



Volume xx, No. x, Januari-Juni 202x, (x-xx)
 Sekretariat : Graduate School Syarif Hidayatullah State Islamic University (UIN) Jakarta
 Website OJS : <http://journal.uinjkt.ac.id/index.php/indo-islamika/index>
 E-mail : indoislamika@uinjkt.ac.id

The Value of Religious Moderation in the Principles of *Tasamuh* (Tolerance) Perspective of Nasaruddin Umar

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Received: - Accepted: - Advance Access Published:
 - Published: - doi: - URL: -

ABSTRACT

Indonesia is a country with the largest Muslim population in the world, which is an important spotlight in terms of Islamic moderation. Diversity which includes (religion, culture, language and customs) the diversity that exists in Indonesia can be a force for peace if the people have an attitude of mutual respect and respect for differences, but if there is no tolerance then acts of intolerance will emerge and trigger acts of violence. For this reason, the role of religious leaders and scholars is important in increasing understanding of religious moderation as a preventive measure to prevent acts of intolerance and violence. The research method used is qualitative with a descriptive approach. The subject of this research is Prof. Dr. K. H. Nasaruddin Umar, M.A. and Madrasah Tsanawiyah Istiqlal Jakarta Data were collected through observation, documentation, and interviews. The results show that the role of the clergy is very important in providing an understanding regarding tolerance between religious communities and the value of tolerance that exists at MTs Istiqlal Jakarta, which is found in the MCB program and congregational prayers where students learn to respect each other and respect differences.

Keywords: Nasaruddin Umar, tolerance, Religious Moderation

Introduction

Indonesia is the country with the largest Muslim population in the world becoming an important highlight in terms of Islamic moderation. the diversity that exists in Indonesia can be a force of peace when its society has a attitude of mutual appreciation and respect for differences, but when it does not have a stance of tolerance then will appear acts of intolerance and trigger acts Of violence.

The Indonesian people see diversity as their destiny. Although not requested, it is a gift from the Creator God that must be accepted and cannot be negotiated. The diversity of tribes, cultures, languages and religions in Indonesia is almost incomparable

anywhere else in the world. In Indonesia, there are hundreds even thousands of tribes, languages and regional characters, as well as indigenous beliefs, in addition to the six major religions adhered to by the majority of its population. According to data from the Central Statistical Agency (BPS), in 2010 there were 1331 tribes and sub-tribes in Indonesia, but in 2013 this number was exceeded by BPS and the Institute of Southeast Asian Studies (ISEAS), resulting in the grouping of these groups into 633 major tribes. (Abror, 2020)

Different realities are continually exposed to the dynamics of the Islamic world. Islam explains various manhaj, ideologies, and ways of viewing life issues. The right attitude is the foundation of intolerance. (Koko Adya Winata, 2020). If the Indonesian nation cannot accept the differences that arise, this pluralism can destroy the people within it. In Indonesia, there are many conflicts between groups. The current atmosphere of education teaches the seeds of conflict. According to data from the Institute for Islamic Studies and Peace (LaKIP), 48.9% of Jabodetabek students in Jakarta were involved in radical activities in 2010. According to data from the Indonesian Survey Institute (LSI), 31% of students tolerate even a lack of understanding of student diversity and cultural diversity. (Najib, 2022) In recent years, the public has focused on the attitudes and acts of violence committed in the name of religion by a group of Muslims in Indonesia. (Harto, 2021)

This is all the facts faced by the Indonesian nation, because the diversity of understanding of the religious people is very incomprehensible. It is impossible when in Indonesia, the views of religious peoples can be united. Meanwhile, various truth claims about religious interpretations can cause contradictions and friction. So how to behave? Is it missing? This is not possible because it violates religious freedom. On the other hand, uncontrolled extreme diversity can also jeopardize unity and integrity. Moreover, religion is a very sensitive topic that should not be ignored.

It cannot be denied that such a divergent religious attitude produces a terrorist attitude. One of them is because the education system in this country is helpless, especially in the process of learning Islamic religion education today. As part of the Indonesian national education system as a whole, the ineffectiveness of the religious education system seems to occur because the current religion education is focused on implanting religious science to pupils rather than implanting high religious values to them to guide them into strong people with strong personalities and high practitioners so that religious patterns and beliefs do not harm them. (Harto, 2021) Instead, the process of education of Islam is aimed at equipping students with science of religion to want to learn about belief and reverence to Allah SWT. Be inclusive, rational, and philosophical in accordance with the teachings of Islam in order to appreciate one another and build relations of cooperation. (Destriani, 2022)

Referring to several cases above then one of the solutions offered is to bring about the value of religious moderation in the principle of Tasamuh. Tolerance is tolerance, which means respecting, allowing, and allowing something to be different or contrary to one's position. Tolerance is a behavior that values the point of view of others. However, respect does not mean agreeing to follow or correct it. In the realm of faith and divinity, there is no tolerance for religious differences. The order of worship must be in accordance with the place of ritual. Moderation believes that every religion is true according to the beliefs of its embracer, so the assumption that all religions are equal is not justified. To maintain unity and unity, tolerance can only be carried out in the social and human realms. (Zuhairi Misrawi, , 2010)

The spread of moderate religious understanding is greatly helped by Islamic education. The understanding of the religion of the Indonesian people is still at a safe level due to the depth of religious science obtained through religious education such as pesantren and madrasah as well as the optimal kiprah of the scholars and Madrasah. (Rachman, 20 Desember 2019) In this regard, Nasaruddin Umar was the great imam of the Istiqlal Jakarta Mosque and a Muslim scientist who focused on the field of tasawuf and religious moderation, in a work titled Khutbah-khutbah of the Imam the Great, the material delivered with nuances of love, unity, and peace. Nasaruddin Umar explains the themes of peace in this book. Later, Nasaruddin Umar tried to find the best relationship between Islam and current issues such as politics, tolerance, religion, jihad, radicalism, terrorism, the environment, unique aspects of life, and tasawuf. The perspective presented is tawasuth (tolerance), tawazun (proportionality), and tasamuh (tolerance). in the end we will see a set of light towards Islam that mercy lil,,âlamîn, meaning Islam shows a magnificent face. love and good for all nature. (Umar, 2018)

Istiqlal Jakarta is one of the largest mosques in Southeast Asia for it to be an example in terms of Islamic moderation, in it there is Madrasah Istiql Jakarta from the Jinan RA to MA for it is important to see how the value of Muslim moderation that exists there in particular in the principle of tasamuh (toleransi).

Method

The research method used in this study is qualitative using a descriptive approach. This research would like to see how the value of religious moderation in the principle of perspective tasamuh nasaruddin umar who is the great Imam of the Mosque Istiqlal Jakarta and for what the value is in the Madrasah tsanawiyah Istiql Jakarta. Data collected through observations, documentation and interviews, the data sources on this research are divided into two primary and secondary data sources, on the primary data source obtained from a direct interview with Prof. Dr. K.H. Nasaruddin Umar, M.A. and through his related works on religious moderation and also interviews with teachers and students in Madrasah tsanawiyah Istiqlal Jakata, while secondary data is obtained from other books of scholarship related to the value of dalm moderation of tasamuh principles.

In this study, the data analysis techniques used by the researchers used the Miles and Huberman models. Data analysis in qualitative research, carried out at the time of data collection, and after completion of the data collection within a certain period. At the time of the interview, the researchers had already analyzed the answers interviewed. The activity in the qualitative data analysis is carried out interactively and continuously until its completion. Activities in data analysis, i.e. data reduction, data display, and conclusion drawing/verification.

Discussion

A. Religious Perspective of Nasaruddin Umar

Nasaruddin Umar saw the connection of Islam with moderation in a very popular word of God:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the true religion with Allah is Islam. and QS. Ali Imran [3]: 19).

In the Qur'an, verse 19 says: "Islam is composed of sin, lam, mim (salima) the root of the word that forms the word (salam) that has the meaning of peace." This is used in the Qur'an. In the Arabic Qur'an, it is said that the Quran is the word of the Prophet (peace be upon him).

Nasaruddin Umar found through this verse that Islam is a moderate religion. There are several translations of Islam in Arabic: there are tsulatsi, which has three letters, ruba'i, which had four letters, and khumasi, which have five letters. Therefore, Islam, not as-Salam or Islam, is a religion recognized by the Qur'an. This version of Ruby is not useless. Only, Nasaruddin Umar stated, that Islam rubai indirectly included the values of moderation. If you say moderate Islam is redundant. However, if it only served as an earlier affirmation of Islam, it could also be called moderate Islam. According to his name, Islam is a moderate religion. Valuing differences is an expression of the values of moderation. One will be more likely to commit violent acts that are unclear. defined by religion if they are closed to differences. It should not be surprising that Nasaruddin Umar insisted that Islamic struggle cannot exist if individuals act in the name of religion and then engage in violence. (tasaddud). Or, on the contrary, a religious-free life, also known as "liberalism.

B. Biography of Nasaruddin Umar

His full name is Prof. Dr. K.H. Nasaruddin Umar, M.A., was born on June 23, 1953 in South Sulawesi, Ujung-Bone. His name was H. Andi Muhammad Umar, professed as a teacher of the People's School (SR). His mother was named Andi Bunga

Tungke, whose day-to-day work was occupied with confectionery. For Nasaruddin Umar, disciplinary education began from the results of his father's and mother's education, his parents were so strongly educated and also delayed in teaching anything to Nasarudin Umar. Grandfather Nasaruddin Umar is named H. Muhammad Ali Daeng Panturuh, he was a founder of the Muhammadiyah movement in South Sulawesi So it means, genologically speaking, Nasaruddin Umar is indeed from the descendants of believers. (Badri Khaeruman, 2004)

by Prof. Dr. K. H Nasaruddin Umar, M.A. is Imam Besar Masjid Istiqlal, also Rector of the University of PTIQ Jakarta and Major Teacher of Tafsir at the State Islamic University (UIN) Syarif Hidayatullah. In addition, he served in the Ministry of Religion of RI as Director General of Bimas Islam and Deputy Minister of Religious Affairs. (2011–2014). He is also one of the founders of the cross-religious organization Dialogue of Religious Communities and a member of the Islamic Advisory Group founded by Tony Blair who was an adviser to the Indonesian-British Membership. He completed his basic education at the state elementary school in Ujung-Bone, then continued his studies at Madrasah Ibtida'iyah in the As'adiyah Sengkang Pesantren. Then, while staying in the same school, he continued his studies as a Religious Educator (PGA). An Indonesian scholar named Haji Muhammad As'ad, also known as Anregurutta Pungngaji Sade or Gurutta Aji Sade, who was born in Mecca founded this Boarding. Returning from Mecca at the age of 21, Gurutta Aji Sade established this Boarding School. (Fathurahman, 2023)

According to Nasaruddin Umar Islam is a religion with a glorious face full of love that spreads the teaching of affection and love for all nature. do not compete Islam with other religions and do not display Islam angry but Islam love is a religious moderation.

C. *Tasamuh* (Tolerance) Perspective of Nasaruddin Umar

Tolerance is derived from the English word tolerance. It is also known as *al-tasamuh* in Arabic, which means "tolerant attitude", "teposelero", and "leting attitude" in Indonesian. In contrast, from a terminological perspective, tolerance is a tendency to allow others to take important actions. (Surya, S.)

Prof. Nasaruddin Umar is a millennial leader who has a strong influence on his view of tolerance. In his role as a high priest near the Istiqlal Mosque, he used simple things like parking spaces or *silaturahmi* tunnels to teach tolerance. The *Silaturahmi* tunnel has a length of 28.3 m², height of 3 m², width of 4.1 m², area area of the Tunnel of 136 m², shelter area and tunnel of 226 m², then the distance to the Istiqlal Mosque gate is 16 M, and the distance with the Cathedral church gate 12 is 32 m². Construction of the *Silaturahmi* Mosque Tunnel built by the PUPR Ministry through the Waskita Contractor will begin on December 15, 2020. The purpose of the construction of this tunnel is to share the parking area between the Istiqlal Mosque and the *istiqlal* mosque. The Cathedral Church because the latter does not have a lot of parking spaces. 560

vehicles can be accommodated in the Istiqlal Mosque parking structure, which is divided into three basements. The basement 1 can accommodate 250 vehicles, the basement 2 can hold 250 vehicles and the main floor can hold 60 vehicles. Istiqlal Mosque and Cathedral Church share a parking lot, which is the real destination of the Silaturahmi Tunnel. (Al-Farel, 2021)

Thus, the presence of this silaturahmi tunnel shows that tolerance between religious people becomes a very important thing, in addition to being used to share a parking place this tunnel can also be a symbol of silaturrahmi between religions, especially the Istiqlal Jakarta mosque is one of the largest mosques in Southeast Asia and also the Cathedral is among the largest churches in Indonesia.

He revealed, the role of the mosque as a place of worship is to spread peace, unity, and tauhid. by keeping up the vision of the ukhuwah by representing a nation that advances tolerance by stillining a moderate form of Islam. Therefore, Istiqlal and the Cathedral should be representations of harmony and unity for Indonesian spirituality. According to Nasaruddin Umar, tolerance with respect to the truth does not mean supporting opposing views, but rather respecting or acknowledging the human rights that hold it. (Umar, *Islam Nusantara: Jalan panjang moderasi beragama di Indonesia*, 2021)

Nasaruddin Umar, one of the figures of BNPT, also participated in the attempt to suppress radicalization in the name of religion by establishing the Office of Nasarudin Umar. (NUO). Nasaruddin Umar established the Nasarudin Umar Office (NUO), a public agency (LSM). The organization was established as a center for national and Islamic development studies. Long before its launch on 26 January 2019 on Jalan Gaharu I in Cipete, Cilandak, South Jakarta, NUO was already standing. At the inaugural event, he emphasized that the establishment of NUO was one of the attempts to counter radicalism. (Fuady, Farkhan, Imanatur Rofiah, and Selvia Ningsih, 2021)

D. History of Madrasah Tsanawiyah Istiqlal Jakarta

The Madrasah Tsanawiyah Istiqlal Jakarta is one of the educational units that are saved in the Istiqlal Mosque, Jl. The Park of Kashmir, Ps. Newly, the Great Sawah District, Central Jakarta City, Jakarta Capital Special District, Istiqlal Jakarta MTs are under the auspices of the Ministry of Religion and are located in the surrounding area of istiqal Masjid Jakarta, Indonesia. Madrasah Istiqlal uses part of the building within the complex of istiqal mosques. MTs Istiqlal Jakarta has accreditation A with the Madrasah Statistical Number (NSM) 121231710009.

Madrasah Tsanawiyah is the first high school for students after completing primary school in Madrasha Ibtidaiyah. In addition to introducing more specialized disciplines, the materials taught include general science, religion, and languages. The aim is to prepare students to take education to higher levels by helping them develop noble morals and broad insights. In addition, the learning program includes extracurricular activities that include sports, art, and religious activities such as dakwah and tahfidz Al-Qur'an. The pillar of excellence of Madrasah Istiqlal Jakarta is

highlighted in the Curriculum of MTs Istiqlal which applies the National Curriculums made and perfected by it. The main objective of the outstanding program of MTs Istiqlal Jakarta that combines language, science, and the Qur'an is to form students with character capable of competing in the modern world.

This is proved by 17 programs offered by the NUO agency, some of which focus on counter-terrorism, deradicalization, diaspora studies, and interreligious dialogue. The concept of tolerance of ideas strongly emphasizes how tolerance is practiced in the classroom. One way to foster educational tolerance is with the availability of interreligious interaction programs. (interfaith dialogue). Interreligious Discourse or general interreligious discourse about individuals of different religions who come to understanding with respect that allows them to live side by side and work together even though they are different.

In the delivery of the values of religious moderation is not included in its own curriculum but is disclosed in a particular lesson and there is also a program of reproduction of the religious period including the MCB Muslim Character Building and Sholat berjama'ah in the main space of the Istiqlal Jakarta Mosque.

E. Muslim Character Building (MCB)

Related Topics: Faith Faith as a Function of Prayer Faith as Gift of God, Living Fasting Loyalty Praying without Ceasing Relationship with God Trust Unbelief Forgiveness Trusting Gospel Anger Doubt Fear Job Money Men & Women Law Conflict and Confrontation (Sejarah Kebudayaan Islam).

Character education is the process of developing a child's personality or character in order to prepare them for maturity and their role in society. The presence of MCB activities helps in the development of moral character. The education of the working mind, which is very beneficial to life and avoids evil and evil deeds and enhances life discipline, cannot be separated from faith and fear. In addition to adopting content from the subjects of hadits, akhlak aqidah, and ski, MCB is a container for students of MTs Istiqlal Jakarta to carry out character formation activities that will help them develop akhlak, buddhism, and behavior. Expected participation in MCB activities will produce student views that reflect on madrasah students.

The purpose of this activity is to infuse the values of moral character and the attitude of faith and fear of all students. The purpose of this activity is: 1. Increase the confidence and confidence of all students 2. Maintain the spiritual faith and fear of all students 3. The Islamic Fourth. Training discipline in prayer.

The activities will be held on: Day: Every Day Time: 10.30 – 11.30 WIB Place: Corridor & Class MTs Istiqlal Jakarta. The participants of this activity are all new students of Madrasah Tsanawiyah Istiqlal Jakarta. The types of activities that will be carried out in this activity are: First, the students read Al-Ma'surat with the teacher's council. Second, the submission of material related to the maple of the Qur'an hadits, Akidah Akhlak and SKI (Sejarah Kebudayaan Islam). During the course of the activity,

the teacher travels with their respective tasks, after the student reads the al-Ma'surat Together with the group and the teacher accompanying, then the teacher delivers the prepared material.



The picture. 1. activities of MCB by students in the main space of the Masjid istiqlal



The picture. 2. MCB activities by students in the Masjid Istiqlal corridor

F. **Sholat Berjama'ah**

Entering this era of globalization, the daily life of people becomes more varied and filled with more needs. This problem creates competition. But it is necessary to understand that the ability to master technology must be balanced with imtaq, or belief and fear of God. Science, rank, status, and wealth will destroy, intimidate, and disturb the safety and tranquility of all students without faith and fear of the One God. Prayer has many benefits to life, including preventing ugly and evil behavior, improving life discipline, opening hearts to truth, and enhancing faith and fear. There are many other benefits for the soul. But many people who call themselves Muslim today neglect to

pray and underestimate it. They are involved in all sorts of crimes. They did not realize that he had denied Islam by deliberately abandoning the fardhu prayer for a long period of time.

A prayer is a prayer which is performed together with at least two or more people, namely a priest and a makmum. The law of prayer is Sunnah muakad, which is important to do because it has a much higher value than the prayer itself. The prayer of jama'ah is one of the religious behavior activities in the Madrasah Tsanawiyah Istiqlal Jakarta, the jama'ah prayer which means the Dzuhur prayer and the Dhuha prayer. Sholat dzuhur berjama'ah that is done by all students of Madrasah Tsanawiyah Istiqlal on the main floor of the sJakarta Mosque, with this students can practice what is obtained in the material of religious moderation because they can jamaah and gather together with all the jama'ah of Istiqlal Jakarta mosque.

Then the sholat dhuha was done in the corridor of the Istiqlal Jakarta Mosque or the respective class, done every Saturday-Friday at 07:00-7:30 WIB. The purpose of this activity is to instill the belief and fear of all students with the aim: 1. Increase the confidence and confidence of all students 2. Maintain the spiritual faith and fear of all students 3. The Islamic Fourth. Training discipline in prayer. The types of activities that will be carried out in this activity are: 1. The students read Al-Ma'surat with the teacher council. Student Sholat Dhuha with the teacher council.



Pictured 3. Sholat Dzuhur berjama'ah in the main space of the Istiqlal Mosque



Pictured 4. Sholat Dhuha Berjama'ah in the corridor of Istiqlal Mosque

Conclusion

The results of this study show that an intolerant attitude toward a person can be minimized by preventive action through an in-depth understanding of religion and the interpretation of certain sentences only in text. As well as several programs that exist on the LSM that in this case NUO (Nasaruddin Umar Office) established by Nasaruddin Umar became a solution in the handling of intolerant attitudes that exist at the moment. Among its programs are deradicalization, diaspora training research, interfaith dialogue, and counter terrorism. Then on Madrasah Tsanawiyah Istiqlal himself although the delivery of the value of moderation is not included in the special curriculum but the load of his material is delivered through penelipan on certain subjects and also navigate the program of religious cultivation such as MCB and sholat berjama'ah, in this activity students are not only given material about the values of the religious moderation but also practice what is obtained through the sholat Berjama'ah that directly meets with the jama'ah of the other Istiklal Mosque. This study is still limited to the description of tolerance only. Further research is needed to identify factors that prevent intolerant behavior.

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