

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the research results through Teun A. Van Dijk's critical discourse analysis, it shows: *First*, *tafsiralquran.id* website presents interpretations of religious moderation using thematic and contextual approaches. Almost all articles are presented with relevant themes related to religion in Indonesia, such as tolerance, justice, diversity, and anti-extremism. The language used is also popular and educative, making this website easily accessible to the general public. The interpretation of the Qur'anic verses used not only refers to classical and contemporary scholars' references, but is related to the social reality of Indonesian society.

*Second*, the text dimension shows a strong unity of discursive strategy. Through thematic, semantic, syntactic, stylistic and rhetorical structures, it shows a structured and consistent discursive pattern in voicing moderate, tolerant and contextual Islamic values. This means that the articles do not merely interpret verses, but also build collective awareness and public ideology about the importance of moderation as a way of religious life.

Meanwhile, the social cognition dimension reflects collective knowledge that supports moderate Islamic values through the representation of figures, writers, social roles, and responses to the nation's actual situation. By building positive mental models of moderate figures, demonstrating the integrity of the author, and linking moderation with socio-political stability,

these articles contribute to countering narratives of intolerance and radicalism that develop in the digital public sphere. While from the dimension of social context, it shows that the entire tafsir discourse does not stand in an empty space, but is produced in the Indonesian social context which is full of national challenges such as radicalism. Through the Indonesian Ministry of Religious Affairs as the main authority that shapes the narrative of religious moderation, then realized by the editorial team and academic contributors as discursive agents.

## **B. Suggestion**

This research on the discourse of religious moderation interpretation is not a final work, but has a number of limitations. Therefore, there are still wide opportunities for other researchers to develop this study through different approaches, methods, and perspectives. Given the dynamics of religious life that continues to grow. Making the study of religious moderation in the frame of *mauḍu'ī* (thematic) interpretation becomes increasingly relevant and important to continue to be expanded.

The author realizes that in writing this work there are still various shortcomings and limitations, both in terms of presentation, completeness of data, depth of analysis, and other methodological aspects. The author sincerely hopes for constructive input, criticism, and suggestions for the improvement of future research. With these limitations, it is the author's hope that further research will emerge with diverse perspectives, approaches, and focuses to study the phenomenon of interpretation in an increasingly massive digital space.