

Implementation of Religious Moderation in Muslim Families Bagan Siapiapi, Riau in the Perspective of *Fath al-Dzari'ah*

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Abstract: This article aims to describe the concrete efforts made by Muslim families in Bagansiapiapi, Riau in implementing the concept of religious moderation to create a harmonious atmosphere in the midst of a pluralistic society. This research is a field research, with a sociological-empirical approach. Data collection techniques are carried out by observation, interviews and documentation. The research informants consist of ten Muslim families in Bagan Siapiapi as key informants. The data that have been collected are then processed to be analyzed qualitatively-descriptively-analytically through the *fath al-dzari'ah* theory. The results of this study indicate that there are four efforts of religious moderation that have been implemented by the Bagan Siapiapi community, namely: first, the "Clean City" activity. Second, the "*Bakar Tongkak*" activity. Third, regular meetings of the Interfaith Harmony Forum (FKUB). Fourth, prevention of intra and interfaith conflicts in society. The activities of "Cleaning the City", "*Bakar Tongkak*", and the regular meetings of the Interfaith Harmony Forum, from the perspective of *fath al-dzari'ah*, are forms of *al-dzari'ah* or means to create religious moderation whose ultimate goal is for the good or welfare of the heterogeneous Bagan Siapiapi community. As achieving welfare is highly recommended in Islam, all activities that lead to the common good must continue to be encouraged (*fath*).

Keywords: *fath al-dzari'ah*, religious moderation, social cooperation

Abstrak: Artikel ini bertujuan untuk mendeskripsikan upaya konkrit yang dilakukan oleh keluarga muslim Bagansiapiapi, Riau dalam menerapkan konsep moderasi beragama guna menciptakan suasana harmonis di tengah masyarakat yang plural. Penelitian ini merupakan penelitian lapangan, dengan pendekatan sosiologis-empiris. Teknik pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Informan penelitian terdiri dari sepuluh orang keluarga Muslim di Bagan Siapiapi sebagai *key informan*. Data yang telah dikumpulkan, lalu diolah untuk selanjutnya dianalisis secara kualitatif-deksriptif-analitis melalui teori *fath al-dzari'ah*. Hasil penelitian ini menunjukkan ada empat upaya moderasi beragama yang telah diimplementasikan oleh masyarakat Bagan Siapiapi yaitu: *pertama*, kegiatan "Bersih Kota". *Kedua*, kegiatan "*Bakar Tongkak*". *Ketiga*, pertemuan rutin Forum Kerukunan Umat Beragama (FKUB). *Keempat*, pencegahan konflik intra dan antar agama di dalam masyarakat. Kegiatan "Bersih Kota", "*Bakar Tongkak*", dan pertemuan rutin Forum Kerukunan Umat Beragama tersebut, dalam perspektif *fath al-dzari'ah*, merupakan bentuk

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al-dzari'ah atau sarana untuk menciptakan moderasi beragama yang tujuan akhirnya adalah untuk kebaikan atau kemaslahatan kehidupan masyarakat Bagan Siapiapi yang heterogen. Dikarenakan meraih kemaslahatan adalah hal yang sangat dianjurkan dalam Islam maka semua kegiatan yang menuju ke arah kebaikan bersama harus tetap digalakkan (*fath*).

Kata kunci: fath al-dzari'ah, moderasi beragama, kerjasama sosial

Introduction

Diversity, whether in the context of tribe, religion, ethnicity and so on, is a reality of life that cannot be denied by mankind.¹ Islam itself, in Q.S. al-Hujarat verse 13, acknowledges the existence of plurality of tribes and nations. Islam even emphasizes that plurality or diversity, apart from being a necessity, its existence is also considered very positive, so that mankind can get to know each other.² The plurality of tribes and nations is also used by God as proof of His greatness and power, as stated in Q.S. al-Rum verse 22.³

In reality, however, the presence of this plurality often gives rise to conflicts between tribes, religions and ethnicities. This has happened in the society of Bagan Siapiapi City which is inhabited by various residents with different religious, tribal and ethnic backgrounds. In this city the population composition consists of Chinese citizens (40%), native Malays (30%) and other ethnicities consisting of Javanese, Batak, Minang, and Bugis (30%).⁴ Indeed, ethnic plurality has ever caused several conflicts, including the conflict that occurred in 1946 between the Chinese community and non-Chinese ethnic groups, then the conflict between the Malay versus Minang ethnic groups (1955), Malay versus Chinese (1998), and the last between Malay versus Batak (2002).⁵

¹ Roni Ismail, 'Islam dan Damai: Kajian Atas Pluralisme Agama dalam Islam', *Religi*, 9.1 (2013): 41.

² Tim Penyempurnaan Terjemahan al-Qur'an, *al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2019).

³ Tim Penyempurnaan Terjemahan al-Qur'an. Q.S. al-Rum: 22

⁴ Ahmad Ghazali and others, 'Pola Interaksi dan Penyebaran Moderasi Beragama: Studi di Kota Bagansiapi-Api Kabupaten Rokan Hilir', *Toleransi Media Ilmiah Komunikasi Umat Beragama*, 8.1 (2022): 170–87.

⁵ Ghazali and others.

The conflict between the Malay-Batak ethnic groups in 2002 can be said to be the peak of all disputes, because since then until now there has been no more tension that stems from issues of tribe, nation, and religion. This also shows that the social structure between residents that is woven in the city of Bagan Siapiapi is solid and harmonious. This harmonious condition is in line with the conditions aspired to by the Ministry of Religion of the Republic of Indonesia, namely the realization of harmony amidst the diversity of tribes, nations, and religions.

Four indicators are the key to creating tolerance and harmony, both at the local, national, and global levels. The four indicators are: First, tolerance, namely the attitude and behavior of a person who accepts, respects the existence of others and does not disturb them, including the right to believe and express their religious beliefs, even though they differ from their own beliefs. Second, anti-violence, namely the attitude and commitment not to justify violent acts, including the use of violent means in the name of religion to make changes, both verbal and physical violence. Third, national commitment in the form of accepting Pancasila as the state ideology, the 1945 Constitution as the constitution, and the Unitary State of the Republic of Indonesia (NKRI) as the choice of the form of the Indonesian State. Fourth, understanding and behavior of religion that accommodates local culture in the context of the multicultural and multi-religious Indonesian nation.⁶

On the other hand, as far as the author's concern, there have been many scientific works both in the form of research and written works that discuss the problem of religious moderation from various perspectives and approaches. Starting from the implementation of religion in Islamic education,⁷ the implementation of religion in the thought of intellectual

⁶ Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

⁷ Rudi Ahmad Suryadi, 'Implementasi Moderasi Beragama dalam Pendidikan Agama Islam', *Taklim: Jurnal Pendidikan Agama Islam*, 20.1 (2022): 11. Sumarto, 'Implementasi Program Moderasi Beragama Kementerian Agama Negeri', *Jurnal Pendidikan Guru*, 3.1 (2021): 1. Zulklipli Lessy, 'Implementasi Moderasi Beragama di Lingkungan Sekolah Dasar', *Pedagogie*, 3.2 (2022): 137–148. Jamaluddin, 'Implementasi Moderasi Beragama di Tengah Multikulturalitas Indonesia (Analisis Kebijakan Implementatif pada Kementerian Agama)', *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7.1 (2022): 2.

figures,⁸ To the implementation of research countering radicalism.⁹ In addition, the author also found one study that has similarities in terms of theme and object, namely the study conducted by Ahmad Gazali and colleagues entitled 'Patterns of Interaction and Spread of Religious Moderation Study in Bagansiapi-Api City, Rokan Hilir Regency'. Although seems similar, there are still distinctive differences between this research and Ghazali's. Ghazali's works highlight the patterns of interaction and the spread of religious moderation in Bagan Siapi-api, while this research highlights the practice of the principle of religious moderation through the perspective of family sociology. More specifically, through this study, the level of implementation of religious moderation among the Muslim community of Bagan Siapiapi will be measured through four indicators of social harmony.

Research Method

In terms of its type, this research is classified as field research. However, in terms of its nature, this research is a descriptive-analytical research. The approach used in this research is a sociological-empirical approach. Data collection techniques are carried out using observation, interviews, and documentation. The data obtained through these three techniques are then processed and analyzed using qualitative data analysis techniques assisted by structural functionalism theory as an analysis tool.

Results and Discussion

Fath al-Dzari'ah as a Theory of *Istinbâth* in Islamic Law

Fath al-dzari'ah is a theory that is an extension of the *sadd al-dzari'ah* theory which is already very well known among Islamic law

⁸ Edi Nurhidin, 'Strategi Implementasi Moderasi Beragama M. Quraish Shihab dalam Pengembangan Pembelajaran Pendidikan Agama Islam', 2021. See also Alimuddin, Alimuddin. "Hijriyah Months and The Construction of Religious Moderation in The Sombaopu Community of Gowa, South Sulawesi." *al-'Adalah*, 20.1 (2023): 137-156.

⁹ Edelweisia Cristiana, 'Implementasi Moderasi Beragama dalam Mencegah Radikalisme', in *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, 2021, p. 19.

scholars.¹⁰ Because the *fathu al-dzari'ah* theory is a development of the *sadd al-dzari'ah* theory, it is not surprising that this theory is less popular than its parent theory (*sadd al-dzari'ah*).¹¹ When viewed from a linguistic perspective, the sentence of *fath al-dzari'ah* is composed of two Arabic words, namely the words 'fath' and 'dzari'ah'. The word 'fath' itself can be interpreted as 'opening', while the word 'dzari'ah' means 'a way, means, *wasilah*, or intermediary to convey something'.¹² In terms of terminology, the word 'dzari'ah' is interpreted as something that is used or becomes an intermediary to something else, whether the destination of the intermediary is something that is prohibited or permitted.¹³

According to Muhammad Abû Zahrah, 'dzari'ah' means something that becomes a way (*wasilah*) to something forbidden, or permitted. In other words, *dzari'ah* is any form that can be used as an intermediary, introduction, or path to something good (beneficial) or bad (dangerous) consequences. This concept is then related to legal issues, namely taking legal provisions for something based on where the path or *wasilah* is headed. If the destination to something is permitted, then the path or *wasilah* is also legally permissible. Conversely, if the destination is prohibited, then its legal status is *harâm* (strongly forbidden).¹⁴

From the explanation above, the term/concept of *sadd al-dzari'ah* has the opposite meaning to the term/concept of *fath al-dzari'ah*. The concept of *sadd al-dzari'ah* involves an act that can result in something bad (*mafsadat*) or something that is prohibited by the Sharia, therefore, it must be prevented or closed (*sadd*) whereas the concept of *fath al-dzari'ah* refers to something that leads to something good (*maslahat*), therefore, it must be opened (*fath*), permitted, recommended, or even

¹⁰ Ali Imron, 'Menerapkan Hukum Islam yang Inovatif dengan Metode *Sadd al-Dzari'ah*', *Jurnal Ilmiah Ilmu Hukum QISTI*, 4.1 (2010): 65–82.

¹¹ Gibtiah and Yusida Fitriati, 'Perubahan Sosial dan Pembaruan Hukum Islam Perspektif *Sadd al-Dzari'ah*', *NURANI*, 15.2 (2015): 101–114.

¹² Ahmad Warson Munawir, *Kamus Al-Munawir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 2008).

¹³ Ibn al-Qayyim al-Jauziyyah, *A'lam al-Muqi'in* (Beirût: Dâr al-Kutub al-'Ilmiyyah, 1996). Wahyu Abdul Jafar, 'BPJS Kesehatan Syari'ah (Mengagas Prinsip-Prinsip BPJS Kesehatan Perspektif *Saddu Dzari'ah*)', *al-Istinbath: Jurnal Hukum Islam*, 2.2 (2017): 148-175.

¹⁴ Muhammad Abû Zahroh, *Ushul al-Fiqh* (Kairo: Dâr al-Fikr, 1958).

obligatory. For example, Friday prayers are obligatory, then trying to get to the mosque by stopping all activities is also obligatory.¹⁵

This follows the ideals of Islamic law which states that all forms of evil must be avoided, while, all forms of benefit must be attempted and achieved.¹⁶ That also indicates that all means of action are legally dependent on the goal to be achieved. If an act is strongly suspected of producing evil and evil, then all forms of intermediaries, means, and paths must be closed, prevented, and avoided (*sadd al-dzari'ah*).¹⁷ Meanwhile, if an act is strongly suspected of producing goodness and realizing benefit, then anything that becomes intermediary, means, or path of the act must be held and brought out, or even required.¹⁸

As a derivation of the *sadd al-dzari'ah* theory, the validity of the *fath al-dzari'ah* theory as a method of exploring Islamic law also refers to the validity of the *sadd al-dzari'ah* theory. Hanâbilah and Mâlikiyah scholars fully accept *sadd al-dzari'ah* as a postulate for establishing Islamic law.¹⁹ Meanwhile, Hanâfiyah and Shâfi'iyah scholars only accept its use in certain cases and reject it in other cases.²⁰ The argument for *sadd al-dzari'ah* legislation in the exploration of Islamic law by the scholars of this sect is based on verse 60 of Surah al-An'am: "*And do not curse the deity they worship besides Allah, because then they will curse Allah without limit without knowledge...*" and the hadith: "*Indeed, the greatest sin is for someone to curse his parents. Then the Messenger of Allah was asked, "O Messenger of Allah, how can someone curse his parents?" The Prophet answered, "Someone insults another person's father, then that person will also insult his father, and someone insults another person's mother, then that*

¹⁵ Wahbah al-Zuhaili, *Ushûl Fiqh* (Damaskus: Dâr al-Fikr, 1986).

¹⁶ Aspandi, 'Tradisi Jujuran Perkawinan Suku Tidung Tarakan Kalimantan Utara dalam Perspektif Maslahat', *AL-ADALAH: Jurnal Syariah dan Hukum Islam*, 1.3 (2016): 16–49. Moh Alfin Sulihkhodin, 'Maqashid al-Syari'ah Perspektif 'Izzudin Abdi al-Salam', *El-Faqih: Jurnal Pemikiran dan Hukum Islam*, 7.1 (2021): 1–18.

¹⁷ Agus Khotibul Umam, 'Dispensasi Nikah di Indonesia Perspektif *Sadd adz-Dzari'ah*', *al-Adalah: Jurnal Syariah dan Hukum Islam*, 8.2 (2023): 1–14.

¹⁸ Baroroh Nurdhin, 'Metamorfosis "Illat Hukum" dalam *Sad adz-Dzari'ah* dan *Fath adz-Dzari'ah* (Sebuah Kajian Perbandingan)', *al-Mazahib*, 5.2 (2017): 289–304.

¹⁹ Abû Ishaq Ibrahim al-Syathibi, *al-Muwafaqat* (Saudi Arabia: Dâr Ibn al 'Affan, nd.).

²⁰ Al-Bannani, *Syarh al-Mahalli 'Ala Matn Jam'il Jawâmi'* (Bayrût: Dâr al Kutub al Ilmiyah, 1983).

person will also insult his mother" (HR. Bukhâri, Abû Daud).²¹ Based on these two arguments, the majority of scholars then made *sadd al-dzari'ah* a method of exploring and determining Islamic law.²²

In operating the theory based on the reasoning of *al-dzari'ah*, both for *sadd al-dzari'ah* and *fath al-dzari'ah* theory, Muhammad Hasyim al-Burhâni determined three pillars that must be fulfilled. Firstly, the existence of an intermediary (*al-wasîlah*). Second, the existence of a distance or span (*al-ifdhâ*) that connects the intermediary (*al-wasîlah*) and the object is aimed at something that is prohibited by Islam or something that is not prohibited, even recommended by Islam (*almutawassil ilaih*). This distance or span can be in the form of an act or confession. Third, the presence of a prohibition or, conversely, permissibility or even recommendation (*al-mutawassil ilaih*).²³ This last pillar is the object of *al-dzari'ah* which can be prohibited or not prohibited by the Shari'ah. If the object or act is something prohibited, then its legal status is *harâm* (strongly forbidden) or *makrûh* (detested). Meanwhile, if the object or action is something prohibited or even recommended, then its legal status can be *mubâh* (permissible), *sunnah* (recommended), or *wâjib* (obligatory).²⁴

A Glimpse of Bagan Siapiapi City

Bagan Siapiapi is the capital of Rokan Hilir Regency, Riau Province, located at the mouth of the Rokan River, adjacent to the Strait of Malacca. This city was also nicknamed *Hong Kong Van Andalas*. Geographically, Bagan Siapiapi City is located on Sumatra Island at coordinates 2.1578° North Latitude (2° 9' 28.08" N) and 100.8163° East Longitude (100° 48' 58.68" E). Its strategic position on the East coast of Sumatra made

²¹ Syathibi, al-Hafiz Sulaiman, *Sunan Abi Daud-II* (Semarang: Toha Putra, nd.).

²² MA Misranetti, '*Sadd al-Dzari'ah* Sebagai Suatu Hukum Metode *Istinbât* Hukum Islam', *Sadd al-Dzari'ah Sebagai Suatu Hukum Metode Istinbat Hukum Islam*, 9.5 (2017): 52.

²³ See Muhammad Hisyam al-Burhani, *Sadd al-Dzari'ah fi al-Syariah al-Islamiyyah* (Damaskus: Dâr al-Fikr, 1985). Also Yusep Rafiqi, Heni Sukmawati, and Agus Ahmad Nasrulloh, 'Implementasi *Sadd* dan *Fath al-Dzari'ah* dalam Strategi Pemasaran Produk Bordir di Sentra Industri Bordir Kota Tasikmalaya', *al-Mashlahah: Jurnal Hukum Islam dan Pranata Sosial Islam*, 07.02 (2019): 149-160.

²⁴ Burhani.

Bagan Siapiapi once a world port and a fishing town with the second-largest fish production in the world after Norway

The boundaries of Bagan Siapiapi include: (1) the North borders Sinaboi District, (2) the South borders Rimba Melintang District, (3) the West borders Berkey Island, and (4) the East borders Bukit Kapur District, Dumai City. Bagansiapiapi has a tropical climate, with rainfall of 2,710 mm/year and air temperatures ranging from 24°-32 °C. The dry season usually occurs from February to August. While the rainy season occurs from September to January.²⁵

Bagan Siapiapi was originally formed from three kingdoms, namely the Kubu, Bangko, and Tanah Putih kingdoms. These kingdoms were led by a Head of State responsible to the Sultan of the Siak Kingdom. The first district was established by the Dutch in Tanah Putih when they occupied the area in 1980. After Bagan siapiapi was opened by Chinese settlers and developed rapidly, the Dutch moved their Controleur Government to the city in 1901.²⁶

Implementation of the Concept of Religious Moderation in Muslim Families of Bagan Siapiapi in Interacting with Multi-Ethnic and Multi-Religious Communities

To find out how religious moderation is implemented among Muslim families of Bagan Siapiapi in interacting socially with multi-ethnic and multi-religious communities, 4 (four) indicators can be used, namely: (1) National commitment; (2) Tolerance between religious communities; (3) Harmony between religious communities; and (4) Anti-violence. The four indicators can be explained in detail as follows:

1. National Commitment (Nationalism)

National commitment or nationalism as the first indicator of the implementation of religious moderation among Muslim families of Bagan Siapiapi can be seen in their social interaction patterns with multi-ethnic

²⁵ Government of Rokan Hilir Regency. 'Dokumentasi Bagan Siapiapi', 2022.

²⁶ Government of Rokan Hilir Regency. 'Dokumentasi Bagan Siapiapi', 2022

and multi-religious communities. This is reflected in the following 4 (four) sub-indicators:

- a. Recognition and appreciation of the identity of the Indonesian nation within the scope of the Unitary State of the Republic of Indonesia (NKRI) which includes: Pancasila as the basis and ideology of the state, the Red and White Flag as the state symbol, the Garuda Bird and Bhinneka Tunggal Ika as the state motto, and the song Indonesia Raya as the national anthem.
- b. Acceptance of the principles of differences in life such as diversity, and not prioritizing groups, tribes, races, and religions.
- c. Strong opposition to injustice, imperialism, and colonialism/occupation.
- d. Willingness to sacrifice for the nation and country, love of the homeland, having a patriotic spirit and love of truth, and always practicing Pancasila and the 1945 Constitution.

The above indicators are then linked to the "Clean City" activity which is a form of awareness of national commitment that is established among the Bagan Siapi-api community. The activity, attended by all the people of Bagan Siapi-api, aims to pray together and ask for safety from God Almighty. All costs for this village cleaning event are borne together as a form of national commitment.

In this regard, when asked to several adherents of Islam, Christianity, and Buddhism agree that Pancasila is the basis, philosophy, and guideline in the life of the nation, state, and religion in the Unitary State of the Republic of Indonesia is final and does not need to be changed? The residents of Bagan Siapiapi answered that Pancasila is the final basis of the Republic of Indonesia.²⁷

The Muslim, Christian, and Buddhist families in Bagan Siapiapi not only agree with Pancasila as the basis of the Republic of Indonesia but also memorize its principles and internalize the messages contained in these principles. Apart from that, they also admitted that they had

²⁷ Syaiful Anwar and others, 'Interview' (Bagan Siapiapi, 2023).

attended the Pancasila Appreciation and Implementation Guidelines (P-4) Training.²⁸

The Pancasila Appreciation and Implementation Guidelines, abbreviated as P-4, or *Eka Prasetya Pancakarsa* is a guide on the implementation of Pancasila in national life during the New Order era.²⁹ The guide is based on the Decree of the People's Consultative Assembly Number II/MPR/1978 Concerning the Pancasila Appreciation and Implementation Guidelines, on October 1, 1978. The materials presented in the training included the Pancasila Appreciation and Implementation Guidelines (P-4), the 1945 Constitution, and the General Outlines of State Policy (GBHN).³⁰

The national Pancasila Understanding and Implementation Guidelines (P-4) training was first conducted on October 28, 1978, at the Bogor Palace, which was officially opened by President Soeharto, and attended by one hundred prospective trainers consisting of 40 echelon I officials and 60 echelon II officials from the Department, Non-Departmental Government Institutions, Government Banks, and State-Owned Enterprises. The same training was then held in several stages until the end of February 1979. For the Central level, the training activities began in January to April 1979, while the Regency/Municipality level training was from March to June 1979 and the Sub-district level training was from May to August 1979.

The next P-4 training activities were held for Religious Leaders throughout Indonesia and Youth throughout Indonesia. Since then, training activities have been carried out for all Indonesian citizens at home and abroad. Furthermore, functionally, the implementation of the training was carried out by the Pancasila Implementation and Implementation Guidelines Development Agency (BP-7).³¹

²⁸ Anwar and others.

²⁹ Admin, 'BPIP Sebut 75 Persen Masyarakat Rindu Pedoman Penghayatan dan Pengamalan Pancasila Era Orde Baru', 2023 <<https://bPIP.go.id/berita/bPIP-sebut-75-persen-masyarakat-rindu-pedoman-penghayatan-dan-pengamalan-pancasila-era-orde-baru->>.

³⁰ Admin, 'Penataran P-4 Kali Pertama Diselenggarakan Bertepatan dengan Kesaktian Pancasila', 2023 <<https://kebudayaan.kemdikbud.go.id/dpk/penataran-p-4-kali-pertama-diselenggarakan-bertepatan-dengan-kesaktian-pancasila/>>.

³¹ Admin, 'Penataran P-4 Kali Pertama Diselenggarakan Bertepatan dengan Kesaktian Pancasila'.

The residents' love for Pancasila can also be seen in their actions in implementing the motto "*Bhinneka Tunggal Ika*." This is reflected in the acceptance of each group with different religions, tribes, and customs to live together in a harmonious and peaceful atmosphere. Indeed, long before the city of Bagan Siapiapi officially became the capital of Rokan Hilir Regency, the people of Bagan Siapiapi were accustomed to living side by side and being neighbors with a multi-ethnic and multi-religious community, especially with people of Chinese ethnic descent who are Confucian and Buddhist, including the Batak people who are Protestant Christians.³²

Despite the differences in ethnicity, race, culture, and religion, the people of Bagan Siapiapi City remain positive by maintaining Indonesian traditions and culture, including mutual respect, mutual assistance, and social care.³³ In fact, Muslim families in Bagan Siapiapi still feel comfortable, respectful and appreciative when other religious groups carry out religious rituals around their environment.³⁴ The same attitude is also shown in other social activities, such as mutual cooperation, cultural arts performances, and the like. For the Muslim community of Bagan Siapiapi, this attitude is a Malay tradition and custom that has long been embedded and will not disappear on earth.³⁵

2. Tolerance between Religious Communities

Tolerance between religious communities, as an indicator of the implementation of religious moderation by Muslim families in Bagan Siapiapi in social interactions with multi-ethnic and multi-religious communities, can be measured from a number of sub-indicators, namely: (1) The presence of a sense of security, comfort and peace in all religious communities, all tribes and all groups; (2) The presence an awareness

³² Mardiah Anwar Keluarga Muslim di Bagan Siapiapi Kabupaten Rokan Hilir Provinsi Riau, 'Interview', 2023.

³³ Mardiah Anwar Keluarga Muslim di Bagan Siapiapi Kabupaten Rokan Hilir Provinsi Riau.

³⁴ Mardiah Anwar Keluarga Muslim di Bagan Siapiapi Kabupaten Rokan Hilir Provinsi Riau..

³⁵ Muhammad Sofyan, Shaleh Lubis, and Thamrin Pulungan, 'Interview', 2023.

that humans are created with similarities, but on the other hand have differences, and differences are beautiful; (3) The willingness to befriend and socialize with people of the same religion but different sects, or different religions; (4) The presence of freedom, place, space and time to practice religious teachings; (5) every individual of a religious community is created with similarities, but on the other hand has differences, and these differences must be respected; (6) befriending and socializing with people of the same religion but different sects, or different religions, and respecting and being open-minded when others practice their religious teachings; (7) The absence of seeds of intolerance in the form of fear and indifference between fellow religious communities; and (8) The presence of seeds of tolerance in the form of love, affection and attention to fellow religious communities.

The application of the principle of tolerance outlined in the indicators above can be seen in the Bakar Tongkang activity carried out in the community. The Bakar Tongkang ritual, known as "*Go Ge Cap Lak*", is one of the traditional arts of the Chinese ethnic community in Bagan Siapiapi which is held every 15th day of the month "Go" (5) of the Chinese calendar. The Bakar Tongkang ritual depicts the story of the bitter struggle of the Chinese people to find a better/decent place to live which finally ended in Bagan Siapiapi. The ethnic Chinese outlanders came from the Asian contingent, who due to disasters or chaos in the country, had to leave the country and look for a safer area to live in.³⁶

The Muslim family of Bagansiapiapi did not feel disturbed by the Bakar Tongkak activity carried out by the Chinese ethnic group. In fact, in the confession of the Muslim family of Bagansiapiapi, they also took part in providing support in the form of security guarantees for the activity.³⁷ That is why the Bakar Tongkak activity that has been carried out for years by the Chinese ethnic group can continue to run in a comfortable atmosphere. The acceptance of the residents of Bagan Siapi-

³⁶ Ghazali and others.

³⁷ Mukin and others.

api city for the ritual shows the openness of other religious communities to the tradition "owned" by the Chinese people.³⁸

3. Interfaith Harmony

According to the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and 8 of 2006, what is meant by interfaith harmony is a state of relations between fellow religious communities that is based on tolerance, mutual understanding, mutual respect, respect for equality, in practicing the teachings of their religion, and cooperation in community, national and state life within the Unitary State of the Republic of Indonesia based on the 1945 Constitution of the Republic of Indonesia.³⁹

Thus, it can be said that interfaith harmony is a form of harmonious relationship in the dynamics of social life of society that strengthens each other and is bound by an attitude of control in life that includes; mutual respect for freedom to practice worship according to the religion they adhere to, mutual cooperation within religious adherents, between various religious groups and religious communities with the government who both have the responsibility to build the nation and state, and mutual tolerance and tolerance by not imposing a religious doctrine on others. Based on this principle, harmony between religious communities can be understood as a matter of living in harmony, namely living in good and peaceful conditions, not quarreling; being united and having agreement between people of different religions; or formally, the concept of harmony between religious communities includes three harmonies, namely internal harmony between religious communities, harmony between people of diverse (different) religions and harmony between (leaders) of religious communities and the government. Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 8 and 9 of 2006 concerning Harmony between Religious Communities explicitly seeks to emphasize that the concept of harmony between religious communities

³⁸ Mukin and others.

³⁹ Sofyan, Lubis, and Pulungan.

in the government's view is always manifested in a trilogy of harmony, namely:

a. Internal Harmony of each community in a religion

The harmony referred to in this category is the harmony that occurs between streams, sects, or schools of thought that exist in a community or religious community. As in Islam; There are Muhammadiyah, Nahdlatul Ulama, Indonesian Islamic Propagation Institute (LDII), Persis, and so on.

b. Harmony among different religious communities.

Harmony in this context is harmony (unity) among adherents of different religions, namely harmony that exists between adherents of Islam with Protestant Christians, Hindus, Buddhists, Confucians, and other belief systems in Indonesia.

c. Harmony between religious communities and the government

The meaning of this last harmony tends to be a massive effort to align and form harmony between adherents of religion or religious officials with government officials through mutual respect and appreciation of each other's duties in realizing and constructing a religious Indonesian society.⁴⁰

Furthermore, harmony between religious communities, as an indicator of the implementation of religious moderation by Muslim families in Bagan Siapiapi in social interaction with multi-ethnic and multi-religious communities, can be measured through the following 5 (five) sub-indicators:

- (1) Having an attitude of establishing good and harmonious relationships with people of different religions, or with people of the same religion but with different beliefs or sects.
- (2) Having an attitude of establishing good and harmonious relationships with people of different religions, or with people of the same religion but with different beliefs and sects based on the principle of knowing and understanding each other's strengths and weaknesses.

⁴⁰ Badan Penelitian dan Pengembangan Agama Proyek Peningkatan Kerukunan Umat Beragama di Indoensia, *Bingkai Teologi Kerukunan Hidup Umat Beragama di Indoneisia* (Jakarta: Kemenag RI, 2010).

- (3) Having an attitude of mutual respect and appreciation among fellow religious communities, both towards people of different religions, as well as with people of the same religion but with different beliefs and opinions/ sects.
- (4) Having an attitude of feeling equality in national, state and religious life with people of different religions, as well as with people of the same religion but with different beliefs and opinions/ sects.
- (5) Socializing and working together with people of different religions or those of the same religion but with different beliefs/schools in community, national, and state life.

The implementation of the principles above is demonstrated by the activities organized by the Interfaith Harmony Forum (FKUB) which is an institution that represents Muslims, Confucians, Hindus, Buddhists, and Christians. FKUB holds regular meetings every three months, attended by representatives of Islamic, Confucian, Hindu, Buddhist, and Christian figures, including village officials. The main purpose of this meeting is to open up communication space to maintain harmony, togetherness, and religious moderation. Concerning this, the Bagansiapiapi Muslim family emphasized that they continue to maintain good and harmonious relations with people of different religions, including people of the same religion but with different beliefs, opinions or schools. Because, for them, this is a basic human right that must be realized in the daily life of every individual in the context of social life amidst diversity.

Furthermore, harmony between religious communities, as an indicator of the implementation of religious moderation by Muslim families in Bagan Siapiapi in social interaction with multi-ethnic and multi-religious communities, can be measured through the following 5 (five) sub-indicators:

- (1) Having an attitude of establishing good and harmonious relationships with people of different religions, or with people of the same religion but with different beliefs or sects,
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4. Anti-Violence

Anti-violence, as an indicator of the implementation of religious moderation by Muslim families in Bagan Siapiapi in social interaction with multi-ethnic and multi-religious communities, can be measured by 4 (four) sub-indicators as follows: (1) always maintaining words and actions so as not to offend and hurt the feelings of people of different religions, or those of the same religion but with different opinions and sects, (2) being

⁴¹ Sofyan, Lubis, and Pulungan.

neighbors, friends and socializing with people of different religions while maintaining words/speech so as not to offend and hurt their feelings, or disrupt harmony between religious communities, (3) maintaining so as not to cause hurt feelings and hatred between religious communities and communities of the same religion, and (4) maintaining actions/behavior/deeds to prevent conflict between communities of different religions or between communities of the same religion.

The implementation of the principles above is shown in the efforts of the Muslim Family of Bagansiapiapi to avoid conflict between residents, especially those of different ethnicities and religions. One form of this effort is trying to listen to and understand each other. They prioritize listening and understanding the beliefs of the other person, then choosing good language to convey their opinions. If they do not understand, they prefer to remain silent to avoid conflict.⁴²

Implementation of Religious Moderation in Bagan Siapiapi from the Perspective of *Fath al-Dzari'ah*

As previously stated, achieving goodness (*maslahat*) and avoiding evil (*mafsadat*) is the ultimate goal of implementing Islamic law for every Muslim. The prohibition of drinking alcohol or alcoholic beverages for Muslims, for example, is intended so that the evil or evil that results from it does not happen to every Muslim. Because, when someone drinks alcohol, he will have great potential to do bad things that result from losing his mind or consciousness. Therefore, because the harmful side of drinking alcohol is more dominant than the beneficial side, Islamic law, strictly, forbids it.⁴³ Likewise, the command to fast, pay zakat, and pay taxes, for example, is intended so that Muslims can achieve benefits or goodness, both for themselves and for the good of fellow Muslims, even for fellow human beings.⁴⁴ Consequently, based on the

⁴² Anwar and others.

⁴³ Tomi Adam Gegana and Abdul Qodir Zaelani, 'Pandangan Urf Terhadap Tradisi Mitu dalam Pesta Pernikahan Adat Batak', *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 3.1 (2022): 18-32.

⁴⁴ Edi Haskar, 'Hubungan Zakat dan Pajak Menurut Perspektif Islam', *Menara Ilmu*, 14.2 (2020).

al-dzari'ah theory, all media, means, or paths that act as intermediaries for consuming alcoholic beverages must be closed (*sadd*), and all media, means, or paths that act as intermediaries so that someone can perform fasting, paying zakat, and taxes properly must be opened (*fath*).

Likewise, with the implementation of religious moderation carried out by the Muslim family of Bagan Siapiapi above, Religious moderation is born from the awareness of the inevitability of the existence of diversity in this life, be it the diversity of religion, ethnicity, nation, and so on, and wants a harmonious life to implement and maintain in the lives of each of its adherents.⁴⁵ Humans cannot avoid the reality of diversity. Because, diversity, plurality, or heterogeneity, as mentioned above, is a certainty that will be encountered by humans in their lives. In Islamic language, it is called *sunnatullah* (the provisions of Allah), namely Allah created this universe on the provisions or *sunnah* of diversity within a framework of unity, the unity of humanity. Within this framework, Allah created various tribes and nations. Within the framework of national unity, Allah created various ethnicities, tribes, and groups. Then, within the framework of linguistic unity, Allah created a diversity of dialects. Likewise, within the framework of the unity of fiqh, Allah created various schools of thought. Then, within the framework of the unity of the people (*ummatan wâhidah*), Allah created various religions.⁴⁶

Thus, it is clear that the diversity in human life can no longer be denied, including the diversity of tribes, races, and religions in the reality of the Muslim family of Bagan Siapiapi. Therefore, the only choice that must be made by the diverse people of Bagan Siapiapi is to accept the reality of this diversity while making efforts that can lead them to a more beneficial and harmonious life. Given that previously the unity of the Bagan Siapiapi community had experienced a rift caused by inter-ethnic conflict, steps or efforts to avoid a recurrence of such

⁴⁵ Theguh Saumantri, 'Konstruksi Nilai-Nilai Moderasi Beragama dalam Perspektif Filsafat Agama', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 24.2 (2022): 289-304.

⁴⁶ Ahmad Zainuri Fahri, mohammad, 'Moderasi Beragama di Indonesia Mohamad', *Religions*, 13.5 (2022): 451 <<http://jurnal.radenfatah.ac.id/index.php/intizar/article/download/5640/3010/>>.

conflict must be taken while realizing a more harmonious life under the umbrella of religious moderation. The activities of "Cleaning the City", "*Bakar Tongkak*", and routine meetings of the Interfaith Harmony Forum (FKUB) are means, media, or paths to achieve the goal of religious moderation, namely a beneficial and harmonious life amidst the diversity of tribes, nations, races, and religions. Thus, the activity of "Cleaning the City", "*Bakar Tongkak*", and the Religious Community Reconciliation Forum (FKUB), when viewed from the operation of the *al-dzarî'ah* theory as previously explained, are the first pillar known as *al-wasîlah*, (intermediary). Then, activities that continue to take place from time to time in the activities of "Cleaning the City", "*Bakar Tongkak*", and "FKUB" can be said to be *al-ifdhâ al-wasîlah*, namely a range of actions that connect between the intermediary, *al-wasîlah* with the intended target, which is the second pillar of the operation of this *al-dzarî'ah* theory. Then, the third pillar here is a life of benefit and harmony, termed *al-mutawassil ilaih*, namely the end of the existence of the intermediary. The activities of "Cleaning the City", "*Bakar Tongkak*", and the routine meetings of the Interfaith Harmony Forum, in the perspective of *fath al-dzarî'ah*, are concrete forms of *al-dzarî'ah* (means) to create religious moderation whose ultimate goal is for goodness or welfare. Because achieving welfare is highly recommended in Islam, the three activities above automatically become means to achieve goodness which is also highly recommended in Islam and therefore must continue to be encouraged (*fath*).

In other words, the activities of "Cleaning the City", "*Bakar Tongkak*", and the routine meetings of the Interfaith Harmony Forum, in the theory of *fath al-dzarî'ah*, are concrete forms of means that can produce something positive and good, because the goal to be achieved is the goodness or welfare of the community's life. Furthermore, considering the law of achieving public interest, especially in a very urgent situation to do so, is obligatory, so is the law of the means that become *dzarî'ah* or means to open (*fathu*) or achieve public interest, the law is obligatory or at least *sunnah*. This is in line with the rule of *fiqh* which states *mâ lâ yatimmul wâjib illâ bihi, fahuwa wâjibun*, namely everything that becomes a means or prerequisite for the perfection of

an obligation, then the means or prerequisite can also be ruled the same, namely obligatory.⁴⁷

Conclusion

Referring to the concept of religious moderation that has been determined by the Ministry of Religion of the Republic of Indonesia is based on four indicators, namely: (1) national commitment, (2) tolerance between religious communities, (3) harmony between religious communities, and (4) anti-violence, then the behavior of religious moderation has been implemented in the interaction of Muslim family life in Bagan Siapiapi amid a multi-ethnic and multi-religious society. The four indicators can be seen and proven from concrete activities that symbolize the spirit of unity and togetherness and are also strengthened by the testimonies of Muslim families in the Bagan Siapiapi community through interviews that the author has conducted. The concrete application of the four indicators above is as follows: First, the "Clean City" activity is a form of national commitment (nationalism). Second, the "*Bakat Tongkak*" activity is a real form of tolerance between religious communities. Third, routine meetings of the Interfaith Harmony Forum (FKUB) as a form of harmony between religious communities, and fourth, there was no intra or inter-religious conflict, which proves that the Bagan Siapiapi community is anti-violence.

Author's Contributions

Arisman is responsible and contributes to developing research ideas, formulating research questions, compiling the introduction, determining the research methodology using qualitative methods with data analysis, conducting initial data analysis, and ensuring a clear direction for the research by organizing the entire article, including the introduction, methodology, results, and conclusions.

Adi Harmanto contributed by compiling a theoretical framework in the form of the concept of *fath al-dzari'ah* and its relevance to religious moderation efforts carried out by Muslim families in Bagansiapiapi. In

⁴⁷ Ali Ahmad Nadawi, *Al Qawaid Al Fiqhiyyah* (Damaskus: Dar al Qalam, 1994).

addition, Harmanto also provided a comprehensive literature review to support the theoretical arguments in the article and conducted data analysis to interpret the findings effectively.

Imam Sobirin contributed to the collection of research data, starting from literature, in-depth interviews, and other sources of information. Sobirin was also actively involved in the discussion and writing of this article.

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