Wa Lā Taġlū Fī Dīnikum" in Q.S. An-Nisā' (4):171: A Hermeneutic Analysis of Fazlur Rahman's Double Movement in the Context of Religious Moderation in the Post-Truth Era

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Abstract. The phenomenon of rising religious populism, digital radicalism, and theological disinformation in the post-truth era has shifted religious authority from clerics and academics to a digital space full of emotions and ideological biases. This condition gave rise to a new form of ghuluw (extremism) that was not only theological, but also epistemological. This research aims to answer the main question: what is the meaning of "wa lā taghlū fī dīnikum" in Q.S. An-Nisā' (4):171 can be interpreted through Fazlur Rahman's double movement hermeneutics to strengthen the paradigm of religious moderation in the post-truth era? Using a qualitative approach based on literature studies, this study utilizes Fazlur Rahman's major work Themes of the Qur'an and Islam and Modernity as a theoretical foundation, and is supported by classical and contemporary interpretations for textual analysis. The data analysis technique is carried out through two stages of double movement: understanding the historical context of the revelation (the first movement) and relevanting it to modern socio-religious conditions (the second movement). The results of the study show that the prohibition of ghuluw in the verse has universal moral relevance as a warning against the absolutism of interpretation and the claim of the single truth in the age of disinformation. Through the double movement approach, it is found that religious moderation is not an ideological compromise, but a rational expression of Qur'anic ethics that integrates faith, reason, and humanity. This research offers an epistemological synthesis in the form of "contextual-moderate interpretation", which is an integrative interpretive model between texts, contexts, and social morals. This study recommends the development of further research on the integration of Rahman's hermeneutics with maqāṣid al-sharī'ah and religious digital literacy theory to strengthen the epistemic resilience of the ummah in the midst of a global crisis of truth

Introduction

The phenomenon of religious crisis in the post-truth era has given rise to a new form of *religious ghuluw* (extremism) that is not only ideological, but also epistemological (Zubair, 2019). Digital reality shows how religious interpretations are often used to legitimize hatred and justify acts of intolerance in the name of a single truth (Ichwan et al., 2024). In this context, the verse *"lā taghlū fī dīnikum"* (Q.S. An-

Nisā' [4]:171) rediscovers its relevance as a critique of religious attitudes that transcend rational and moral boundaries. On the other hand, the emergence of religious populism and theological disinformation has obscured the authority of interpretation, so that the ummah has lost its ethical orientation in understanding the message of the Qur'an (Campbell & Connelly, 2015). This condition requires a methodological reconstruction that is not only based on textuality, but also social contextuality. Therefore, Fazlur Rahman's *double movement* hermeneutics is a significant framework for rereading the verse in the framework of religious moderation in the post-truth era.

This study departs from the fundamental question of how can the principle *of "lā taghlū fī dīnikum"* in Q.S. An-Nisā' (4):171 be actualized through the hermeneutics of *the double movement* to strengthen the paradigm of religious moderation in the midst of the truth crisis of the post-truth era? This question has implications for two main issues, namely (1) how Rahman's first movement helps to understand the historical and moral context of the verse proportionally, and (2) how the second movement leads to the application of moderate values in the contemporary social context. This research places the Qur'an not only as a normative text (Santono et al., 2024), but also as a source of moral value that continues to live in the dialectic of history and human reality (Hjarvard, 2011). Thus, the formulation of the problem does not stop at the theological level, but rather moves towards the epistemological direction of how religious truth is produced and maintained in the midst of global disinformation (Alza et al., 2024). This approach allows for integration between textual understanding, historical awareness, and ethical rationality. The results are expected to be able to enrich the discourse of Islamic moderation with a strong and applicable hermeneutic basis.

Previous research has provided an important foundation in understanding Q.S. An-Nisā' (4):171, especially in theological and anti-trinitarian contexts. Abimanyu et al., (2024) emphasizing that this verse serves as an affirmation of monotheism and a rejection of the deification of Isa a.s., as explained in *Tafsir al-Azhar* by Buya Hamka. Meanwhile, Melih et al., (2025) associating this verse with the phenomenon of Islamic fundamentalism, highlights the relevance of the term *ghuluw* as a representation of religious extremism that rejects modernity. Another study by Nur'aulia et al., (2023) through the maudhu'i interpretation approach shows that *ghuluw* in the Qur'an has two dimensions, positive (steadfastness of faith) and negative (theological extremism), and in the modern context often metamorphoses into religious conflicts. However, the three studies are still limited to the normative dimension and have not integrated a hermeneutic approach that is able to bridge the text with contemporary social reality. This emptiness is the epistemological space for this research.

This study aims to construct a new reading of Q.S. An-Nisā' (4):171 through Fazlur Rahman's *double movement* approach as an integrative method of interpretation between texts, contexts, and social morality (Rahman, 2009). Through historical (first movement) and contextual (second movement) analysis, this study seeks to uncover the relevance of verse in forming an Islamic moderation paradigm that is responsive to post-truth challenges (Rahman, 2024). The novelty of this

research lies in the epistemological synthesis between the principle *of wa lā taghlū fī dīnikum*, the concept of religious moderation (*wasathiyyah*), and Rahman's hermeneutics which prioritizes moral rationality. Thus, this research not only makes a conceptual contribution to the study of contemporary interpretation, but also offers a practical framework for Islamic education and da'wah in the digital age. In addition, the results of this research are expected to broaden the horizon of Islamic studies by presenting a contextual-moderate interpretation paradigm as a form of intellectual resistance to religious disinformation.

Previous studieson Q.S. An-Nisā' (4):171 still focus on theological aspectsof the rejection of the Trinity and criticism of ghuluw in the Ahlal-Kitāb tradition, as seen in the analysis of Tafsir Al-Azhar and studieson fundamentalism based on that verse (Alfani, 2023). However, there has been no researchthat systematically links the prohibition of "wa lā taghlū fī dīnikum"with the epistemic dynamics of the post-truth era, particularly in relation to digital disinformation, the shift in religious authority, and the emergence of new forms of ghuluwin contemporary Muslim communities. Furthermore, there has been no study that integrates this verse with Fazlur Rahman's double movementhermeneutical framework to construct a paradigm of religious moderation that ismethodological, not merely normative. This void is an important academic gap, namely the need to present a reading of the Qur'an that is notonly historical and theological, but also responsive to the modern crisis of truth, while at the same time being able to offer a model of contextual interpretation that is applicable tostrengthening religious moderation in the digital space.

Method

This study uses a qualitative approach based on literature studies, with the framework of Fazlur Rahman's (Fitra & Oktasandi, 2024)double movement *hermeneutics* . The focus of the research is directed to interpret Q.S. An-Nisā' (4):171 contextually in order to find its relevance to the concept of religious moderation in the *post-truth era*. Primary data sources include the works of Fazlur Rahman, Qur'anic texts, as well as classical and contemporary tafsir books. Secondary sources include internationally reputable books and journals that discuss Islamic hermeneutics, religious moderation, and modern religious dynamics. Data were collected through documentation techniques with stages of inventory, thematic classification, and textual-critical analysis. This approach allows researchers to bridge between the historical context of revelation and contemporary epistemic challenges methodologically and morally (Afif et al., 2024).

The data analysis was carried out using two main movements of *the double movement theory*: first, to understand the meaning of "*lā taghlū fī dīnikum*" in the socio-historical context of Ahl al-Kitāb; second, to actualize the moral value of the verse as a principle of moderation and rationality in dealing with religious disinformation in the digital age. This process is carried out critically-comparatively, by comparing Rahman's classical, modern, and ethical interpretations to find an epistemological synthesis between texts, intellect, and social contexts. The validity of research is maintained through source triangulation and methodological consistency, while interpretation is developed on the principles of scientific honesty and a balance between revelational normativity and empirical reality. Thus, this method produces contextual interpretations that are oriented towards the moral relevance of the

Qur'an and the strengthening of the paradigm of religious moderation in the midst of the truth crisis *of the post-truth* era.

Results
Double Movement Hermeneutics Fazlur Rahman

Fazlur Rahman emerged as one of the most influential Muslim intellectuals of the 20th century, especially in the context of the methodological crisis of modern Islamic studies faced with two extreme poles, textual traditionalism and liberal modernism. He saw that these two currents failed to bridge the distance between divine revelation and modern human reality (Panjwani, 2012). Traditionalists absolutize texts without understanding their historical and social context, while liberal modernists instead interpret religion regardless of its textual foundations (Safa et al., 2025). In this situation, Rahman formulated a hermeneutic approach rooted in moral rationality with a reformist spirit influenced by the thought of Muhammad Iqbal, Abduh, and Western philosophy. His intellectual goal is to build a methodology of interpretation that is able to revive the values of the Qur'an so that it remains relevant and functional in the modern world (Majid & Nayan, 2021). Thus, Rahman's epistemological position can be understood as a form of Islamic neo-modernism, namely an effort to harmonize texts, rationality, and ethics as the three pillars of religious knowledge.

Rahman's main concept, known as *double movement hermeneutics*, is a methodological answer to the need to interpret the Qur'an dynamically (Ainurrofiq, 2019). The first movement of this method moves "from *present to the past*", which is the attempt to understand the text of the Qur'an in the socio-historical context of its revelation. This step includes an analysis of the political, social, economic, and moral situation of 7th-century Arab society to discover the universal moral meaning behind the particular message of the (Yusuf et al., 2021) verse. The second movement takes place "from *past to present*", which is the process of translating moral values found in the context of revelation into contemporary situations. This stage requires the use of social sciences and humanities disciplines as interpretive tools so that the message of the Qur'an remains alive and applicable (Rozaq, 2023). Thus, *the double movement* creates a continuous hermeneutic cycle: the text is read in context, its moral value is extracted, and then reactualized as an ethical guide in social change.

Epistemologically, Rahman's hermeneutics emphasizes the importance of integration between normative sources (revelation) and empirical experience (human history) in building a rational and reality-rooted understanding of Islam (Nugroho et al., 2023). For him, revelation is not just a collection of legal-formal commandments, but a moral expression of God aimed at upholding universal justice and goodness. Therefore, the center of interpretation in Rahman's view does not lie in the discovery of literal law, but rather in the excavation of the moral ideal of the Qur'an as a social ethics (Muslih et al., 2025). Rahman's hermeneutics places man as an active moral subject, not a passive recipient of God's laws (Husennafarin, 2019). Thus, *the double movement* serves as a balancing mechanism between the "fixed teachings" that are derived from the values of revelation and the "changing reality" that has continued to evolve in human history. This approach not only revives the

relevance of the text, but also expands the moral scope of Islam as a transhistorical ethical system.

In the context of contemporary interpretation studies, *the double movement method* has a significant contribution to the renewal of the epistemology of Qur'anic interpretation (Ridwan et al., 2022). This approach presents a dynamic and critical model of interpretation, which is not trapped in textual legalism or modern relativism. Rahman opens up a space for dialogue between text and context by making the Qur'an a moral source that can interact with the dynamics of the times (Usman et al., 2022). With this framework, interpretation becomes a reflective means of responding to social issues such as justice, plurality, and religious moderation. The concept of Rahman also became the foundation for the development *of maqāṣidī interpretation* and modern ethical hermeneutics oriented towards the moral goals of the Shari'ah (Ahmad, 2023). Within the framework of Islamic moderation, this approach encourages the creation of inclusive religious rationality, respects differences, and prioritizes a balance between faith, reason, and humanity.

The Concept of Religious Moderation in Islamic Discourse

Religious moderation in Islamic discourse is firmly rooted in the terminology *of wasathiyyah* which is explicitly mentioned in the Qur'an, for example in the verse that affirms the ummah as *the ummah of wasathan* (Q.S. Al-Baqarah [2]:143), so that it is not just a normative slogan but a theological foundation (Nafisah, 2022). The concept *of wasath* encompasses three main dimensions, namely justice (*'adl*), balance between the spiritual and physical dimensions, and proportionality that rejects extremity and neglect in religious affairs (Musyarrofah & Zulhannan, 2023). From a theological perspective, *wasathiyyah* demands the enforcement of monotheism that is clean from the elements *of ghuluw* and *tafrīṭ*, because both extremes undermine the integrity of the faith. Conceptually, moderation places revelation as a normative source while simultaneously demanding the application of these values with contextual wisdom (Nasir & Rijal, 2021). Therefore, moderation becomes an ethical foundation that allows religious practices to function as a just and proportionate social force. In this way, *wasathiyyah* provides a theological foundation that allows for dialogue between divine principles and the demands of human life.

The dimensions of religious moderation are multilateral theological, epistemological, and social; each of these dimensions reinforces each other in a healthy religious praxis (Qosim, 2021). At the theological level, moderation maintains doctrinal purity without making it a tool for exclusivism or violence; At the epistemological level, it opens up space for rational ijtihad that remains rooted in the text of revelation; Meanwhile, at the social level, moderation demands fair, empathetic, and inclusive societal practices towards differences (Kawangung, 2019). It is important to note that moderation is not just a pragmatic political "middle position," but a moral balance guided by the Qur'anic principles of a consistent normative orientation. In practice, the epistemological dimension demands the methodological ability to distinguish between universal values and historical prescriptions, so that ijtihad becomes a legitimate mechanism for normative

transformation (Munandar & Amin, 2023). Thus, moderation serves as a framework that unites claims of religious truth and social responsibility.

The Islamic tradition of tafsir provides historical roots for the concept of moderation, seen in the emphasis of classical mufassir such as the Qurṭubī and Al-Rāzī on the principles of justice ('adl) and iqtiṣād (balance) as the value of tafsir (Setiyanto, 2024). Classical mufassir presents guidelines for reading texts in functional relation to social ethics, while modern thinkers such as Quraish Shihab and Yusuf al-Qaradawi articulate moderation as a concrete social methodology in the context of modern states (Akmaliah et al., 2024). In the archipelago, moderation underwent a distinctive grounding, developing an Islamic tradition of rahmatan lil-'ālamīn through cultural acculturation and adaptive pluralistic practices. In this tradition, moderation is not only a moral attitude but also a form of historical ijtihad that consistently maintains a balance between texts, intellect, and local social realities (F. Anwar & Haq, 2019). Therefore, historical-comparative studies show that moderation has a legitimate and practical genealogical in the treasures of Islamic interpretation. This understanding places moderation not merely as a reaction to modern challenges, but as a continuation of the Islamic intellectual tradition itself.

As an Islamic epistemology, moderation goes beyond the realm of ethics into a system of thought that integrates tawāzun (balance between revelation and ratio), i'tidāl (balance between faith and humanity), and tasāmuh (epistemic tolerance). Moderate epistemology promotes a non-rigid interpretation, avoiding literality that closes the space for dialogue, but also not permissive so that it loses the normative standards of sharia it demands an integration between textual validity and contextual relevance (Kamaludin et al., 2021). In relation to Fazlur Rahman's approach, moderation can be understood as an operational manifestation of the "second movement", namely the application of the moral values of the Qur'an to the contemporary realm through socio-historical scientific studies. This approach shifts the main focus of interpretation from the establishment of particular laws to the exploration of moral goals that are transhistorical, thus affirming the role of ethically responsible interpretation (Husna & Thohir, 2020). Thus, the epistemology of moderation provides a methodological framework that can stem claims of absolute truth and manage the plurality of interpretation productively. Its implementation demands the capacity of religious institutions to articulate norms with contextual sensitivity and scientific integrity.

Contemporary challenges place moderation as a strategic necessity that faces external dual threats in the form of ideological extremism, digital radicalism, and interfaith crises as well as internal in the form of the revival of exclusive interpretations that ignore the moral maqāṣid of revelation (Arifinsyah et al., 2020). At the external level, the rapid flow of information and algorithmic mechanisms reinforce sectarian narratives so that moderation must be present as a counter-narrative based on evidence, ethics, and dialogue. At the internal level, the assault on maqāṣid demands the strengthening of religious education that emphasizes the goals of sharia and hermeneutic literacy. Moderation strategies in this context include reforming the curriculum of Islamic boarding schools and religious institutions,

developing contextual fatwas, and improving the digital literacy of the ummah in order to be able to criticize manipulative textual claims (de Graaf & van den Bos, 2021). This approach places moderation as a combination of an integral theological response, public policy, and educational intervention. Thus, moderation is a theological as well as methodological answer to maintain the relevance of Islam in the era of globalization and the crisis of truth.

The Post-Truth Era and the Crisis of Religious Authority

The *post-truth era* refers to a social condition in which emotions, identity affiliations, and personal opinions have a greater influence on the perception of truth than factual evidence or empirical verification (Enroth, 2023). Its central features include the dominance of disinformation and *fake news* in the formation of public opinion, as well as a shift from argumentative rationality to emotional and ideological affiliation. This phenomenon gives rise to epistemic fragmentation, in which social groups construct their own versions of "truth" that are closed to external corrections (Friedman, 2023). In the religious realm, the consequence is the blurring of the boundaries between claims of religious truth, political goals, and mass communication propaganda. Such conditions encourage the normalization of sectarian narratives presented with cultural or technological legitimacy, rather than textual or ethical validity (Widiyanto, 2020). Therefore, the *post-truth era* demands a critical study of the mechanisms of the production and circulation of truth in the religious public.

The impact of the *post-truth* era on religious understanding can be seen in the emergence of populist interpretations that exploit fear, identity pride, or political interests to consolidate mass support (Shoemaker, 2019). The traditional religious authority of scholars, fatwa institutions, and the academic community has been shifted by public figures and *social media influencers* who are better able to control digital narratives. Confirmation patterns *bias* become the norm individuals tend to choose interpretations that affirm their beliefs and emotions, then reject contradictory evidence (Mocan, 2024). This condition facilitated the emergence of *a modern version of ghuluw*, which is an exaggerated claim of truth as well as the practice of symbolic violence against different parties. As a result, religious discourse lost the reflective and open quality that had previously been supported by *scientific* methodology and ijtihad traditions (Newman, 2019). Thus, religious understanding in this era is vulnerable to becoming a tool for identity mobilization rather than a medium of public moral learning.

The crisis of religious authority that occurs is epistemological and institutional, the authoritative tradition of Islam which includes sanad, mufassir methodology, and the authority of the ulama is delegitimized by the process of democratization of information in the digital space (Maulana, 2022). Religious knowledge turns into a commodity of opinions that is quickly consumed and circulated without adequate academic verification mechanisms (Sim, 2019). As a result, the interpretation of the Qur'an often loses its moral and methodological dimension as the emphasis shifts to the rhetorical and performative aspects. This crisis demands the restoration of epistemic authority that is not monopolistic but based on discipline, moral integrity,

and methodological legitimacy (Pamuji, 2023). The practical challenge is to redesign educational institutions, fatwas, and religious communication to be able to compete in a fast but fragile information ecosystem. If left unaddressed, this epistemic disruption will continue to reduce society's ability to distinguish between normative claims based on revelation and popular claims that are instrumental.

In the face of this crisis of truth, Fazlur Rahman's *double movement* hermeneutics offers a relevant methodological strategy, namely returning the reading of texts to a universal moral context before translating them into the contemporary realm. This approach puts forward an integration between the study of the socio-cultural history of revelation and the use of contemporary social science to reactualize Qur'anic values, thus rejecting both narrow literality and groundless relativism (Afif et al., 2024). By engaging scientific rationality and historical awareness, *the double movement* strengthens critical religious literacy that is able to resist the manipulation of texts for political or ideological purposes. In addition, this method places social ethics as the main indicator of the validity of interpretation, so that interpretations that trigger intolerance or violence can be criticized normatively. However, its effectiveness depends on the capacity of religious and academic institutions to translate this approach into curriculum, fatwas, and communication policies (Indriyani et al., 2023). Therefore, *the double movement* must be paired with structural reforms in order to be able to be the antidote to religious disinformation.

The response of religious moderation to the *post-truth* era is strategic and multidimensional, it serves as a *counter-narrative* that emphasizes epistemic honesty, a balance between faith and reason, and the recognition of the plurality of interpretation as a scientific necessity (Cosentino, 2020). Moderation demands the establishment of transparent textual and contextual verification mechanisms, the improvement of religious digital literacy, and the strengthening of credible networks of scholars and scholars in the public domain (Ichwan et al., 2024). In practice, the integration between Rahman's hermeneutics and the principles of moderation gave birth to the *Contextual-Moderate Interpretation* paradigm, which combines textual grounding, scientific rationality, and social sensitivity to counter disinformation (Mavelli, 2020). This paradigm suggests a religious education policy that emphasizes maqāṣid, interpretation methodology, and communication ethics as basic competencies. The long-term implication is the re-establishment of legitimate and dialogical epistemic authority, so that religious truth can be maintained without falling into dogmatism or destructive relativism.

Discussion
Text Analysis: Q.S. An-Nisā' (4):171 in Historical Context (First Movement)

The verse of Q.S. An-Nisā' (4):171 must be understood in the frame of revelation that explicitly responds to the theological correction of the Ahl al-Kitāb, in particular the doctrinal practices that lead to the deification of ʿĪsā al-Masīḥ (al-Naisaburiy, 1991). Historically, the context of communication and negotiation between the early Muslim community and the Christian community including the events of the dialogue in Najrān became a relevant socio-political setting, this interaction involved theological discourse as well as local political interests that

demanded doctrinal clarification (M. Quraish Shihab, 2002). In such situations, the prohibition of "wa lā taghlu fī dīnikum" serves not only as a dogmatic correction but also as a relational instrument to affirm the boundaries of monotheism and prevent the escalation of identity conflicts. Seeing that context helps explain why this verse places an emphasis on religious proportionality rather than simply a rejection of certain dogmas so that revelation serves as the social norm that governs coexistence (Al-Maraghi, 1936). Thus, a historical understanding of the context of revelation opens up space for interpretations that weigh the inter-community relationships and the political impact of theological claims. Finally, the context of revelation confirms that the verse in question is a normative response to specific conditions, as well as containing moral generalizations that can be transferred to other situations.

Text analysis demands a systematic reading of linguistic structure and diction choices, keywords such as *ghuluw* (ghuluww), *dīn*, and the prohibition construction of *lā taghlu* provide rich semantic clues. Morphologically, *ghuluw* denotes an over-action that implies the intensification of values in both the context of exaltation and abandonment, while *dīn* encompasses the dimensions of beliefs, practices, and the legal order of collective life, the combination of these two terms expands the scope of prohibition from a narrow doctrinal issue to a socio-epistemic phenomenon (M. Quraish Shihab, 2002). The prohibition structure of *lā taghlu* as a prohibitive injunction with a strong rhetorical content demonstrates the text's corrective function against excessively toneal practices; this style operates as a theological as well as a pedagogical disincentive mechanism. Discourse analysis shows that verse functions as a rhetorical counterweight, correcting absolute claims while restoring space for rational dialogue, so that the textual style is not only a theological imperative but also a normative communication strategy (Hamka, 2007). Thus, the study of linguistics and semantics uncovers layers of meaning that connect textual prohibitions to broader moral goals.

Classical and contemporary interpretive studies show a consistent focus of exegesis on the corrective function of the verse, but with different hermeneutic nuances. Classical mufassirs such as Al-Ṭabarī, Al-Qurṭubī, and Ibn Kathīr place historical emphasis on the prohibition of deification of ʿĪsā, interpreting the verse in the framework of theological polemics against the doctrine of the Trinity and the syncretic practices of Ahl al-Kitāb for them, the context of revelation being key to literal and normative (Abu Jaʿfar Muhammad bin Jarir ath-Thabari, 2000) readings. Modern interpretations represented by figures such as Al-Marāghī, Ṭanṭāwī, and Quraish Shihab tend to shift attention to the moral-proportional dimension, emphasizing the relevance of verse to regulating interpretive extremism in various contemporary social contexts. The synthesis between these two traditions shows that *ghuluw* is not only a doctrinal defect but also an epistemological deviation, the elevation of particular claims into closed dogma that closes the space for criticism and dialogue (Muzawwadah, 2023). In other words, classical interpretation provides a historical-textual foundation' while contemporary interpretation extrapolates its ethical implications for modern conditions, both of which together enrich the understanding of the purpose of the verse.

The universal moral value contained in this verse lies in the emphasis on the balance between faith and rationality as ethical norms that cross historical contexts. The essence of *the prohibition of lā taghlu* is to spare the ummah from two destructive poles: exaggeration in exaltation that obscures monotheism and an attitude of neglect that reduces humanity, both of which violate the moral function of revelation (M. K. Anwar, 2021). The moral foundations that can be drawn from the verse include intellectual honesty, recognition of the limitations of human knowledge and an ethical responsibility not to manipulate the text for the sake of identity or power. These values have implications for the ethics of inter-religious dialogue and a fair social order, as they suppress absolute claims that stand in the way of collective coexistence and responsibility (Shihab, 2019). Therefore, the universal moral meaning of verse offers a normative framework that allows the application of Qur'anic principles outside of their original context, including in contemporary issues such as plurality, identity politics, and interpretation of texts in the public sphere. Conceptually, verse serves as a reference point for the tradition of interpretation that seeks to balance textual authority with ethical imperatives.

The withdrawal of historical meaning as part of the first movement of Rahman's hermeneutics formed the methodological basis for the next stage of reactualization; Without context reconstruction, the applicative step is easy to fall into interpretation anomalies. Understanding the social, political, and intellectual conditions of the revelation period is a prerequisite for extracting valid transhistorical moral values; This avoids the interpretation that is merely projecting the contemporary agenda into the text. Thus, the historical-linguistic-interpretation analysis of Q.S. An-Nisā' (4):171 not only presents an academic reading, but also provides an ethical map for the implementation of moderate interpretation in the present. This approach affirms the role of interpretation as a responsible intellectual practice linking commitment to textual truth with moral demands in collective life. In conclusion, the analysis of the first movement confirms that the verse is a source of moral norms that can and must be actualized through a hermeneutic process rooted in its historical context.

Contextual Analysis: The Relevance of Verse in the Post-Truth Era (Second Movement)

The socio-religious phenomenon in the post-truth era shows the emergence of a new pattern of extremism that is no longer physical, but digital and symbolic (Alfani & Mukhsin, 2025). Religious populism, or religious populism, developed through moral rhetoric that harnessed identity sentiments to gain social and political legitimacy (Muhammad, 2021). In this context, religious texts are often reduced to ideological slogans that serve as justifications for intolerant actions, rather than as a source of transformative ethics. Social media has become a space that accelerates the spread of *digital radicalism*, where algorithms reinforce ideological biases and reinforce polarization among religious people (Tanshzil et al., 2024). This tendency suggests a new form of *ghuluw* (exaggeration) that does not arise from classical theological beliefs, but rather from the emotional manipulation of religious texts and symbols. Thus, modern socio-religious unrest is essentially rooted in an epistemic crisis

when revelation is reduced to a political instrument and loses its ethical power as a public moral guide.

The phenomenon of misuse of sacred texts in the digital space shows a shift of religious authority from institutions to an opinion-based populist realm. The text of the Qur'an, which is supposed to serve as a source of value and ethical guidance, is instead a tool of confirmation against ideological prejudices and group affiliations. In many cases, particular verses are taken out of context to justify hatred of others, creating an illusion of piety that is actually contrary to the spirit *of wasathiyyah* (Mubakkirah, 2018). This theological disinformation reinforces *modern ghuluw*, which is symbol-based fanaticism without moral substance, which turns religion into an arena for emotional contestation. As a result, the digital public space is losing its ethical orientation, where scientific authority and rationality are replaced by popularity and algorithms (Nisa & Zakirman, 2022). This tendency demonstrates the urgency of reinterpreting the moral values of "*lā taghlū fī dīnikum*" in order to answer contemporary epistemological challenges methodologically and morally.

In the modern socio-religious context, this unrest not only touches on interreligious relations, but also on the internal relations of Muslims themselves. The competition for authority between traditional clerics, progressive intellectuals, and digital figures has led to epistemic fragmentation that weakens the solidarity of the ummah. When religion is reduced to an "ideological identity", then the reflective and dialogical spirit that is at the core of Islamic teachings is marginalized (Rifdillah et al., 2024). The phenomenon *of religious echo* chambers reinforces dogmatism and closes the possibility of a more contextual alternative interpretation. In such a condition, *ghuluw* is no longer understood as a form of mere theological deviation, but as a moral and intellectual imbalance that denies openness and rationality. Therefore, the challenge of post-truth demands the presence of a hermeneutic approach that is able to revive the ethical dimension of revelation as the basis of religious moderation.

By reading this reality through the perspective of Fazlur Rahman's hermeneutics, the verse "*wa lā taghlū fī dīnikum*" acquires new relevance as a warning against epistemic excesses in the digital age. If at the time of revelation the *prohibition of ghuluw* was intended to correct the deification of Isa (a.s.), then in the modern context this prohibition rebukes the tendency to cult opinions and fulfill interpretations that are no longer based on the moral principles of the Qur'an (Andoni & Yulia, 2025). This process is in line with the "second movement" in the theory *of the double movement*, which is the application of the universal values of revelation to changing social realities. Thus, this verse can be interpreted as a call to restore religion to its moral proportionality, rejecting the absolutism of the group version of truth, and affirming a plurality of interpretations based on reason, empathy, and social responsibility (Fitra & Wendry, 2024). This is the starting point for the reformulation of religious moderation as an intellectual ethics that rejects disinformation and symbolic fanaticism in the post-truth era.

Epistemological Synthesis: *Wa Lā Taġlū Fī Dīnikum* as the Foundation of Religious Moderation in the Post-Truth Era

The synthesis between Q.S. An-Nisā' (4):171, the concept of religious moderation, and the challenges of the *post-truth era* shows that the message of prohibition "*wa lā taghlū fī dīnikum*" serves not merely as a theological correction to Ahl al-Kitāb, but also as a universal warning against man's tendency to pervert religion through excesses of belief and abuse of epistemic authority. In this context, the verse affirms the importance of a balance between faith and rationality, between spiritual commitment and intellectual responsibility (Alfani et al., 2025). This principle is synonymous with the idea of *wasathiyyah* (moderation), which is a middle attitude that is not compromise, but a form of ethical rationality that upholds justice, balance, and proportionality (Nurdin, 2021). Thus, "*lā taghlū*" becomes a moral command to reject two modern extremes: dogmatic absolutism that rejects dialogue and nihilistic relativism that negates truth. Thus, this verse serves as an epistemological basis for the construction of Islamic moderation oriented towards the integration of revelation, reason, and social ethics.

Within the framework of Fazlur Rahman's *double movement* hermeneutics, the *message of "lā taghlū"* can be understood as a concrete example of the "second movement" of attempts to translate the moral values of the Qur'an in a contemporary landscape colored by disinformation and authority crises. The first movement reveals the historical context of the prohibition against *theological ghuluw*, while the second movement actualizes the meaning into a prohibition against *epistemic ghuwu*, which is an exaggerated attitude in claiming the truth without a moral and methodological basis. This is where the relevance of Rahman's hermeneutics lies, he asserts that the Qur'anic message always contains ethical values that are time-traveling and can be applied to correct new forms of intellectual deviation (Rahman, 2009). In the *post-truth* era, this approach encourages Muslims to not only understand the text literally, but also to assess the social impact of each interpretation on justice, peace, and community cohesion.

Religious moderation, in this synthesis, is not just a socio-political strategy, but an epistemological paradigm rooted in the morality of revelation (Sugita et al., 2021). He rejects the claim of a single truth that closes the space for dialogue, while rejecting extreme relativism that removes the boundaries of truth. The principle of moderation is a *mode of reasoning* that integrates *tawāzun* (balance), *i'tidāl* (justice), and *tasāmuh* (epistemic tolerance) in the process of religious interpretation and decision-making (Habibie, 2023). Thus, moderation can be seen as a praxis form of the moral message *of "lā taghlū"* in the midst of a post-truth situation, where religiosity is challenged to distinguish between reflective faith and manipulative ideology. This verse, through its contextual interpretation, becomes the source of Qur'anic legitimacy for the development of Islam that is rational, inclusive, and oriented towards the universal welfare.

In this context, "*Wa lā taghlū fī dīnikum*" no longer speaks only to the religious communities of the past, but also to today's global society that faces a flood of information and fragmentation of meaning. The prohibition against *ghuluw* can be reinterpreted as a call for *intellectual humility*, epistemic humility in acknowledging

human limitations in understanding God's truth. This value is at the core of Islamic moderation that rejects intellectual arrogance and digital fanaticism that are rampant in the post-truth era. By combining Rahman's hermeneutic insights, Qur'anic messages, and the practice of moderation, a new paradigm of "*contextual-moderate interpretation*" (Hafis, 2023) is formed, an approach to interpretation rooted in revelation, driven by moral rationality, and directed at responding to today's socio-intellectual challenges.

Thus, Q.S. An-Nisā' (4):171 becomes a bridge between spirituality and rationality, between text and context, between the age of revelation and the age of modern disinformation. The message of "*lā taghlū*" appears as a universal principle for maintaining the religious integrity of extremism, both theologically and digitally-based. Religious moderation is present as a praxis of interpretation that restores public morality, while Fazlur Rahman's hermeneutics provides a methodology to ensure the relevance of Qur'anic values in the midst of the dynamics of the times (Fitra & Aboujanah, 2025). This synthesis emphasizes that in the face of the *post-truth* era, Islam does not require a radical reinterpretation of revelation, but rather a re-strengthening of the moral ideals of the Qur'an that reject all forms of excess, whether in belief, knowledge, or action.

Conclusion

Research This study shows that the prohibition "wa lā taghlū fī dīnikum" in Q.S. An-Nisā' (4):171 has significant epistemological relevance in facing the challenges of the post-truth era. Through Fazlur Rahman's double movement hermeneutics, this study finds that ghuluw is not merely a form of theological deviation in the Ahl al-Kitāb community, but is a universal human tendency to exceed the limits of rationality, both in glorification and rejection of religious authority. Contextual analysis shows that the post-truth era has given rise to new forms of ghuluw, such as interpretive absolutism, digital polarization, and the spread of disinformation in the name of religion, all of which mark the occurrence of a crisis of Islamic epistemic authority. Therefore, this study asserts that religious moderation is not only a normative principle, but an epistemological paradigm that demands a reconstruction of how to understand sacred texts in a complex digital reality. These findings enrich the discourse of contemporary interpretation by offering an integrative model based on "contextual-moderate interpretation."

Although it makes theoretical and methodological contributions, this study has several limitations that need to be critically noted. First, the analysis is qualitative and focuses on a single verse using Rahman's hermeneutical approach, so that generalizations about the overall concept of ghuluw in the Qur'an are still limited. Second, this study relies on textual sources and has not integrated empirical data on the practice of ghuluw or religious moderation in Muslim communities in the digital age. Third, this study has not examined the dynamics of religious authority from anthropological, psychological, and media studies perspectives, which are actually very relevant to deepening our understanding of the post-truth epistemic crisis. These limitations open up space for the development of more comprehensive and multidisciplinary research.

As a direction for further research, it is recommended that interdisciplinary studies be developed that integrate Qur'anic interpretation with big data analysis, digital ethnography, or cognitive psychology to map patterns of acceptance and distortion of religious information in the digital space. Future research could also expand the double movement hermeneutics framework by examining how moderate Qur'anic values are practiced in real communities, for example through field studies on religious literacy, the authority of scholars, and the dynamics of social media algorithms in shaping religious perceptions. In addition, a comparative study of the concept of ghuluw in various classical and contemporary interpretive traditions can enrich the moderate epistemological model offered by this study. Thus, further research has the potential to strengthen the scientific basis of religious moderation while responding more effectively to the complexity of religious problems in the post-truth era.

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