference as something that cannot be ignored and becomes a part of the outcomes in human existence once this truth is understood.

The techniques and patterns of inclusive thinking in religion appear to be exceedingly rare in the modern day due to the notion that all inclusive thoughts in religion are more frequently perceived as having the capacity to erode the purity of Islamic teachings (Fuadi, 2018). In some perspectives, inclusive thinking is a must in the life of a Muslim; yet, such thinking is founded on the logic of the Qur'an, which does not necessitate force in adopting Islam, despite the theory of the absolute truth of Islamic teachings and the philosophy of Islam. There is truth in different religions (Farida, 2017). In response to diverse interpretations of the idea of inclusivity, Ananda Coomaraswamy

(2007) In his research on living in harmony on the basis of shared religious aspirations, he concludes that claims of truth made by particular religious groups are among the markers of the difficulties in building healthy relationships among fellow believers. Prior to discussing any humanitarian goals, it is therefore crucial to engage in discourse to comprehend the existence of each faith (Qorib, 2019).

Based on the challenges that the author indicated above, the findings of the author's analysis of a variety of literature in a number of research journals, pertaining to the diversity of the author's stated opinions. So this research will examine religious plurality by focusing on the thoughts of Yunahar Ilyas in his book *Cakrawala Al-Qur'an*, by him, this research is carried out interestingly from the perspective of the scholars' as well as some related scientific research. For this reason, it is anticipated that study will be able to reach a conclusion regarding the significance of plurality as a component of the dynamics of social and religious life, while adhering to the flawless and exhaustive concept of Islamic teachings. Therefore, this research will explore Yunahar Ilyas's opinions in the book concerning religious plurality, and the author will compare these thoughts with those of other Muslim figures or scholars. So that, at the completion of this research, the authors aim to obtain extensive information and explanations regarding religious diversity from a variety of views.

This research is a qualitative literature study (*Library Research*), with books and other related literature serving as the primary research object (Sidiq & Miftachul Choiri, 2019). The sort of research employed is qualitative description. In the book *Cakrawala Al-Qur'an* by Yunahar Ilyas, descriptive analysis is utilized to present a concrete, objective, systematic, analytical, and critical description and explanation of Islam and the Plurality of Religion. Consequently, the qualitative approach in this study is focused on the initial steps completed, namely gathering and classifying the necessary data for further description.

As for the data sources used in this research, there are two types of data sources: *First*, This research utilised the book *Cakrawala Al-Qur'an* by Yunahar Ilyas as its major data source and primary source of reference. *Second*, secondary data sources as supporting and supplementary sources/references to main sources; these data sources are gathered from relevant books and journal articles pertaining to the Religious Pluralism topic. The collecting of research data involved a search of the library's data in the form of books and journal

articles pertaining to Thematic Interpretation and religious diversity, As for the literature data gathered and then managed or assessed philosophically and theoretically based on the data's substance, the literature review was also conducted without empirical tests (Pakpahan et al., 2022). After managing and analyzing all the data, the author presents the information in a concise and organized manner.

## RESULTS AND DISCUSSION

### A. Religious Plurality is a Reality in Diversity

Describes the type of religious pluralism that exists in a society Yunahar Ilyas (2009) Considers that, in the setting of religious diversity in society, tensions frequently occur, which are frequently the result of misunderstandings among religious members. Understanding religious diversity in the broader framework of community life, Yunahar creates space for inclusive thought within the purview of social life while expressing his critical perspective on the consistency of Islamic teachings.

The plurality of religions perceived by some individuals frequently deviates from the setting of a pluralistic society, in which people with different views or religions coexist based on ideals of tolerance and respect for these differences. This is different from Yunahar's concept of plurality with a formulation that is slightly different from what is understood by most people, where Yunahar interprets religious plurality by retreating from the value of truth presented by the Qur'an, Absolute acceptance of the excellence of Islamic teachings following the Prophet Muhammad's death. within the QS. Ali-Imran: 19, by Yunahar This verse is extremely vital about the label or name of religion, which is Allah SWT. Acceptance, in addition to evidence of the perfection of favors for the teachings he provided.

In every argument he constructs, Yunahar always departs from the Qur'anic perspective, then simplifies the narrative so that it is easier to comprehend. Critical reasoning and the inclusiveness of Yunahar's thinking, combined with the worldview he developed, led him to explain pluralism in a strong and rooted ideological perception, namely religious pluralism as a form of recognition of the existence of all religions, but not on the side of justification in the realm of belief or aqidah.

Yunahar cites *Asbabun Nuzul* QS.Al-Baqarah: 62, which is frequently the *Hujjah* of some pluralists, as a basis for the acceptance of Islam against

other religions, alluding to misinterpretations of Koranic explanations of pluralism by certain Muslims. According to Yunahar, a pluralistic perspective that includes such views and interpretations allows everyone to argue according to their own desires that are not founded on sharia truths. Yunahar's argument is based on the principle of truth, which is established by the Qur'anic scriptures. By interpreting the verse found in the interpretation of *Ibnu Katsir* as a history that describes Salman as *Asbabun Nuzul*, Yunahar challenges this theory.

According to recorded history, when Salman notified his friends who were still praying and fasting in accordance with the Sharia before the Prophet Muhammad was born, they ceased doing so. Then, in response to the testimony of the Messenger of Allah, it was stated, "O Salman, indeed they are among the residents of hell." The decline of Qs. Al-Baqarah: 62 in order to answer the matter of *Salman Al-Firisi* when he was admonished by Rasulullah (peace be upon him) Salman's history demonstrates the Prophet's firmness. Regarding the fact that *aqidah* is no longer negotiable in Islam (Ilyas, 2009). According to various interpretations, the verse is also intended to convey a value concerning concerns of faith. In actuality, we must be exclusive to begin with, rejecting the offer of religious pluralism, which tends to view the reality of religion relativistically. Nonetheless, the existence of different religions is acknowledged by Islamic teachings as a reality of pluralism (Janah, 2016).

## **B. Plurality of Religions from the Perspective of Islamic Teachings**

Conflicts and disintegration that occur in society are frequently the result of religious causes, as religion's manifestations are equivocal with regard to the shape of unity and cohesion (Abdul, 2017). This suggests that, on the one hand, religion has the ability to serve as a unifying force, but that, on the other hand, religion is also quite likely to have the capacity to fracture unity. Goes along with Din Syamsuddin (2014) Explained that one of the reasons religion is so ambivalent is that it has an absolutist tendency with ultimate truth, which every religion claims to be the only truth it carries. This is why religion frequently rejects the truth claims of other religions, especially because every believer in a religion adopts a worldview that differs from the perspective of his religion.

Yunahar's thesis that the acknowledgement of the reality of the adhering Islamic teachings and the obvious rejection of the truth of other

faiths is a result of the idea that Islam is the only religion that Allah approves of demonstrates the absolutist nature of Islamic teachings. Even so, this view does not imply that it is intended as a form of will to dominate in all aspects of religion. Rather, in the realm of belief, one should continue to believe in the veracity of one's religious beliefs, without mentioning the interconnectedness of access as human beings within the context of community life. Living in a society in the middle of pluralism with religious understanding, which is fundamentalism, has the propensity to make everyone feel frightened by the diversity that arises around them, leading to the emergence of chaos (Qorib, 2019). If this is the case, then the fact that members of different religions live side-by-side is an indication of the dynamics of pluralism that must be maintained in order to foster healthy relations between devotees of different religions in diverse contexts outside of religious beliefs (Maarif, 2019b).

Presented by Madjid (1992) Historically and sociologically, plurality is unavoidable due to God's order that pluralism be a reality. In addition, this pluralism is evident in the Qur'an when examined through the lens of QS. Al-Maidah: 48 This diversity should not require a great deal of time and effort to question, But this diversity is part of the incentive for everyone to join and compete in all types of righteousness, knowing that Allah S.W.T. will judge all of these differences. When everyone returns to him, he should explain the reasons for presenting the discrepancy.

As adherents of the majority religion in Indonesia, the majority of Muslims comprehend the condition of a pluralistic society. The issue that then develops is that some people continue to see a distinction between plurality and religious pluralism, which leads to a lot of different perspectives that require a lot of effort to reconcile. It is abundantly obvious that pluralism has been rejected not only by the reasoning of the Qur'an but also by the vast majority of academics; even the rejection of this conception is rejected by all current religions (Armayanto, 2014), Consequently, the shared understanding of religious pluralism has been largely attained through diverse scientific discourses, Regarding religious plurality, it is more acceptable to return to the truth claims of each religion, since each religion has an absolute side whose members assert truth claims.

Alwi Shihab's assertion that pluralism is characterized as an attitude toward suppressing possible conflicts that may occur reveals a distinct perspective, So that plurality is not confined to an awareness of pluralism's

presence, but is also accompanied by participation in that pluralism. This involvement is meant to be achieved by requiring all religious adherents to acknowledge the presence and rights of other faiths. Furthermore, Alwi Shihab underlined that pluralism and relativism cannot be equated with one another. Relativism and pluralism are two concepts that cannot be compared because of the implication of their similarities, which is the declaration of the absolute truth of all faiths, regardless of their type. Despite the fact that there is no absolute truth, no one claims a single truth inside a particular religion; therefore, it concludes that all religions are equal (Masturi, 2017).

The tendency of *Ababiyah* (group fanatics) or, more accurately, their conception of religion to rule (Fuadi, 2018), The greatest barrier to the development of a shared understanding of the context of religious pluralism in society is an individual's refusal to accept diverse types of difference (Budhy, 2010). To develop a shared understanding is impossible unless each participant has the courage to embrace the multiple realities that exist (Maarif, 2004), Where acceptance is naturally pushed by everyone's full knowledge in order to establish a harmonious life in the midst of plurality (Solichin, 2018). From this perspective, it is also essential to recognize that the existence of multiplicity as a form of reality cannot be ignored, but that pluralism, which tends to lead to syncretism, really opposes Islamic teachings. On its journey, it has been evident that religious culture is less dynamic in society as a whole, such that religious patterns that tend to be exclusive are becoming increasingly apparent on the surface, frequently threatening the survival of some religions (Insan N.A. & Chirzin, 2021).

The emergence of numerous facts, difficulties, and instances of anarchism in the name of religion has demonstrated that the notion of pluralism that is ingrained in society has not been fully internalized (Rusydi & Zolehah, 2018). This finally establishes a pattern of exclusive religious interpretation; such religious expression is motivated by personal aspirations that are incompatible with the principles of Islamic teachings (Ibrahim, 2013). According to Yunahar, such a religion is based on a limited religious interpretation, and as a result, it contributes to the erosion of inclusive Islamic ideals. If this is the case, it will be more difficult for religion to develop a shared understanding of the form of religious plurality that will be achieved (Hamdi & Muktafi, 2017).

The notion that the truth can be found in all religions, such that there

is no room for criticism regarding the distinctions between them, because all religions worship the same god but use different terminology. In actuality, such an outlook creates a syncretism that animates religious pluralism's presence (Fatonah, 2014). This understanding generates staunch opposition. This viewpoint, according to Yunahar, is very antithetical to Islamic principles. The belief that all religions are true is the product of syncretism-supported religious pluralism philosophy.

Yunahar elaborated that the concepts of pluralism and liberalism have become well-known and are admired by the majority of people due to the fact that many of these concepts are sponsored by finances from foreign institutions and parties (Hamdi & Muktafi, 2017). In the dynamics of religious life, ambivalence is a characteristic of every religion; so, the ideality of comprehending religious plurality is a natural thing that still causes many doubts among the majority of religious people. Similarly, the Qur'an describes pluralism in Islam with the phrase "lakum diinukum wa liyadiin" which translates to "for you your religion and for me my religion." The religious culture presented by the Qur'an reveals a multiplicity of religions as a reality within the diversity of human existence.

In essence, such a religious culture makes it easier for every member of society to live in harmony with members of various religions. Because harmony is predicated on each religious adherent's comprehension of his or her own faith and on the provision of clear directives on the significance of living in mutual respect and mutual respect, it is the understanding of each religious adherent's respective faith that is the foundation of peace (Maarif, 2019a). The emergence of mutual respect and respect between adherents of different or the same religions is a sign that harmony has been established, despite the fact that, in some cases, the provisions of each religion, particularly Islam, still have faith boundaries that are also essential to maintain in building relationships among people of different religions (Soleh, 2018).

If religious diversity is integrated into the daily culture of a society that values peace, the level and method of thinking are good and stable without war, and religious diversity becomes a component of shared recognition rather than merely a topic for argument. For instance, the lifestyle of the Medina community at the start of the Prophet's journey, the different problems that emerged, and the arguments between the Bani Aus and *Khazraj*, *Muhajirin* and *Anshar*, and the *Khuraidab* and *Khaibar* children at the

end of Medina. The conflict between them originated from slander and extreme egocentrism, yet the Prophet responded to this circumstance by sending a messenger *Q.S Ali-Imran:103* so that there is harmony among them. The revelation of this verse covers not just Muslims in unity, but also Jews and adherents of other religions or beliefs who are also governed by Islamic law. This episode is sufficient to demonstrate that the Prophet Muhammad has long been a model of pluralism. In light of this incident and breaking from this perspective, Yunahar believes that among the spirits that comprehend pluralism, it is in fact a foe of pluralism itself.

## CONCLUSION

Horizon of the Qur'an is one of the Islamic intellectual properties in the field of Qur'anic interpretation in Indonesia. Yunahar's thematic interpretation model provides guidance on the significance of purifying Islamic teachings, Without ideological taint that conflicts with the Qur'an as the required norm of reason. This form of interpretation by Yunahar tends to employ the historical method by focusing on the examination of the verse's context. Yunahar positions Islam as a religion whose truth is acknowledged, while rejecting the truth in other religions., However, this rejection does not imply a denial of religions other than Islam. Recognizing the existence of different religions is a sort of plural society based on Islamic teachings that are universal and inclusive with regard to various facets of human life.

## REFERENCES

- Abdul, K. (2017). Pendidikan Agama Islam Berbasis Multikultural. *Jurnal Pendidikan Islam Al-I'tibar*, 3 (16)
- Armayanto, H. (2014). Problem Pluralisme Agama. *Tsaqafah*, 10(2).
- Budhy, M. R. (2010). Reorientasi Pembaruan Islam: Sekularisme, Liberalisme, dan Pluralisme Paradigma Baru Islam Indonesia. In *Journal of Chemical Information and Modeling* (Vol. 53). Jakarta: Democracy Project.
- Coomaraswamy, A. K. (2007). Paths that lead to the same summit. *The Underlying Religion: An Introduction to the Perennial Philosophy*.
- Duraesa, H. M. A. (2019). Diskursus Pluralisme Agama di Indonesia. In *Ar-Ruzz Media*. Yogyakarta: Ar-Ruzz Media.
- Faddad Syarif, Z. F. (2010). Pandangan Muhammadiyah Terhadap Pluralitas Agama. *Tajdid*, 8(1).

- Farida, F. (2017). Potret Tafsir Ideologis di Indonesia; Kajian Atas Tafsir Ayat Pilihan Al-Wa'ie. *Nun : Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 3(1).
- Fatonah, D. (2014). Meluruskan Pemahaman Pluralisme dan Pluralisme Agama di Indonesia. *Al-Adyan: Journal of Religious Studies*, IX(1).
- Fauzi, A. (2017). Integrasi dan Islamisasi Ilmu Dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan Islam Uhamka*, 8(1).
- Fuadi, A. (2018). Studi Islam (Islam Eksklusif dan Inklusif). *Jurnal Wabana Inovasi*, 7(2).
- Hakim, L. (2012). Islam, Pluralitas Agama, dan Pembentukan Masyarakat Madani di Indonesia. *Harmoni: Journal Multicultural and Multireligious*, 11(1).
- Hamdi, A. Z., & Muktafi (Eds.). (2017). *Wacana dan Praktik Pluralisme Keagamaan di Indonesia*. Jakarta: Fufi, Daulat Press.
- Ibrahim, R. (2013). Pendidikan Multikultural : Pengertian , Prinsip , dan Relevansinya dengan Tujuan Pendidikan Islam. *Addin: Media Dialektika Ilmu Islam*, 7(1).
- Ilyas, Y. (2009). *Cakrawala Al-Qur'an Tafsir Tematik tentang Berbagai Aspek Kehidupan*. Yogyakarta: Itqan Publishing.
- Insan N.A., A. R., & Chirzin, M. (2021). Konstruksi Penafsiran Yunahar Ilyas (Studi Buku Kisah Para Rasul Tafsir Al-Qur'an Tematis). *Taqaddum: Journal of Quran and Hadith Studies*, 1(1).
- Janah, N. (2016). Merumuskan Kembali Teologi Hubungan Lintas Agama di Tengah Pengalaman Kemajemukan (Sebuah Pendekatan Terhadap Ayat Makkiiyyah dan Madaniyyah). *Tarbiyatun*, 7(1).
- Maarif, A. S. (2004). *Mencari autentisitas dalam kegalauan*. PSAP.
- Maarif, A. S. (2019a). *Membumikan Islam*. IRCiSoD.
- Maarif, A. S. (2019b). *Mencari Autentisitas dalam Dinamika Zaman*. IRCiSoD.
- Madjid, N. (1992). *Islam: Doktrin dan Peradaban*. Yayasan Wakaf Paramadina Jakarta.
- Mahsun, H. (2013). *Fundamentalisme Muhammadiyah*. Surabaya: Perwira Media Nusantara.
- Masturi, A. (2017). Dakwah di Tengah Pluralisme Agama: Studi Pemikiran Dakwah Inklusif Alwi Shihab. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 21(1).
- Mu'ti, A., & Khoirudin, A. (2019). *Pluralisme Positif*. Jakarta: Majelis Pustaka dan Informasi PP Muhammadiyah.

- Pakpahan, M., Amruddin, A., Sihombing, R. M., Siagian, V., Kuswandi, S., Arifin, R., ... Kato, I. (2022). *Metodologi Penelitian*. Yayasan Kita Menulis.
- Qorib, M. (2019). Pluralisme Buya Syafii Marif (Gagasan dan Pemikiran Sang Guru Bangsa). In Akrim & Gunawan (Eds.), *Kumpulan Buku Dosen*. Yogyakarta: Bildung.
- Rusydi, I., & Zolehah, S. (2018). Makna Kerukunan Antar Umat Beragama Dalam Konteks Keislaman Dan Keindonesian. *Journal for Islamic Studies*, 1(1).
- Sidiq, U., & Miftachul Choiri, M. (2019). Metode Penelitian Kualitatif di Bidang Pendidikan. In *Journal of Chemical Information and Modeling*. Ponorogo: CV. Nata Karya.
- Siswanto. (2013). *Dinamika Pendidikan Islam Perspektif Historis* (A. Azis, Ed.). Surabaya: Pena Salsabila.
- Soleh, A. K. (2018). Konsep Pluralisme Agama Farid Esack. *ULUL ALBAB Jurnal Studi Islam*, 6(1).
- Solichin, M. M. (2018). Pendidikan Islam Moderat dalam Bingkai Kearifan Lokal. *Jurnal Mudarrisuna*, 8(1).
- Syamsuddin, M. D. (2014). The Muhammadiyah Da'wah and Allocative Politics in the New Order Indonesia. *Studia Islamika*, 2(2).