**Realizing Tolerant and Moderate Daiyah Fatayat (DIFA) in Indonesia: A Study of Da’wah Verses Through Ferdinand De Saussure’s Semiotic Approach**

Ifa Khoiria Ningrum1, Nurul Musyafa'ah2, Fahru Rozi3, Nilna Indriana4, Muhammad Afthon Ulin Nuha5, Susanto6

1,2,3,4Universitas Nahdlatul Ulama Sunan Giri Bojonegoro

5,6Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

Co-Email: [musyafaah@unugiri.ac.id](mailto:musyafaah@unugiri.ac.id)

**Abstract**

This research examines the role of Daiyah Fatayat (DIFA) in promoting tolerant and moderate da’wah in Indonesia, utilizing Ferdinand De Saussure’s semiotic approach. The background of this study is the rising phenomenon of radicalization threatening interfaith harmony, highlighting the critical need for moderate da’wah. The objective of the research is to analyze the application of da’wah verses in DIFA’s cadre training and to explore the meanings contained within these verses. A qualitative method with a case study design was employed, involving interviews, observations, and document analysis. The findings indicate that through the analysis of verses such as Q.S. Al-Baqarah: 221 and Q.S. Ali Imran: 104, DIFA can internalize values of tolerance and social justice. The discussion emphasizes the importance of interactive training and the utilization of social media in disseminating inclusive da’wah messages. This study concludes that with the appropriate approach, DIFA can serve as an effective agent of social change in addressing radicalization challenges and fostering a more harmonious and tolerant society in Indonesia.

**Keywords:** DIFA, moderate da’wah, tolerance, semiotics, radicalization, cadre training.

**Introduction**

Daiyah Fatayat (DIFA) plays a crucial role in the development of da’wah among Muslim women in Indonesia. The existence of DIFA not only serves as a platform for enhancing the religious capacity of its members but also acts as an active agent of social change, promoting the formation of a more tolerant and moderate society (Mawardah, 2020). In an increasingly complex social context, where various ideologies compete, moderate da’wah becomes essential. It functions not only as an instrument for instilling values of tolerance and peace but also as a preventive measure against the spread of radical ideologies that threaten interfaith harmony (Adnan, 2021).

The phenomenon of radicalization in Indonesia has recently garnered serious attention (Budijanto & Rahmanto, 2021). Various incidents of violence, attacks on places of worship, and rampant intolerance campaigns reflect the vulnerability of society to extremist ideological influences. For instance, attacks on churches and other places of worship, refusals of public events deemed contrary to religious values, and the dissemination of hate speech on social media illustrate the challenges faced in maintaining harmony. In this context, da’wah that emphasizes moderate values and tolerance is crucial to counter the influx of radical thoughts that may divide society (Khasanah, 2022).

It is important to examine how DIFA can promote understanding and practice of moderate da’wah through the study of da’wah verses using Ferdinand De Saussure’s semiotic approach. Semiotics, focused on the analysis of signs and meanings, can offer new insights into understanding the messages conveyed in da’wah. Ferdinand De Saussure, a key figure in linguistics, introduced the concept that language is a system of signs comprising two main elements: "signifier" (the physical form of the sign) and "signified" (the meaning associated with the sign) (Agustin, 2023). Saussure emphasized that the meaning of a sign is not fixed but determined by social and cultural context.

Saussure's semiotic theory enables researchers to analyze how da’wah verses function as signs carrying specific meanings in society. Using this semiotic framework, this study aims to explore how the meanings embedded in da’wah verses can be interpreted to support the formation of tolerant and moderate attitudes among DIFA members. This inquiry is particularly significant given the ongoing challenges posed by rising radicalization.

Existing literature has addressed various aspects of da’wah and moderation in Islam. Research by Fariz Maulana (2021) examined H. Ali Yatim's da’wah strategies in countering radicalism at the Daarul Aytaam Foundation (Maulana, 2021). This study illustrated how da’wah can be employed as a tool against radicalization, although it did not specifically discuss the semiotic approach. These findings provide insight into the application of da’wah approaches but fall short of delving into the meanings contained within the conveyed verses.

Subsequently, research by Hakim L. (2021) titled "Deradicalization of Religious Understanding in Indonesia" emphasizes the importance of moderate Islam and the concept of Islam Nusantara (Hakim, 2021). This study highlights the necessity for a more inclusive approach to da’wah, but it lacks a thorough analysis of the symbols and signs within da’wah messages. Therefore, there is a need to further explore how moderate da’wah can be optimized through semiotic analysis.

The third relevant study is by Musyafak and Nisa (2021), which discusses "Islamic Da’wah and the Prevention of Radicalism through Community Resilience." This research emphasizes the community's role in preventing radicalization but does not specifically explain how da’wah can be optimized using a semiotic approach. Focusing on DIFA’s cadre training, this study aims to provide a novel contribution to the field of da’wah by delving deeper into the meanings and signs present in da’wah verses (Musyafak & Nisa, 2021).

Considering these three previous studies, this research distinguishes itself by employing a semiotic approach to analyze da’wah verses. This study not only seeks to explore how DIFA can implement the study of da’wah verses to achieve tolerance and moderation but also aims to provide a deeper understanding of the meanings contained in each sign and symbol within da’wah. Thus, this research is expected to offer new insights into understanding and implementing moderate da’wah in Indonesia, contributing to more effective daiyah cadre training.

The objectives of this research are: (1) To analyze the application of da’wah verse studies in DIFA cadre training to achieve the goals of tolerance and moderation; and (2) To explore the meanings embedded in da’wah verses through Ferdinand De Saussure’s semiotic approach to support moderate and tolerant da’wah in Indonesia. The research questions to be addressed are: (1) How can the study of da’wah verses be applied in DIFA cadre training to achieve the goals of tolerance and moderation? (2) What meanings are contained within da’wah verses that can be interpreted through a semiotic approach?

Through this research, it is hoped that new strategies and methods can be identified for DIFA to communicate more relevant and contextual da’wah messages, thus providing solutions to the challenges of radicalization in Indonesia. Consequently, DIFA is envisioned not only as a platform for Muslim women but also as a pioneer in fostering a more tolerant and peaceful society.

**Method**

**Approach and Type of Research**

This study employs a qualitative approach with a case study design (Abdussamad, 2022). The qualitative approach was chosen because it provides an in-depth understanding of the phenomena under investigation, specifically regarding the cadre training of Daiyah Fatayat (DIFA) and the application of da’wah verses to achieve the goals of tolerance and moderation. By utilizing a case study, the researcher can explore the specific contexts in which DIFA operates, as well as delve into the interactions and dynamics occurring within the da’wah activities conducted by this organization.

The case study method allows the researcher to examine various facets of a complex phenomenon (Aminah, 2019), such as how DIFA implements the concepts of moderate and tolerant da’wah in daily practices. By focusing on one or more specific cases, this research can provide a more realistic and contextual depiction of the challenges and strategies faced by DIFA in Indonesia. This approach also enables the researcher to understand the perceptions, attitudes, and experiences of DIFA members in carrying out moderate da’wah, as well as how they interpret da’wah verses using a semiotic approach.

**Data Collection Techniques**

To gather the necessary data, this study employs three primary techniques: interviews, observations, and document analysis.

Interviews were conducted with DIFA members, including organizational leaders and cadres directly involved in da’wah activities. Semi-structured interviews were chosen to allow flexibility in exploring the ideas and experiences of respondents. The interview questions were designed to elicit their understanding of moderate da’wah, their experiences in applying da’wah verses, and the challenges they face. Interviews were conducted both face-to-face and online, depending on the respondents' availability, and were recorded with their consent to ensure data accuracy.

Observations were conducted to directly understand the dynamics of da’wah activities carried out by DIFA. The researcher attended various events organized by DIFA, such as training sessions, seminars, and social activities. During observations, the researcher noted interactions among members, methods of delivering da’wah messages, and participants' responses to the materials presented (Moleong, 2019). This observational data provided rich contextual insights and helped the researcher see how theory is applied in practice. In this way, the researcher could observe how DIFA members interact with the community and convey moderate da’wah messages.

Document analysis was performed to gather additional information regarding the da’wah materials used by DIFA, including training modules, articles, and other publications. These documents serve as important sources for analyzing how da’wah verses are presented and interpreted in a moderate context. By examining these documents, the researcher can gain a deeper understanding of the guidelines and strategies utilized by DIFA in cadre training. Additionally, the documents provide empirical evidence that supports findings from the interviews and observations.

**Data Analysis**

The data collected through these three methods were analyzed using a thematic analysis approach. This process involved identifying themes that emerged from the data, both from interviews, observations, and document analysis. The researcher coded the data to find patterns and relationships among different data points, enabling the drawing of relevant conclusions regarding how DIFA implements moderate and tolerant da’wah.

**Results and Discussion**

**Results**

**Application of Da’wah Verses in DIFA Cadre Training to Achieve Tolerance and Moderation Goals**

In the context of da’wah, the application of values of tolerance and moderation is crucial, especially in Indonesia, which is characterized by its cultural and religious diversity. This study aims to analyze how the study of da’wah verses can be applied in DIFA (Daiyah Fatayat) cadre training to achieve these goals. Through the analysis of several relevant da’wah verses, it was found that Q.S. Al-Baqarah: 221 emphasizes the importance of choosing life partners based on faith, teaching that relationships must be grounded in faith and mutual respect. This is particularly relevant in the context of da’wah as it encourages tolerance towards religious differences.

Furthermore, Q.S. Ali Imran: 104 calls upon Muslims to be a group that enjoins good and forbids wrongdoing. In DIFA cadre training, this value is implemented by teaching dai to actively spread da’wah focused on goodness and moderation, while avoiding extremist attitudes that can lead to intolerance. The verse Q.S. An-Nahl: 125 also provides guidance on conveying da’wah with wisdom and good instruction, applied by delivering educational da’wah messages that are accessible to a broad audience without generating resistance.

Additionally, Q.S. Al-Qashash: 87 reminds believers not to be influenced by negative external factors, serving as a reminder for dai to remain steadfast in the principles of moderation and tolerance. Lastly, Q.S. At-Taubah: 71 emphasizes solidarity among believers, which is applied in DIFA cadre training to foster an environment that supports and appreciates differences. Thus, the study of these verses provides a clear framework for building values of tolerance in da’wah.

In practice, DIFA conducts a variety of training activities that educate dai about the importance of tolerance and moderation in da’wah. Through an in-depth study of da’wah verses, dai are taught to understand the existing social and cultural contexts, ensuring that the da’wah they perform is relevant and acceptable to the community. Interactive methods are employed in the cadre training, allowing participants to discuss and share perspectives, thereby creating a space for dai to learn from each other and appreciate differing viewpoints (Aisyah & Rofiah, 2022).

DIFA also utilizes social media as a platform to disseminate da’wah messages that prioritize tolerance and moderation. Through online campaigns, dai can reach a wider audience while fostering a community that values differences. Regular evaluations and feedback are conducted to assess the effectiveness of the cadre training. Feedback from participants is used to enhance program quality, ensuring that values of tolerance and moderation are more deeply internalized in every da’wah activity. Overall, this research confirms that DIFA cadre training based on the study of da’wah verses not only strengthens religious understanding but also cultivates tolerant and moderate character among dai, which is vital in the context of Indonesia’s diversity.

**Exploring the Meanings of Da’wah Verses Through Ferdinand De Saussure’s Semiotic Approach to Support Moderate and Tolerant Da’wah in Indonesia**

In the era of globalization and advancements in information technology, the challenges in da’wah have become increasingly complex. One approach that can be utilized to understand the meanings behind da’wah verses is semiotics, particularly the theory of Ferdinand De Saussure. This study explores the meanings contained in da’wah verses to support the movement for moderate and tolerant da’wah in Indonesia.

Ferdinand De Saussure, a linguist, developed a theory that emphasizes the relationship between the sign (signifier) and the meaning (signified). In the context of da’wah, the verses of the Qur'an function as signs that can be analyzed to reveal relevant meanings within the social and cultural context of Indonesian society. This research analyzes several key verses related to the theme of da’wah, including Q.S. Al-Baqarah: 221, Q.S. Ali Imran: 104, Q.S. Ali Imran: 110, Q.S. An-Nahl: 125, Q.S. Al-Qashash: 87, and Q.S. At-Taubah: 71.

First, let us examine Q.S. Al-Baqarah: 221, which states, "Do not marry polytheistic women until they believe." This verse demonstrates the prohibition against marrying non-Muslim women who are not yet believers, which can be interpreted as a reminder to maintain the integrity of faith. Through a semiotic approach, the term "polytheistic women" becomes a symbol of negative influences that may corrupt one’s faith. Understanding this meaning enables moderate da’wah to emphasize the importance of interfaith understanding and dialogue while upholding faith values.

Next, Q.S. Ali Imran: 104 states, "Let there be a group among you who invite to goodness." This verse underscores the importance of collaboration in spreading goodness. From a semiotic perspective, the phrase "a group" reflects collectivity and shared responsibility. In the context of moderate da’wah, this verse supports the idea that da’wah is not merely an individual task but a collective responsibility of Muslims to invite others to goodness and prevent wrongdoing.

Q.S. Ali Imran: 110, which states, "You are the best nation brought forth for mankind," reflects that Muslims have an important role in disseminating goodness. The sign "best nation" not only indicates superiority but also social responsibility. In this context, moderate da’wah must embody an inclusive and tolerant attitude, promoting values of unity and harmony among different faiths.

From Q.S. An-Nahl: 125, "Invite to the way of your Lord with wisdom and good instruction," we derive the instruction to propagate da’wah wisely and educationally. In semiotic analysis, "wisdom" and "good instruction" are signs that indicate a non-confrontational method of da’wah. This supports a moderate approach where dialogue and education are primary tools for fostering interfaith understanding.

Q.S. Al-Qashash: 87 provides a warning: "And let them not hinder you from conveying the verses of Allah." In a semiotic context, "the verses of Allah" serve as signs of truth that must be conveyed without fear. This asserts that despite challenges in da’wah, it is essential to remain consistent in delivering messages of goodness and tolerance.

Finally, Q.S. At-Taubah: 71 states, "And the believers, men and women, are allies of one another." The term "allies" in this verse emphasizes the importance of solidarity among Muslims. In the context of moderate da’wah, this indicates that Muslims should support one another in spreading values of goodness and tolerance, as well as collaborate with adherents of other faiths to create peace.

Through semiotic analysis of these verses, it becomes evident how the signs within the Qur'an can convey profound meanings in the context of moderate da’wah. This approach not only strengthens Muslims' understanding of their religious teachings but also encourages them to actively participate in creating a tolerant and harmonious society. Thus, moderate and tolerant da’wah is not just a goal but a pathway to achieving peace and social justice in Indonesia (Rohim, 2024).

In conclusion, this discussion illustrates that Ferdinand De Saussure's semiotic approach can be employed to uncover the meanings embedded in da’wah verses. By understanding the relationship between signs and meanings, we can develop more inclusive and tolerant da’wah strategies that align with humanitarian and social justice values. This is particularly important in Indonesia, a nation rich in cultural and religious diversity, where moderate and tolerant da’wah is essential for maintaining social harmony.

**Discussion**

**Application of Da’wah Verse Studies in DIFA Cadre Training to Achieve Tolerance and Moderation**

This discussion highlights that the application of da’wah verse studies in DIFA (Daiyah Fatayat) cadre training plays a crucial role in fostering values of tolerance and moderation in Indonesia. By employing Ferdinand De Saussure's semiotic approach, we can analyze how signs within the Qur'an convey meanings relevant to the complex social context. For instance, Q.S. Al-Baqarah: 221 emphasizes the importance of choosing a life partner based on faith, which can be interpreted as a symbol of relationships grounded in belief and mutual respect. The sign "life partner" here reflects harmonious and tolerant social relationships, aligning with the goals of moderate da’wah.

Furthermore, Q.S. Ali Imran: 104 calls upon Muslims to be a group that invites to goodness, serving as a sign of collaboration and social responsibility. From a semiotic perspective, this statement implies that da’wah is not solely an individual responsibility but a collective one. Thus, DIFA's cadre training, which emphasizes collectivist values, is vital for creating an environment that supports and respects differences. The implications of this research indicate that DIFA's cadre training, based on da’wah verse studies, has great potential to shape dai who not only understand religious texts but can also apply these values in broader social contexts.

Interactive training activities provide a space for dai to share perspectives and learn from each other's experiences. This fosters a positive dynamic in training, allowing dai to develop tolerant and moderate attitudes in the face of diversity. Additionally, the use of social media as a platform for disseminating da’wah messages is a strategic move. In the digital era, social media offers opportunities to reach a wider audience and build a community that values differences. This aligns with the teachings of Q.S. An-Nahl: 125, where da’wah should be conducted with wisdom and good instruction.

Despite strong support for DIFA's cadre training based on da’wah verse studies, there are also arguments against this approach. Some critics argue that interpreting Qur'anic verses can lead to subjective understandings, depending on the context and perspectives of individual scholars. There are concerns that differing interpretations may foster division rather than unity. In a pluralistic society, some individuals may feel that an emphasis on moderation could obscure religious identities and fundamental values (Niamullah, 2022).

Overall, this discussion affirms that the application of da’wah verse studies in DIFA cadre training significantly contributes to the formation of moderate and tolerant dai. By using a semiotic approach, we can understand how signs in religious texts bridge relationships among individuals in a diverse society. While there are arguments both for and against this approach, the potential of this cadre training to create an inclusive and harmonious da’wah environment remains highly relevant in the context of Indonesia’s diversity. Thus, DIFA's cadre training, rooted in the study of da’wah verses, not only strengthens religious understanding but also builds the character of dai who are tolerant and moderate—qualities that are essential in a pluralistic society.

**Exploring the Meaning of Da’wah Verses Through Ferdinand De Saussure's Semiotic Approach to Support Moderate and Tolerant Da’wah in Indonesia**

This discussion illustrates that the application of Ferdinand De Saussure's semiotic approach to explore the meanings of da’wah verses provides profound insights into how religious texts can serve as a foundation for understanding and supporting moderate and tolerant da’wah in Indonesia. The findings reveal that verses such as Q.S. Al-Baqarah: 221 and Q.S. Ali Imran: 104 convey not only moral messages but also function as signs reflecting essential values within the social context. For instance, the prohibition against marrying polytheistic women in Q.S. Al-Baqarah: 221 can be interpreted as a symbol of faith integrity, reminding the community to maintain relationships based on mutual respect. By understanding the relationship between signs and meanings, moderate da’wah can prioritize interfaith dialogue, which is crucial in Indonesia's cultural diversity.

The implications of this research are significant for DIFA (Daiyah Fatayat) cadre training. By integrating the study of da’wah verses into training programs, DIFA can cultivate dai who not only understand religious texts but can also apply them in broader social contexts. Training that employs interactive methods enables dai to discuss and share experiences, fostering an environment conducive to developing tolerant and moderate attitudes. Furthermore, leveraging social media to disseminate da’wah messages adapts a modern approach that can reach a wider audience, aligning with the teachings of Q.S. An-Nahl: 125, which emphasizes the importance of wisdom in da’wah.

However, there is debate surrounding this approach. On one hand, many support the application of da’wah verse studies in DIFA training, arguing that it can mitigate extremism and create a more harmonious society. Proponents assert that a deep understanding of sacred texts can encourage inclusive attitudes among dai. On the other hand, critics argue that interpreting Qur'anic verses may lead to subjective understandings, depending on individual contexts and perspectives (Amir, 2021). There are concerns that differing interpretations may foster division rather than unity, and some feel that an emphasis on moderation could obscure fundamental religious identities.

Overall, this research affirms that the semiotic approach can be utilized to uncover the meanings embedded in da’wah verses, thereby supporting the development of moderate and tolerant da’wah. By understanding how signs within the Qur'an function, we can create more inclusive da’wah strategies, which are essential for Indonesia's diverse society. This approach not only strengthens religious understanding but also builds the character of dai who are tolerant—qualities that are crucial in addressing existing social challenges.

**Conclusion**

The conclusion of this research emphasizes that applying Ferdinand De Saussure's semiotic approach in the study of da’wah verses is vital for fostering a tolerant and moderate DIFA (Daiyah Fatayat) in Indonesia. This study demonstrates that through the analysis of signs and meanings in Qur'anic verses, such as Q.S. Al-Baqarah: 221 and Q.S. Ali Imran: 104, we can identify relevant values of tolerance and social justice in a pluralistic society. The application of this study not only enhances the religious understanding of dai but also equips them with the ability to apply religious teachings in broader social contexts, creating an inclusive da’wah environment. Additionally, interactive methods in DIFA training allow members to discuss and share experiences, which is essential for cultivating moderate attitudes amidst the challenges of radicalization. The use of social media as a means to disseminate da’wah messages also serves as an effective strategy to reach a wider audience and build a community that respects differences. Although there are critiques regarding the potential for subjective interpretations of Qur'anic verses, this research affirms that with the right approach, moderate and tolerant da’wah can be optimized, positioning DIFA as a crucial agent of social change in maintaining harmony in Indonesia. Therefore, cadre training based on the study of da’wah verses benefits not only individuals but also society as a whole in addressing complex social challenges.

**References**

Abdussamad, Z. (2022). *Buku Metode Penelitian Kualitatif*. osf.io. https://osf.io/preprints/juwxn/

Adnan, A. (2021). Memaknai Dakwah Keindonesiaan Dan Nasionalisme. *EL-HIKMAH*, *Query date: 2024-01-19 05:23:29*. http://jurnal.alhikmah.ac.id/index.php/elhikmah/article/view/97

Agustin, V. (2023). Ferdinand De Saussure’s Semiotic Study of the Poetry “Paman Doblang” by WS Renda. *Pedagogy Review*, *Query date: 2024-03-20 20:19:54*. https://imrecsjournal.com/journals/index.php/pedrev/article/view/66

Aisyah, N., & Rofiah, S. (2022). Dakwah Modern Pada Era Konvergensi Media: Studi Kasus Youtube Pondok Pesantren Nurul Jadid. *… Dakwah Dan Komunikasi Islam*, *Query date: 2024-03-20 20:17:29*. https://www.ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/1632

Aminah, S. (2019). *Pengantar Metode Penelitian Kualitatif*. books.google.com. https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=1FUEAIaxaZ&sig=gboLn0-DAfqcWEsECl3TZsxqvZU

Amir, A. (2021). Fazlur Rahman dan Interpretasi Teks al-Qur’an. *JOURNAL OF QUR’AN AND HADITH STUDIES*, *Query date: 2022-10-06 14:32:34*.

Budijanto, O., & Rahmanto, T. (2021). Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia di Indonesia. *Jurnal HAM*, *Query date: 2022-08-31 15:34:39*. https://pdfs.semanticscholar.org/7722/6aa0fa23d8c1f1d4516e54bf0e58eec2dcd1.pdf

Hakim, L. (2021). Deradikalisasi Pemahaman Keagamaan di Indonesia (Mempertimbangkan Wacana Islam Moderat dan Islam Nusantara). *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, *Query date: 2023-08-18 17:28:44*. https://jurnal.ar-raniry.ac.id/index.php/substantia/article/view/8967

Khasanah, U. (2022). Strategi Dakwah melalui Pendidikan Islam Anti Radikalisme. *The Proceeding of ICRCS*, *Query date: 2024-01-19 05:23:29*. https://proceeding.uingusdur.ac.id/index.php/icrcs/article/view/1507

Maulana, F. (2021). *Strategi Dakwah H. Ali Yatim dalam Menangkal Faham Radikalisme di Yayasan Daarul Aytaam Kabupaten Situbondo.*

Mawardah, H. (2020). *Upaya Organisasi Fatayat NU dalam Menangkal Radikalisme Di Ambulu.* digilib.uinkhas.ac.id. http://digilib.uinkhas.ac.id/id/eprint/13163

Moleong, L. (2019). Moleong. *Metode Penelitian Kualitatif*, *Query date: 2022-06-28 07:10:18*. http://repo.iain-tulungagung.ac.id/11964/6/BAB%203.pdf

Musyafak, N., & Nisa, L. (2021). Dakwah Islam dan pencegahan radikalisme melalui ketahanan masyarakat. *Jurnal Ilmu Dakwah*, *Query date: 2024-01-19 05:23:29*. https://journal.walisongo.ac.id/index.php/dakwah/article/view/7869

Niamullah, A. (2022). PANDANGAN NASR HAMID ABU ZAYD TERHADAP AL-QURAN DAN INTERPRETASINYA. *EL MAQRA’: TAFSIR, HADIS DAN …*, *Query date: 2024-01-23 20:05:57*. http://download.garuda.kemdikbud.go.id/article.php?article=3051841&val=27777&title=PANDANGAN%20NASR%20HAMID%20ABU%20ZAYD%20TERHADAP%20AL-QURAN%20DAN%20INTERPRETASINYA

Rohim, A. (2024). Dakwah Islam Moderat dan Realitas Politik di Indonesia. *Ad-DA’WAH*, *Query date: 2024-09-19 12:21:27*. https://ejournal.iprija.ac.id/index.php/Ad-DAWAH/article/view/60