

THE APPLICATION OF THE AL-MURSALAH MASLAHAH TO THE CONSTRUCTION OF RELIGIOUS MODERATION IN THE LIFE OF STUDENTS OF UIN SU; EFFORTS TO EARN RELIGIOUS MODERATION IN THE REGION OF NORTH SUMATRA

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Abstract

This research is normative legal research and empirical law. What is meant by normative legal research is research on theory, philosophy, comparison of other structures. Normative research here is an analysis of legal theory (fikih proposal) or also called applied fiqh proposal through the methodology of Islamic law al-Maslahah Mursalah with the legal case of religious moderation. The theory of al-Maslahah Mursalah is a methodology providing a legal basis based on the achievement of beneficial values towards religious moderation. While empirical research is intended to explore empirical facts or see first hand legal practice in the field related to the grounding of religious moderation, in order to provide reinforcement for this type of research (normative - empirical) it is necessary to use a research approach using descriptive qualitative methods. The interest of this research is to answer two important issues, namely: The urgency of grounding religious moderation in the UINSU environment and the application of the construct of religious moderation to UINSU as an effort to ground down religious moderation in the North Sumatra region. The results of the study show: First , the upholding of religious moderation among the UINSU campus is seen as urgent. UINSU is the driving center for religious moderation in the North Sumatra region as a pluralist area of ethnicity, religion, race and others. In the midst of this diversity of differences, UINSU as an PTKI institution has become an arrow in grounding religious moderation. Students and alumni must become arrows of religious moderation to apply ways of thinking, to be moderate by embodying the essence of religious teachings (Islam) which protect human dignity and build the public good - based on the principles of fairness, balance and obedience to the constitution. Second , the design of the construction of religious moderation at UINSU in an effort to instill religious moderation in order to increase North Sumatra's dignity is an important aspect of both the perspective of UINSU and this region. The application of al-Maslahah Mursalah becomes an important basis in realizing the beneficial values of maintaining religion (hifz din) , reason (hifz aql) , self (hifz nafs) , property (hifz mal) and offspring (hiz nasab) . Grounding in religious moderation actually guarantees the realization of all the dharuri needs referred to, on the basis of considerations Grounding in religious moderation is strengthened through the construct of religious moderation. UINSU is seen as important in implementing al-Maslahah Mursalah, with the following reasons: (1). The construction of UINSU's religious moderation as a media for moderation in religion is a universal not individual need, not only for UINSU, the North Sumatra region as well as this country, answering common interests to maintain the integrity of society, region and country. The heartbeat of the integrity of the Unitary State of the Republic of Indonesia is determined by a moderate way of thinking and behaving that is not extreme right and left in religious understanding, so that peace, security, conduciveness, tolerance and others are truly maintained and maintained in diversity. The implication is that it helps protect religion, mind, self, property and offspring universally (2). UINSU's construction of religious moderation as a media for moderation in religion, in its application, creates benefits that are definite, not vague. For example, through integrated programs (UINSU - Pemprov) which are carried out as part of the construct of religious moderation, it will provide a lot of understanding of the importance of religious moderation in this area, without exception for

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UINSU. The benchmark, especially for UINSU, is to create conditions that are safe, peaceful, respect for differences, strong commitment to nationalism and others. In other words, the resulting output is real and certain (3). The construct of religious moderation of UINSU as a medium of religious moderation in its concept and application, seen from the purpose of its formation and formulation, is to provide benefits for UINSU, the North Sumatra region as well as Indonesia. This means that the desire to achieve the goal of benefit is correlated with the goal of Islamic law enforcement, namely the creation of benefit specifically for dharuri needs (Hifz din, hifz aql, hifz nafs, hifz mal and hifz nasab) (4). UINSU's construction of religious moderation as a medium for religious moderation, where the substance of the goal is to provide universal benefit, there is definitely no argument against it. Providing a real manifestation that religious moderation is a dharuri need , a solution to glue the unity and integrity of the region and this country in the midst of a fairly pluralistic society.

A. Background

Islam as a universal religion (*Rahmatan lil alamin*) places the position of its adherents as a moderate ummah (*wasathan*) an ummah that can put moderate thoughts, attitudes and behavior in addressing various life issues. This is not only a doctrine of religious teachings but is required to be implemented in real life . An important need to guarantee conditions, security and comfort then crystallized in the lives of religious people. The moderate concept is the goal of achieving benefit in the form of peaceful life that must be grounded, this at the same time confirms that the presence of Islam as a religion is truly felt as a spreader of peace on earth. Islam has never doubted its contact with various religions outside of Islam or pluralistic social and cultural factors, but the mission of Islam is a religion that brings peace to the world, creates social unity so that it remains under the banner of divinity. ²The doctrine of *tawasut* (moderate) is a big goal as a *wasilah* (media) to accommodate various teachings, theology of fiqh and others. Besides the Koran has shown that it is Muslims who behave to carry out a moderate religious life (Qs. Al-Baqarah: 143). This shows a justification that needs to be appreciated by Muslims as the best people in the eyes of their Lord. God's grace that is decreed becomes a sacred task that must be guarded, guarded and inflamed in human life. In essence, God wants to say that a moderate life is an instrument for creating world peace. Thus Islam does not justify extreme attitudes, nor does it degrade the demands and rules of Shari'a. The character of Islamic *tawasut* is very clear in various dimensions of human life. Starting from worship, muamalah, government, economy and so on. ³

The need for moderate religious life will be felt once in the life of the nation and state, especially since Indonesia is a country that is quite pluralistic in religion, ethnicity, and various races, is a large nation consisting of various differences, where differences become the potential strength of the state if managed properly. good, but on the contrary these differences actually become the potential for division if these various differences are not managed as well as possible. In the condition of a country that is rich in diversity such as religion, for example where Indonesia consists of various religions recognized by the state, it is possible for the development of a religious perspective to emerge, also giving rise to excessive (extreme) attitudes and practices, sometimes also putting aside human dignity, apart from that from understanding Religion also develops subjective claims and the meaning of will on religious interpretations and even develops a religious spirit that is not in line with the love of the nation for the Unitary State of the Republic of Indonesia (NKRI) so that these conditions can damage the diversity that has been strung together in differences. In Yusuf Qaradawi's analysis, he said that in the context of religious understanding with excessive religious passion (ghuluw) and extremism (tatarruf) it strengthens the accusations of some groups that Islam encourages violence and terrorism so that it opens space for religious conflict. ⁴In the midst of these diverse conditions

²Moeslim Abdurrahman, *Transformative Islam* (Jakarta: Pustaka Firdaus, 1997) h. 1448

³Zuhairi Misrawi, *Koran Book of Tolerance, Inclusivism, Pluarlism and Multiculturalism* (Jakarta: Fitrah, 2007) h. 59

⁴Muchlis M Hanafi, *Peace with the Koran* (Jakarta: Lajnah Pentasbihan Mushaf Koran RI Ministry of Religion, 2018) h. 19


of plural life, peace, conduciveness, tolerance for differences are noble ideals that must be maintained, so that the Unitary State of the Republic of Indonesia (NKRI) is not divided, colored by prolonged conflicts, thus destroying the peace order which does not truly reflect the principles - the principle of the goal of Islam is the benefit of humanity, where in fact Islam was revealed to humans to realize the benefit of humans in the form of maintaining religion, self, intellect, wealth and offspring. This is a basic principle in Islam, if these principles are torn apart and damaged by human actions, it will damage human life itself. Because the principles of *maslahat* are inherent *daruri* needs to be maintained, cared for and implemented so that humans will not experience difficulties in their lives.

The need to care for the conducive national condition of this country is not only part of the spirit built by the texts (Quran - Hadith) which always want world peace and Islam as a religion to spread peace on earth, but all elements of this nation are well aware that peace in the country is a necessity. absolute and placing religious moderation as part of an important instrument of bonding for that which has been laid by the founding fathers of this country is also strengthened by various important regulations that religious moderation is an important part of the framework for strengthening the Unitary State of the Republic of Indonesia. As described in the 1945 Constitution: "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs. (Article 29 paragraph 2)". Law No. 39 of 1999 concerning Human Rights: "Every person is free to embrace their own religion and to worship according to their religion and beliefs. (Article 22 paragraph 2)". Presidential Regulation No. 83 of 2015 concerning the Ministry of Religion: "The Ministry of Religion has the task of administering government affairs in the field of religion to assist the President in administering religious government. (Section 2)". Presidential Regulation No. 18 of 2020 concerning the 2020-2024 RPJMN: "The priority program for strengthening religious moderation, which aims to strengthen tolerance, harmony and social harmony is the responsibility of the Ministry of Religion (Appendix 3)." In PMA No. 18 of 2020 concerning the Strategic Plan of the Ministry of Religion 2020-2024: "Ministry of Religion that is professional and reliable in building a pious, moderate, intelligent and superior society for Indonesia to be advanced, sovereign, independent and have a personality based on mutual cooperation (Appendix-1)". In other words, both the 1945 Constitution and regulations related to religious moderation are important instruments in strengthening religious moderation as a means of strengthening the Unitary State of the Republic of Indonesia. Indonesia is a country that is social, religious and plural. Even though it is not a religious state, the people are closely related to religious life and religious freedom is guaranteed by the constitution. Maintaining a balance between religious rights and national commitments is a challenge for every citizen. Therefore, religious moderation is the bond between religious enthusiasm and national commitment. In Indonesia, religion is essentially being Indonesian and being Indonesian is essentially having a religion. This is the condition of the nation (Indonesia) which in conditions of difference requires religious moderation to be an adhesive element in maintaining a balance between religious rights and this national commitment.

The terminology of religious moderation is the opposite of extremism and radicalism. In language moderation of religion is the substance of the meaning of *tawasuth*. *Wasath* has the meaning of something that has the same size, while the meaning of the term is that it is the basis of the process of straight Islamic values and not exaggerated.⁵ The word moderation comes from the English word "*moderation*" which means "moderate attitude" or "moderate attitude". According to Arabic, moderation is synonymous with "*Wasathiyyah*" taken from the word "*wasatha*" interpreted in many meanings.⁶ There are several meanings of the word *wasith*: (1). Intermediary, intermediary (eg in trade, business and so on) (2). Mediator (separator - peacemaker) between the disputants (3). Leader in competition. In the view of the Arab perspective it is called "the best - everything is that which is in the middle -. Like a philanthropist between miserly and extravagant attitudes. Brave between

⁵Ibn 'Asyur, *at – Tahrir Wa at Tanwir* (Tunis : ad – Dar Tunisiyyah, 1984) h. 17 – 18

⁶M. Quraish Shihab, *Wasathiyyah, Islamic insights about religious moderation* (Tangerang PT Lentera Hati, 2019) h. 2




coward and reckless.⁷In terminology, moderation in religion is defined as: Viewpoints, attitudes and practices of religion in shared life by embodying the essence of religious teachings that protect human dignity and build the public good - based on the principles of fairness, balance and obedience to the constitution as a national agreement. It is necessary to emphasize the differences between religious moderation and religious moderation, which are sometimes understood by the public to be the same. Basically a moderation religion emphasizes that religion does not need to be moderated, because religion itself has taught the principles of moderation, justice and balance. Meanwhile, religious moderation is a need to put a moderate religious perspective in the reality of Indonesian society which is very multicultural. Indonesia being a megadiversity country has an extraordinary level of religion, so it requires an instrument for managing diversity, namely religious moderation. The children of this country must be able to interpret religion as a basis for reflecting coolness, peace and avoiding conflict. This attitude is religious moderation. Religious moderation can be a ware to maintain and strengthen harmony. So the way of thinking and behaving that must be built in religious moderation is thinking and being fair and balanced. What is meant by fairness is fairness in viewing, responding to and practicing all paired concepts. While the principle of balance is to describe perspectives, attitudes and commitments to always side with justice, humanity and equality. If these two attitudes are carried out, then religious moderation will materialize as a buffer in its application.

This country also views religious moderation as a form of life that is *tawasuth* as an inevitability of the buffer of the Unitary State of the Republic of Indonesia. Implementation must be integrated into various dimensions of life starting from educational, economic, social, cultural and other aspects to form a complex system. The inculcation of religious moderation values is oriented more broadly so that religious moderation grows and is rooted in the various dimensions of life. That's why religious moderation is a policy direction (RPJMN 2020 - 2024) religious moderation is a policy that must be strengthened by the paradigm: Indonesia is not a secular state separating religion and state, nor is it a state governed by a particular religion. Indonesia is a country where the life of its citizens and nation cannot be separated from religious values. Therefore the state facilitates the needs of the religious life of its citizens according to the mandate of the constitution. The State positioning itself " *in between* " should not intervene too much, but also should not be too far removed from hands. The state is based on and oriented towards religious values, namely the realization of the common good towards peace and happiness. Various strategic steps were strengthened with various existing segments, one of which was entering the higher education system, strengthening the education system from a religious moderation perspective including developing curriculum, teaching materials and processes, teaching lecturers/teachers and education staff, scientific seminars and so on. .

When religious moderation is oriented in the special tertiary education system, as one of the ecosystems of religious moderation, it is certain that students become subjects and objects of religious moderation, grounding religious moderation to students becomes important because: First, students become *agents of change* in society and country. His role is to place as an agent of change towards a better direction, including in this case the driving force to ground religious moderation from within the campus to outside the campus. *Second* , students become guardians of positive values in the midst of social and state life. One of these positive values is the escort and implementation of various modes of moderation within higher education institutions, requiring students to be at the forefront, so that the values of religious moderation as an element of strengthening the Unitary State of the Republic of Indonesia are fully in the hands of students. *Third* , the role of students as successors and future leaders of the nation. Because of this, this country will not be strong if it is not strengthened by students who are required to be sensitive to understanding the needs of the nation and one of them is to strengthen religious moderation as a guarantee of instruments for strengthening the Unitary State of the Republic of Indonesia in the future. This is where student awareness is increasingly demanded to maintain and uphold religious moderation starting from the campus where

⁷Ministry of Religion of the Republic of Indonesia, Moderation of the Islamic Religion (Jakarta: Lajnah Pentasbihan Mushaf Koran, 2012) h. 5




they are located. *Fourth*, the position of students becomes a moral guardian force in society and the state. Religious moderation is an important guard for students as an instrument of state power, so all elements that can weaken religious moderation must be seriously considered by students. As long as students are committed to it, it is not too difficult for students to maintain the values that exist in the intended religious moderation. For example, students must be at the forefront of guarding religious interpretations that are distorted so that deviant teachings emerge that can affect the campus environment itself. Thus these various roles require students to be at the forefront of thinking and moderation in sports starting from their campus environment to in society and the state.

In the context of student life, the application of religious perspectives, attitudes and practices in public life by embodying the essence of religious teachings - religions that protect human dignity and build the public good - based on the principles of fairness, balance and adherence to the constitution as a national agreement is not an absolute thing for are not done. The success of religious moderation in the higher education environment will be seen by paying attention to: (1). There is a national commitment from students to protect the Unitary State of the Republic of Indonesia as described in the nation's principles that have been formulated in the 1945 Constitution and the regulations under it (2). The creation of a cultural campus environment to respect differences and provide space for other students to express their beliefs, express opinions, respect unity and open space for mutual cooperation (3). The creation of commitment and reality on campus towards non-violence, so that if there is a potential for violence, harassment or moral decadence it can be rejected accordingly (4). The creation of life in the campus environment puts the recipients of tradition, local wisdom and others in their religious behavior as long as it does not conflict with religious principles. The four things described are important indicators of the life of religious moderation in the campus environment, so it is not difficult to actually record the implementation of various moderation in the Higher Education environment.

State Islamic University of North Sumatra (Read, UINSU) as one of the Islamic Religious Colleges (PTKI) in Indonesia, is aware of the importance of upholding religious moderation in the campus environment. Not only does it respond to the wishes of the state, but the spirit to inflame religious moderation driven by texts (Qur'an - hadith) is placed in Islamic teachings, becoming a common view to realize the values of benefit for the academic community at UINSU. This becomes a demand as well as a challenge where: *First*, UINSU is a regional asset for the province of North Sumatra as a campus that stands in the midst of a pluralistic society consisting of multiple ethnicities, religions, races and so on. In the midst of a pluralistic atmosphere, UINSU demands to become an arrow of religious moderation. This means that the radiance of the application of religious moderation must begin in the life of UINSU which radiates the concept of *wahdatul ulum* (integration of religious knowledge - general) so that UINSU becomes the center of religious moderation in this area. *Second*, it is recorded that the number of UINSU students is relatively large with the number (2022) reaching 36,000 students with countless alumni spread across various segments and professions, of course making a major contribution to strengthening religious moderation in this area. The spirit of religious moderation that is grounded in the campus environment will shape and provide a broad view of the importance of religious moderation in the lives of the people of North Sumatra. *Third*, UINSU's religious moderation becomes a focused, directed and permanent movement starting from the campus environment and then expanding into community life on the campus area. As a result of this, the establishment of a religious moderation center at UINSU as an institution that is always moving provides an understanding of the importance of religious moderation within UINSU. *Fourth*, North Sumatra as a region with many tribes, religions, races and so on, religious moderation is a need for the community and the region as an instrument for regional bonding, so that in a pluralistic society, religious moderation is a solution for preventing potential conflicts in a pluralistic environment that is prone to conflict.

The various thoughts above have become a separate motivation for UINSU to design a more comprehensive construct of religious moderation than before. Where the construction of religious moderation must become the center of religious moderation in this area which can really motivate, respond to and answer various issues related to religious moderation. Of course the process of



constructing religious moderation must be oriented towards broad values of benefit and not cause harm to UINSU and this area. The concept of benefit in question is to put the analysis in the study of *al-Maslahah Mursalah* a methodology of Islamic law to underlie, answering legal needs whether the construction of religious moderation is intended to provide broad benefits or not. If it provides broad benefits, then the construction in question is an important requirement in the grounding of religious moderation which begins at UINSU with an even broader construct. This study is interesting to explore and develop with the title: "Application of *Al-Maslahah Mursalah* on the Construct of Religious Moderation in the Life of North Sumatra UIN Students; Efforts to Ground Religious Moderation in the North Sumatra Region"

B. Problem Formulation

Various problems arose in this study, making it important to conduct research. These various problems are formulated in the formulation of the problem, namely: *First*, how is the construction of religious moderation at UINSU? *Second*, how is the construction of UINSU's religious moderation in implementing *al-Maslahah Mursalah*?

C. Research Objectives

This study aims to answer the formulation of the problems in this research, namely: *First*, to describe the construction of religious moderation at UINSU. *Second*, describes the construction of UINSU's religious moderation in the application of *al-Maslahah Mursalah*.

D. Significance and Benefit of Research

The conduct of this research provides significance in order to answer the important issues in this research, namely: *First*, describing the construction of religious moderation at UINSU. *Second*, describes the construction of UINSU's religious moderation in the application of *al-Maslahah Mursalah*. Both of these problems will be answered through the results of research conducted.


In addition to providing significance, this research also provides broad benefits in contributing to legal, scientific, institutional and social interests. These benefits can be used as a basis for taking strategic steps from the desired interests. *First*, legal interests; the results of the research will provide enrichment of legal products through *ijtihad* (*Al-Maslahah Mursalah*) related to religious moderation which is not only understood in aspects outside the law, in the legal context of making decisions seen through *ijtihad* development methods such as *al-Maslahah Mursalah*. *Second*, scientific interests, the results of this research are not only limited to answering research problems, more than that it gives birth to a new theory, namely the emergence of the construction of religious moderation based on the application of *al-Maslahah Mursalah*. *Third*, the interests of the institution, the results of this research form the basis for policy making by institutions, especially for UINSU, PemprovSU and others, there is a formulation of religious moderation construction to be implemented in the North Sumatra region. *Fourth*, social interests, research results are an important part of the socialization and grounding of religious moderation within UINSU and the people of North Sumatra.

E. Research Scope and Location

This research focuses on the design scope of the construction of religious moderation at UINSU in the application of *al-Maslahah Mursalah*. In order to explore more broadly the values of benefit for the construction referred to as an effort to instill moderation in religion in the area of North Sumatra it is seen as an important need in the middle of North Sumatra as a pluralist area in terms of ethnicity, religion, race and so on. So the research location was carried out at UINSU which is in North Sumatra Province, where UINSU has a student body of approximately 36,000 students.

F. Previous Research.

It is realized that the study of religious moderation is an important matter in the life of the nation and state in this country. Religious moderation is seen as an instrument and even a solution to strengthen the existence of the Unitary State of the Republic of Indonesia. Because of this,




religious moderation is an important and strategic movement that is not only the direction of national development policy, but also must be grounded in the life of the nation's society. Earthing socialization is an important movement in various ecosystems of life, without exception. The socialization space is also encouraged in various scientific works, books and research, and others, as a manifestation of the country's seriousness in placing religious moderation as a unifying tool in the midst of differences. Various scientific studies have sprung up with various approaches and theories used including:

Suci Khaira (2020) in her thesis, Study Program of the Study of the Qur'an and Interpretation of the Faculty of Usuluddin and Da'wah of the Jakarta Institute of Qur'anic Sciences, writes about: "Religious Moderation; Analysis of the Book of Tafsir *Al-Muharrar Al-Wajiz* by Ibn 'Athiyah." The results of his research concluded that the interpretation of Ibn 'Athiyah in the book of *Al-Muharrar Al-Wajiz* commentary explains the verses of religious moderation such as Qs. Al-Baqarah: 143. In this verse it is explained that what is meant by " *ummatan wasathan* " is a moderate (fair) community which can also be interpreted as the best choice, the highest degree or in the middle. In other words, a person can be said to be *ummatan wasathan* if he is given a higher place than the chosen group who followed in the footsteps of the Prophet Muhammad. Then Qs Hud verses 118 - 119, Ibn 'Athiyah explains that Allah created his creatures for happiness, but there is also evil. Some are lucky and some are unlucky, it is for this purpose that Allah created humans. Furthermore, the interpretation of religious moderation is found in Qs an-Nisa' 135 Ibn 'Athiyah interprets that whoever has the intention of the hereafter (in his practice) is to act fairly and uphold justice and be a good witness who gives a person's statement with an honest statement does not commit wrongdoing by following lust, then Allah will reward the world and give him what he wants. Then whoever intends his deeds to be only for this world, Allah will give him what he has worked for and will give him punishment (because of his wrong deeds) in the hereafter. Then another conclusion of Ibn 'Athiyah in Abdullah Saeed's contextual theory, turns out to be relevant to the verse of religious moderation as explained in Qs. Al-Baqarah: 143 namely the shift in the meaning of *ummatan wasathan* to a meaning that is in harmony with the context, where Islam came to Andalusia and already had advanced civilization before. So moderation in religion interpreted in this verse is quite relevant.

Masturaini (2021) in his thesis at Postgraduate IAIN Palopo, wrote about "Instilling the values of Religious Moderation in Islamic Boarding Schools; Study of the Shohifatushhofa Islamic Boarding School NW Rawamangun, Sukamaju District, North Luwu Regency. Pesantren teachers participate in providing Islamic understanding to the community about faith, sharia and morals. Likewise, in the context of religious moderation implemented by Shohifatushhofa NW Rawamangun Islamic boarding school, Sukamaju District, North Luwu Regency, it is a record of the community's values of religious moderation, such as the understanding of *tawasuth* (middle way, *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance). , *shura* (deliberation), *islah* (reform), *tatawwur waibtikar* (dynamic - innovative), *tahaddur* (civilized), *wataniyah wamuwatanah* (acceptance of the existence of the state) all values are absorbed and recorded and then practiced by the community to become important values applied by the community in life socialize

Ahmad Budiman (2020) in his thesis Masters Program in Islamic Religious Education FITK Syarif Hidayatullah Jakarta conducted research on: "Internalization of Religious Values in Schools Fosters Religious Moderation; Case Study of State Senior High School 6, South Tangerang City, Banten Indonesia." This thesis concludes that: Internalization of religious values in schools fosters religious moderation in the form of a school principal's policy as outlined in the rules and program of school activities that students must follow. Provide understanding related to good and bad grades to students with teaching and guidance. Providing deepening of students' appreciation of religious values in schools by cultivating religious moderation through habituation and intra-curricular, co-curricular and extra-curricular activities. Encouraging students to apply values starting from religion in the school and home environment so that they become a character starting from the students' personalities. Creating a religious cultural nuance as stated in the school's vision and mission, as a forum for encouraging students to always apply character starting at school. The implications or results achieved from efforts to internalize religious values in schools in fostering religious



moderation in the form of students with noble character at SMA 6 South Tenggara City. Participants can understand, practice religious values, character values so that they achieve the best grades.

A Dimiyati (2021) wrote a thesis on the Islamic Education Management Masters Study Program with the title: "Islamic Moderation from the Perspective of Ahmad Mustafa Bisri". The results of this thesis conclude that the moderation characteristics that are always seen in Ahmad Mustafa Bisri's works always present narratives about the characters of justice, polite preaching, respect for others, not giving difficulties to religion, displaying a contextual mind. Ahmad Mustafa Bisri's correlation of religious moderation in the current context is displayed in Ahmad Mustafa Bisri's views and advice in various media through his writings which are rich in narratives of wisdom - the wisdom of his thought products accommodating various dimensions of human life issues such as aspects of education, culture, economics, politics and others. Thus, through the works of Ahmad Mustafa Bisri, it is a display that reflects Islamic moderation.

The various works and writings above show that the study of religious moderation can be developed on a variety of topics with the desired methodological approach. Previous studies as described above are seen as representative of all works and research related to religious moderation and are certainly different from the topics developed in this research. This research tries to put the study of religious moderation in the approach of Islamic law through the analysis of *the al-Maslahah Mursalah methodology*. Islamic legal theory that encourages the search for beneficial values for the construction design of religious moderation in the lives of UIN SU students. The questions to be answered are describing the construction of religious moderation at UINSU and describing the construction of religious moderation at UINSU in implementing *al-Maslahah Mursalah*. The scope of the existing study will be a differentiator compared to previous studies, this confirms that the originality of the research is truly maintained and provides a distinction from existing works.

G. Thinking Framework

The formation and development of law becomes a necessity to be addressed and formulated in law. This is due to: *First*, the law continues to move to grow and develop wherever it is located, various contemporary cases have sprung up with a variety of topics that require the law to be formulated and established because this is a need for human law, otherwise humans will experience difficulties in carrying out the law with legal cases. whatever form. *Second*, sometimes the law that has been formed, due to changes in time, social, political and other factors, requires that the law be changed, because the old law is deemed irrelevant to answer legal needs, it requires that the law be amended. *Third*, the law that has been formed and developed needs to be strengthened in terms of the desired substance, because the existing substance has not responded to demands for changes in time, social, politics and others. Then the law must be strengthened by requiring revision or strengthened by other regulations. These three conditions in the process of formation and development require a methodology as a mechanism that will carry out the process of forming, formulating and developing the law. In the study of Islamic law the methodology referred to is through the process of proposing fiqh. Thaha Jabir al-Alwani, defines *usul fiqh*, namely as a science whose material is a collection of methods - methods of understanding the sources and arguments of Islamic law. Studying it will provide an understanding related to the sources and arguments of Islamic law. It also discusses how to understand these sources and arguments and the position of these sources and arguments. This is where it is known that the substance of the fiqh proposal has criteria as a methodology because it contains the source, essence in the formation of Islamic law.⁸From this description it can be seen that fiqh proposals become a mechanism for producing fiqh or laws desired by Islamic law itself. In other words, the process of fiqh formulation cannot be separated from the role of fiqh proposals.

In the concept of Islamic law, the process of proposing fiqh is regulated in detail by the process of determining it through legal sources and arguments of Islamic law. Where the Koran is

⁸Taha Jabir al – Alwani, *Methodology of Contemporary Islamic Law*, Trans. Yusdani (Jakarta: UII Pres, 2001) h. 1

used as a source of legal basis, hadith as an operational source of basic sources and Ijtihad is referred to as a source of dynamics (development) of Islamic law. The existence of the Qur'an and hadith needs to be strengthened with arguments based on human thought processes that are serious and focused on producing this law. Sometimes the existence of Ijtihad is quite important in its application to answer contemporary legal needs, when the existence of the legal arguments of the Koran and hadith is only limited to providing legal principles. It is on this basis that it is understood, when the Qur'an explains the verses of law that are very limited in nature, the legal verses found in the Koran are relatively few, this is meant to mean that the Koran only outlines verses that are more principles in nature than that requiring developmental propositions called Ijtihad, especially the legal cases that have arisen are contemporary legal cases that were not previously found in the texts (Qur'an - hadith). However, the principles underlying the formation of contemporary law have been outlined by the texts. The process of carrying out Ijtihad through Ijtihad development methods such as the methods of: *Qiyas*, *Ijma'*, *Istihsan*, *al-Maslahah Mursalah*, *Urf*, *Sad al-Dzara'i*, and *Maqashid al-Syariah* are accommodated as the methodology needed in these contemporary legal cases. Although the scholars of usul fiqh do not all use the Ijtihad development method as the argument for legal istinbath and they differ in the process of its use, all of the Ijtihad development methods contribute greatly to the formation of law. This can be seen in the Hanafi School of Jurisprudence's proposal to use legal arguments based on *the Qur'an*, *as-Sunnah*, *Qaul Sahabi*, *al-Ijma'*, *al-Qiyas*, *al-Istihsan*, and *al-Urf*.⁹ In contrast to the Hanafi School, the Maliki School tends to use its fiqh proposals for: *the Qur'an*, *as-Sunnah*, *al-Ijma'*, *al-Qiyas*, *al-Amal Ahi Madinah*, *al-Maslahah Mursalah*, *Qaul Sahabi*, *Istihsan*, *al-Urf* and *Istishab*.¹⁰ Whereas the Syafii School, its legal propositions consist of *the Qur'an*, *as-Sunnah*, *al-Ijma'*, *al-Qiyas* and *al-Istishab*.¹¹ Furthermore, the Hanbali School, proposes jurisprudence with the arguments of the law of *the Koran*, *as-Sunnah*, *al-Ijma'*, *al-Qiyas*, *al-Istishab al-Masalih al-Mursalah*, and *Sadu Zariah*.¹² From this explanation, one can clearly see the difference in the process of proposing fiqh. However, this difference does not mean that the law stagnates, on the contrary, the methodology creates a dynamic legal product in accordance with the demands and challenges of legal needs that are constantly moving and accommodate various contemporary legal needs in the process of law formation.

The position of the legal arguments above (Qur'an, Hadith and Ijtihad) not only becomes a legal argument in responding to legal needs, but also makes Islamic law flexible as a manifestation of the characteristics of Islamic law itself. Juhaya S Parja explained that the characteristics of Islamic law are that Islamic law does not provide difficulties, is simplified, is gradual, creates benefits, justice and is universal. These characters have made Islamic law acceptable based on time, place, social change and others. These characteristics make Islamic law flexible. According to Yusuf Qaradawi, explaining the flexible factors of Islamic law, namely: (1). There is Shari'a attention explained through texts on emergency conditions (2). The communication of the Koran is conveyed in a global verse pattern (ijmal) which only lays down general principles (3). The existence of partial legal texts that open up space for interpretation and understanding (4). The opening of Ijtihad space in the formation and development of Islamic law (5). There is a change in fatwa due to changes in times, places, conditions and traditions.¹³

In the context of religious moderation, it is an interesting topic to be developed in a variety of studies, including in this case legal studies. There is a side that must be placed and formulated in religious moderation. So far, religious moderation has only been seen and developed in studies of

⁹Sya'ban Muhammad Ismail, *al-Tasyri' al-Islami Masadiruh wa atwaruh* (Cairo: Maktabah al-Nahdah al-Misriyah, 1985) Cet 2, h. 316

¹⁰Muhammad Ali as-Sayis, *Tarikh al-Fiqh al-Islami* (Cairo, Maktabah wa at Matba'ah Ali Sabit wauladuh, tt) h. 66 - 68

¹¹Muhammad Ali as-Sayis, *Nasyah al-Fiqh al-Ijtihad wa atwaruh* (Egypt: Majma' al Bukus al-Islamiyah, 1970) h. 29 - 101

¹²Hasan Abu Talib, *Tatbiq al-Syariah al-Islamiyah fi al -Bilad al - Arabiyah* (Cairo: Dar al-Nahdah al-Arabiyah, 1990) Print 3 h. 162 - 163

¹³Yusuf Qaradawi, (1999) h. 84

theology and ethics. In fact, the legal aspect will actually strengthen the concept of religious moderation in the life of the nation and state. Expansion of law in the category of permissibility of moderation in religion in certain areas, the construction design of religious moderation, the implementation of religious moderation, and others become standard legal assessments that require the law to form and formulate everything related to religious moderation law, so that in its implementation religious moderation does not conflict with the law Islam. It is certain that the perspective of Ijtihad through the method of developing ijthad (*Qiyas, Ijma', Istihsan, al-Maslahah Mursalah, Urf, Sad al-Dzara'i, and Maqashid al-Syariah*) becomes an important frame of mind in the process of forming and developing it. The concept of religious moderation in the formation and development of law needs to be based on *Qiyas, Ijma', Istihsan, al-Maslahah Mursalah, Urf, Sad al-Dzara'i, and Maqashid al-Syariah*, so that all methods of developing Ijtihad will thus dynamically promote the concept of religious moderation in the life of the nation and state, providing legal understanding to the public of the importance of leading a moderate, polite, tolerant life , respecting differences and others, as a manifestation of the desire to maintain the integrity of the Unitary State of the Republic of Indonesia in a fairly pluralistic society.

al-Maslahah Mursalah methodology is one of the legal theories that must frame the importance of religious moderation. In the application of the law, moderation in religion is seen as a way of thinking and a religious perspective in shared life by embodying the essence of religious teachings that protect human dignity and build the public good - based on the principles of fairness, balance and obedience to the constitution as a national agreement. It is certain that the spirit that is built in mutual moderation is an important aspiration for the realization of the benefit of humanity in accordance with the objectives of the Shari'a, namely creating human benefit which is crystallized in the maintenance of religion. Self, mind, lineage and wealth. Maslahah values are undeniable that religious moderation is absolutely carried out in the midst of plurality like Indonesia. Religious moderation is seen as the nation's solution to maintaining the integrity of the Unitary State of the Republic of Indonesia. The potential for madharat is quite large to divide this country, if religious moderation does not become part of the breath of Indonesian people's lives. Therefore, the aspect of *al-Maslahah Mursalah* is a necessity that must be implemented in this country. There is no other solution if this country is in harmony, peace, conduciveness and other things, the key is in religious moderation. Because of that *al-Maslahah Mursalah* becomes an important methodology as well as a theoretical basis for the basic concept and its application. In the terminology of Imam al-Ghazali, interpreting *maslahah* is an effort to achieve and realize benefits or reject harm.¹⁴The substance of maslahat is the creation of beneficial values so that humans can feel these benefits and not give difficulties in their lives.

In its development , in order to provide an explanation of maslahah, the scholars of usul fiqh in their existential perspective divide maslahah into three parts, namely:

1. *Al-Maslahat Mu'tabarah* , namely a benefit that is determined based on the instructions of the texts either directly or indirectly. Maslahat which gets direct indication of the existence of a stipulation of the text that a command - a prohibition provides benefits. For example, the prohibition against approaching women while menstruating, where menstruation is a disease. The existence of this prohibition is an indication of Qs. Al - Baqarah 222 to be shunned. Meanwhile, maslahat which does not directly receive guidance from the text is benefit which does not at all explain the text related to the intended benefit. For example, it is permissible to perform multiple prayers for people living due to rain.
2. *Al-Maslahat Mulghah*, that is, benefit that is rejected by the text, because it contradicts the existing argument, even though such benefit exists and can be accepted by reason. For example, because of the emancipation of women, it causes women to also dominate the public role, wanting the same share in inheritance as men, where else they get more inheritance than women (Qs. An-Nisa': 11).
3. *Al - Maslahah Mursalah*, namely benefit that is considered according to syara' guidelines, but no texts show whether benefit is accepted or rejected. According to some scholars, the proposal for this

¹⁴Al - Ghazali, *al-Mustasfa* (Egypt: Maktabah al-Jumdiyah, 1971) h. 251

maslahat group is called maslahat which is silenced by the texts.¹⁵ Various examples are quite related to contemporary legal cases formed through *al-Maslahah Mursalah*

From the explanation above, it shows that *al-Maslahah Mursalah* is a difference of opinion among scholars whether it can be used as a legal basis or not. But the scholars of the Maliki School, make *al-Maslahah Mursalah* a legal proposition.¹⁶ Likewise the Hanbali School, also uses *al-Masalih al-Mursalah*, as a legal argument.¹⁷ Other scholars such as al-Syatibi (*al-Itisham*) and Ibn Qudamah al-Razy, Imam al-Ghazali in his book (*al-Madkul and al-Mushtasfa*) make *al-Maslahah Mursalah* a proposition of Islamic law.¹⁸ The decision of the scholars to make *al-Maslahah Mursalah* a legal argument cannot be separated from the reasons:

1. The existence of the Prophet's hadith through the Prophet's confession (*Taqrir*) on the explanation of Mu'adz Ibn Jabal when using *ijtihad bi al-ra'yi* as a solution to settling laws that are not found in the texts (Qur'an - hadith).¹⁹ This hadith confirms that Mu'adz Ibn Jabal's explanation was approved by the Prophet as a form of strengthening benefit through *ijtihad bi al-ra'yi* in the formation and development of Islamic law.
2. There are hadiths - traditions of the Prophet in various activities carried out showing actions that provide benefit. Like the practice of the Prophet's companions collecting the Koran in mushafs where there is no argument that prohibits or supports it. Then the election of Abu Bakr as the first Caliph, this political agreement also reflects the benefit and other policies are also based on benefit.²⁰
3. The Companions also use *al-Masalih al-Mursalah* in accordance with the purposes of syara', although this is not explicitly stated in the text. However, the practices carried out by the Companions reflect the application of *al-Maslahah al-Mursalah*. For example, the activities of collecting the Koran in manuscripts, the election of Abu Bakr as caliph, the formation of government diwans and others.
4. Analysis of scholars who emphasize the existence of the power of *al-Maslahah Mursalah* can be used as law, as emphasized by Imam al-Ghazali, that the power of law of *al-Maslahah Mursalah* to be used as a legal argument can be seen from the *dharuriyah category* (primary needs), the *hajjiyah category* (secondary needs) and the *tahsiniyat category* (complementary needs).²¹ According to Imam al-Ghazali, the power of *al-Maslahah Mursalah* as evidence is (1). The legal strength of the benefit is in the category of primary needs (*dharuri*). This means to determine/stipulate something to provide benefit based on attention to the guarantee of getting the good of the five main elements of the Shari'a goal (maintenance of religion, mind, self, property, lineage/honor) (2). The legal force of the benefit really contains the existence of benefit. This means that the benefit must be definite and not based on (relative) conjectures (3). This benefit is universal, applied to the public interest, not individual interests (4). Benefit must be correlated and in line with the wishes of the objectives of Islamic law. The same opinion was also explained by Abdul Wahaf Khallaf, who emphasized that the legal power of *al-Maslahah Mursalah* must pay attention to: (1). Benefit must be intrinsic not based on predictions (wahm). It is intended that in the process of determining the benefit one must also pay attention to the disadvantages that arise, if this does not concern the determination and formation of benefit on the basis of wahm (prediction) alone. (2). The benefit that will be determined/formed to be enforced in the public interest is not a particular group, let alone individual in nature. This means that the benefit eliminates harm for many people (3). The formation of *al-Maslahah al-Mursalah*- based law must not conflict with the texts (Qur'an - hadith) and ijma'.

The existence of *al-Maslahah Mursalah* cannot be doubted, as a methodology to answer the needs of Islamic law that is developing in Indonesia, such as the need for religious moderation laws

¹⁵Abdul Karim Zaidan, *al-Wajiz Fi Ushul al-Fiqh* (Baghdad, ad – Dar al-Arabiyyah, 1977) Cet 6, p. 237

¹⁶Muhammad Ali as-Sayis, *Tarikh al-Fiqh al-Islami* (Cairo, Maktabah wa at Matba'ah Ali Sabit wauladuh, tt) h. 66 - 68

¹⁷Hasan Abu Talib, *Tatbiq al-Syariah al-Islamiyah fi al -Bilad al – Arabiyah* (Cairo: Dar al-Nahdah al-Arabiyyah, 1990) Print 3 h. 162 - 163

¹⁸Amir Syarifuddin, *Usul Fiqh 2* , h. 357

¹⁹ *Ibid* ., h. 360

²⁰Muhammad Abu Zahrah, *Usul al-Fiqh*, h. 280

²¹ *Ibid* ., h. 174

that need to be strengthened so that in concept and implementation it really becomes a legal need to confirm its existence as a solution to guarding the integrity of the Unitary State of the Republic of Indonesia.

H. Research Methodology

1. Types, Approaches, and Research Methods

This research is normative legal research and empirical law. What is meant by normative legal research is research on theory, philosophy, comparison of other structures. The normative research here is research on the legal theory (*usul fiqh*) of *al-Maslahah Mursalah*, a methodology providing a legal basis for the existence of religious moderation. Meanwhile, empirical research is intended to explore empirical facts or see directly the legal practice in the field. In the context of religious moderation, we see directly the existence of *the al-Maslahah Mursalah methodology* in its application to religious moderation. This means that in the study of Islamic law, this topic becomes the area of applied fiqh proposals with cases of religious moderation. In order to provide reinforcement for this type of research (normative - empirical) it is necessary to use a research approach using descriptive qualitative methods. In order to be able to provide an overview of the facts or phenomena that exist or the symptoms as they are by obtaining information about the condition of the symptoms that existed at the time the research was carried out.²²At the same time, it is important to carry out qualitative methods to answer research problems describing the phenomenon of religious moderation at UINSU and initiating theories related to the construction of religious moderation and then internalizing it in student life. So this research approach uses a legal normative approach (*fikih proposal*) and phenomenological studies. The normative approach (*usul fiqh*) is research describing the existence of *al-Maslahah Mursalah* in strengthening religious moderation. Meanwhile, the phenomenological approach is to describe the condition of religious moderation in the UINSU campus environment. This phenomenological approach will determine the steps to determine the phenomenon environment to be studied, compile a list of questions, collect data, analyze data and report on research results. Based on the research problems, this research uses a case study research pattern, observing and studying intensively the actual conditions and environmental interactions with social units, individuals, groups and communities.²³Both types of research are deliberately carried out in order to search for deeper data. Normative research is theoretical research, comparative philosophical structures and others. The theory meant here is *al-Maslahah Mursalah* as a theory of Islamic law related to its validity as a methodology (*usul fiqh*). Meanwhile, empirical legal research looks at empirical facts or sees legal practice in immediate reality. This means not only exploring *al-Maslahah Mursalah* as a theory of Islamic law in its application, it becomes an empirical fact that must be carried out. In this study, empirical law is meant to look at the sides of benefit to the construct of religious moderation, which gives a broad meaning by giving beneficial values or not. So it is important to collaborate on normative and empirical legal research using a descriptive qualitative approach.

Qualitative research uses analysis, here the process and meaning are put forward and the theoretical basis is used as a guide so that the research is focused according to the facts in the field. The theoretical basis that has been described in the theoretical framework provides an overview of the research background and material for discussion of research results, departing from the data utilizing existing theory as an explanation and giving birth to a theory, so that existing phenomena are explained as clearly as possible, the deeper the data obtained the quality of the research conducted is increasingly measurable. Moreover, research is a case study, so the approach taken is to investigate and understand a problem that has occurred to collect various information to be processed and then used as a solution. There are steps that must be taken in the form of starting

²²Suharsini Arikunto, *Research Management* (Jakarta: Rineka Cipta, 2005) Print 7, h. 234

²³Burhan Bungin, *Qualitative Research Data Analysis of Philosophical and Methodological Understanding towards Strengthening Application Models* (Jakarta: Raja Grafindo Persada, 2003) h. 20

with defining the problem, making designs and instruments, collecting data, making data analysis and prepare reports.

2. Research Data Sources

The source of research data is quite important, because the data is used as material used by researchers in answering various research problems or as a test for existing hypotheses. Data quality needs to be considered because it relates to the quality of research results, therefore this study uses primary data and secondary data, both of which are used together in this study. What is meant by primary data is the source of research data obtained and extracted from the original source. Some say primary data is data that is still raw because it is obtained from the field directly requiring processing. What is meant by secondary data, is data that has been processed through second party processing from the results of field research in the form of documents that have something to do with the design of the reconstruction of religious moderation at UINSU. The existence of secondary data as a complement in providing strengthening the analysis of research problems. Therefore, research sampling is also considered important. *Purposive sampling* is intended to explore information as the basis and theoretical design that will be put forward. So it can be concluded that the research data sources are: (1). Person people go through the interview process (2). Place, is a medium through which data information can be obtained about situations and conditions related to research problems (3). Documents, are sources of document data in the form of notes, archives, photos and others that support the linkage of the research problems studied.

3. Location and Time of Research

This research was conducted on the UINSU campus as a learning community consisting of various levels of society, ethnicity, race, not only from North Sumatra but also from various regions and even other countries such as Malaysia and Thailand to become UINSU students, totaling around 36,000 UINSU students. . The reason for choosing UINSU as a research location was seen from the number where UINSU was one of the best students in the PTKIN environment. The next consideration is that UINSU is part of the important assets of the province of North Sumatra, where North Sumatra is a pluralistic region consisting of various ethnicities, religions, races and others. Then the final reason is that UINSU has formed a center for the study of religious moderation, which needs to be known about its progress. Then, in the process of its movement, it is necessary to offer the construction concept of religious moderation as a reference in grounding religious moderation in student life.

This research lasted for three months starting from June to August 2022 as described in the details of the research stages, namely:

Table 1
Details of Research Stages

No	Stages	Time	Information
1	Preparation	June - Second Sunday of June	Stages of submitting titles and making research proposals
2	implementation	Second Sunday of June - Mid-July	The process of collecting data in the field
3	Report completion	Mid July - August	Data analysis and preparation of reports according to the desired goals

4. Data Collection Techniques.

Data collection techniques are carried out through the following processes: Observations (observations), interviews (interviews) and documents (documents) using the respective types, namely:



1. Observation is the process of collecting data through direct observation or direct observation at the research location to prove the truth of the research design. The aim is to compile the research background, determine the research focus, discussion and research results. The research uses unstructured observation techniques, namely observations made when the focus of the research is not clear or developing while the observation is taking place, only using observation signs. Observations were made directly on student activities on the UINSU campus in implementing a life of religious moderation.
2. Interview is a process of obtaining information for research purposes through question and answer either through interview guidelines or not. In this case the method used is free interviews. This means that interviews are conducted freely with respondents or sources related to the desired data and are controlled in nature. Interviews were conducted with UINSU Leaders, UINSU Religious Moderation Center administrators and students
3. Research documents are data needed for research purposes. A document study is conducted to collect data so that it can be included in the research background, discussion and research results. The document study referred to is in the form of the Chancellor's Decree on the Center for Religious Moderation, SOPs related to the ethics of religious moderation, documents related to books and books related to al-Maslahah Mursalah, religious moderation and photos of activities related to religious moderation


5. Data Analysis .

Data analysis is an important stage of this research, a process of transforming data into new information, in order to understand the characteristics of the data more easily understood and then draw conclusions. In this study, the data analysis model used the Miles and Huberman model, in the form of: There is a process of data collection, data reduction, data presentation, to verification and drawing conclusions. *First* , the data collection process is the process of collecting data obtained through observation, interviews and documentation. All forms of data collection were obtained from the process of sight, hearing observation and recording in descriptive form. Notes that are reflective notes need to be made in the form of comments, impressions, opinions and interpretations of the phenomenon under study. *Second* , the data reduction process is the process of selecting, classifying, focusing and simplifying, and discarding data that is not needed, so that the data produces meaningful information and makes it easier to draw conclusions, so that the existing data is really correlated or not with the final achievement. . *Third* , the process of presenting the data is the existence of data compilation activities arranged in a systematic and easy to understand manner so as to facilitate drawing conclusions. The process of presenting qualitative data is done in the form of narrative text such as field notes, matrices, graphs and others. *Fourth* , the verification process of drawing conclusions, the goal is to find the meaning of the data collected by looking at its relevance, similarities or differences to draw conclusions to answer the problems that arise.

H. Research Results


1. The Urgency of Grounding Religious Moderation at UINSU

The concept of moderation is not only limited to the demands of the texts (Qur'an - hadith) but in its application it is an important requirement, especially in Indonesia, a country that God bestowed as a country that consists of many ethnicities, religions, races and others. Indonesia is here to radiate diversity within the framework of diversity. Various differences become the identity of this country, united and sovereign in one unitary Unitary State of the Republic of Indonesia (NKRI). All potentials that can divide this country are anticipated as soon as possible, because this country from Sabang to Merokke does not want divisions, because if divisions occur, everything will be destroyed which was not wanted by the founders of this nation and all the children of this country. Because of that, maintaining unity is a necessity and it is a common need to maintain, care for, so that Indonesia is always in unity and oneness. It was too expensive to deliver Indonesia independence from the clutches of the colonialists, it is only fitting that this nation's generation pays for it in the form of guarding, guarding and caring for Indonesia so that it is peaceful, safe, united, conducive,



mutually respectful, tolerant and so on. Various government strategic steps were created in the form of caring for and maintaining this unity, starting from central government policies to regional government policies, all of which are encouraged that unity is above all else. Since Indonesia's independence (1945) the children of this country have also enjoyed how beautiful the atmosphere of this country is, living in a state of peace, security, comfort, mutual respect and tolerance between tribes, religions, races and others. It is very different when compared to countries in other parts of Europe, the Middle East is still shrouded in civil war which results in the destruction of various dimensions of life in these countries. Indonesia does not want that, the children of this nation have realized that unity is a vital instrument in anticipating division. This situation of various differences, is not impossible for the occurrence of divisions, in fact these differences if not managed properly will be able to trigger national divisions. Indeed, it must be admitted that the process of managing these differences is not an easy thing, it requires the cooperation of all components of the nation that unity is a priority as the breath in the life of this nation and state. Because of that, a scheme to maintain unity and oneness in various forms must be created. Programs related to maintaining the unity and integrity of this country must be inflamed in the life of the nation, starting with a common agreement (government - people) to always anticipate all potentials that can harm the said unity and unity.

Grounding moderation as a strategic solution in maintaining unity and integrity must be welcomed and applied in the life of the nation and state, especially in the life of various ethnic, religious and racial differences and others. Even more so in the context of religious moderation, where Indonesia consists of various religions that are recognized by the government and adhered to by members of each religion. The number of religions in this country if not managed properly can actually create the potential for division. The religious factor is always said to be the main trigger that can create friction between religious communities so as to spark divisions between religious adherents caused by factors towards the perspective of understanding religious people who are carried away in thinking and being extreme right or extreme left. If this condition is allowed to ignite the potential for conflict between religious communities then the conflict will have implications for expanding to other dimensions of life. Indonesia as a big nation does not want that, all religious adherents must be made aware of moderation in religion, embodying religious ways of thinking and perspectives in life together by embodying the essence of the teachings of religions that protect human dignity and build the public good - based on the principles fair, balanced and comply with the constitution as a national agreement. Because religious moderation is a solution to caring for and maintaining unity, this concept must be grounded in national life, including in religious life and between religious communities. Religious moderation is placed as a vital program of the government and must be implemented in the life of nation and state. Religious moderation is the breath of the nation, as explained earlier in the 1945 Constitution: "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs (Article 29 paragraph 2)". Then strengthened through regulations such as Law No. 39 of 1999 concerning Human Rights: "Every person is free to embrace their own religion and to worship according to their religion and beliefs. (Article 22 paragraph 2)". Also noted in Presidential Decree No. 83 of 2015 concerning the Ministry of Religion: "The Ministry of Religion has the task of administering government affairs in the field of religion to assist the President in administering religious government. (Section 2)." Then in Presidential Regulation No. 18 of 2020 concerning the 2020-2024 RPJMN, it is explained: "The priority program for strengthening religious moderation, which aims to strengthen tolerance, harmony and social harmony is the responsibility of the Ministry of Religion (Appendix 3)". In PMA No. 18 of 2020 concerning the Strategic Plan of the Ministry of Religion 2020 - 2024: "Ministry of Religion that is professional and reliable in building a pious, moderate, intelligent and superior society for Indonesia to be advanced, sovereign, independent and have a personality based on mutual cooperation (Appendix-1)". All of these explanations confirm that the state's seriousness in strengthening religious moderation is an important part of life to be implemented seriously by Indonesian people regardless of their religion.



Islamic Higher Education (PTKI), is an important element of the Ministry of Religion as the first vessel to strengthen religious moderation among religious people and the PTKI environment itself, including in this case UINSU is required to ground religious moderation in the midst of the said campus environment. Through an interview conducted with the Chancellor of UINSU Mr. Syahrin Harahap at the opening of the UINSU International Seminar on Religious Moderation, held by the UINSU Center for Religious Moderation on Campus IV UIN Tuntungan said:

"UINSU as a PTKI institution will be an arrow in grounding religious moderation at UINSU and the North Sumatra region. UINSU views it as urgent that religious moderation must be grounded starting from this campus. Students and alumni must become arrows of religious moderation to socialize as well as think, to be moderate by embodying the essence of religious teachings (Islam) which protect human dignity and build the public good - based on the principles of fairness, balance and obedience to the constitution. This campus through the educational approach of *wahdatul ulum* will frame a way of thinking, be moderate in understanding religion. UINSU is the center and promotes the cultivation of religious moderation in this area !" (Interview, 02/04/2022).

This explanation confirms that the grounding of religious moderation is urgent in UINSU campus life. Its importance is not only the embedded thinking and attitude of moderate religious understanding in the lives of UINSU students but also internalizing it in the lives of the people of North Sumatra, which is also called an area that has multiple ethnicities, religions, races and others. This means that creating a life of moderation in religion that is seen as appropriate must start from UINSU as one of the PTKI institutions of the Ministry of Religion

UINSU is seen as the right center for driving religious moderation in the North Sumatra region with the following considerations:

1. UINSU is an PTKI institution that functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life. Developing an innovative, responsive, creative, skilled, competitive and cooperative academic community through the implementation of the Tridharma and developing technological science with due regard to the values of the humanities. The purpose of establishing UINSU is to develop the potential to become human beings who have faith and are devoted to God Almighty and have noble character, are healthy, knowledgeable, capable creative, independent, skilled, competent and cultured for the benefit of the nation. UINSU will produce science and technology through research that pays attention to and applies humanities so that it is beneficial for the progress of the nation as well as the progress of civilization and human welfare. UINSU will realize community service based on reasoning and research work that is useful in advancing general welfare and educating the nation's life. This function and objective confirms that UINSU is a regional asset in the context of educating the community as well as shaping the character of the community to become a dignified society in this area.
2. *wahdatul ulum* approach (integration) of religious and general science as a scientific approach at UINSU provides reinforcement of the concept and application for students and alumni. Through the *wahdatul ulum*, it instills in the bodies of students and alumni the power of religious and general knowledge, the two disciplines become a unified whole that shapes ways of thinking, behaving and behaving in the midst of their environment wherever they are, including in this case the formation of thinking and being moderate in religious understanding. which is then served in the community.
3. UINSU already has a relatively large number of UINSU students and alumni providing an important contribution in the formation of society into a society of religion and character. This condition is a strong capital in the grounding of religious moderation in North Sumatra. Students and alumni who become arrows are encouraged to spread socialization while at the same time making it grounded that religious moderation is an integral solution amidst the diversity of ethnicities, religions and races as well as others in the North Sumatra region.
4. The North Sumatra region is a pluralistic region consisting of ethnic, religious, racial and other religions. The concept of religious moderation developed by UINSU is an important requirement for this area. Religious moderation is an instrument in unity and integrity to think and act moderately in religious understanding, so that the potential for anticipating conflicts from religious aspects can be



anticipated by thinking and being balanced and fair in religious understanding. Things that are extreme in the understanding of religion are not easy to develop because they are attached to moderate thoughts and attitudes.

5. The idea of the North Sumatra government in building this region with dignity has become a separate motivation, in changing various important dimensions of this area. North Sumatra with dignity is not an ordinary slogan but a life motto that moves North Sumatra to be better, dignified and dignified. This ideal will not be realized if it is not strengthened through the power of religious moderation. The grounding of religious moderation built by UINSU must be in line with the ideals of making North Sumatra more dignified.

Through an interview with the Chairperson of North Sumatra FKUB Mr. Palit Muda Harahap, during the Religious Moderation Training for Religious Extension Officers of the North Sumatra Ministry of Religion Office held by LP2M UINSU in Berastagi said:

"It is seen that UINSU is the center of driving religious moderation in North Sumatra. The position of UINSU is a PTKIN institution whose function and purpose is to provide religious and general education and to form virtuous character. Through religious education, moderate thoughts and attitudes are instilled, then they are spread to various regions and corners, both in the context of KKN and when they become alumni. Without being asked when they are in the midst of society, they will be ready to appear as the frontline in the socialization of religious moderation. The religious knowledge possessed is seen as sufficient to convey a way of thinking and being moderate in religious understanding. The position of UINSU is an important need especially since UINSU has established a center for religious moderation not only for UINSU but also for North Sumatra and Indonesia. This role must be truly measurable in strengthening religious moderation in this area both in the form of the UINSU programs themselves and the collaborative programs between UINSU and the Provincial Government, all of which must be directed and focused interconnectivity and not overlapping between programs!" (Interview, 07/29/2022)

The results of an interview conducted with Mr. Fitrius , Assistant 1 for Governance and People's Welfare for North Sumatra Province said:

"North Sumatra as a region that has many tribes, religions, races and others must be managed as well as possible so that North Sumatra is peaceful, safe and conducive. This region does not want the consequences of the way of thinking and behaving on the extreme right and the extreme left in religious understanding to trigger the potential for conflict among religious communities so that it can disrupt religious harmony and between religious communities. Religious moderation is seen as the right solution in adhering to and maintaining the conditionality of North Sumatra with this pluralistic religion. Because of that, North Sumatra needs a center for religious moderation and the right institution as the driving force for the center for religious moderation is UINSU, as a place for learning communities from various regions. the front guard in mummifying religious moderation in this area. Besides the important reason that UINSU in its establishment process has a noble function and purpose and this is closely correlated with educating the community, cultivating religion, forming virtuous character, outcome like this will help shape a way of thinking and being moderate in society. The Pemprovsu is quite proud of UINSU not only as a regional asset but also has given a real role in building the local community while simultaneously upholding the dignity and worth of North Sumatra." (Interview, 31/07/2022)

Making UINSU the driving force for the center of religious education is not only the desire of UINSU, but this great hope is also hoped for by the Provsu government, figures in North Sumatra without exception from the people of this area. UINSU is seen as the right locomotive for driving religious moderation with the various scales described above, as UINSU is increasingly showing its *performance* with various measurable programs in providing strengthening of religious moderation both at UINSU and in this area.

2. Application of *Al-Maslahah Mursalah* to the Construction of Religious Moderation at UINSU

The design of the construction of religious moderation in an effort to instill religious moderation in order to raise a dignified North Sumatra is an important aspect of both the perspective of UINSU and this region. The formation and establishment of a center for religious moderation at UINSU provides values for the benefit that the center for religious moderation is prepared to be a driving force for grounding a moderate way of thinking and behaving in understanding religion within the UINSU campus environment. It is certain that the academic community, such as educators, educational staff, students and even alumni, are the subject and at the same time the object of religious moderation. The design was originally formulated in a scheme like this. This means that the purpose and function of establishing a religious moderation center begins in the UINSU campus environment, so that the formation and process of internalizing religious moderation becomes part of the identity of campus life activities. This is the big goal of the UINSU leadership in the process of establishing and forming the intended religious moderation center. However, this wish and hope should be expanded, based on considerations that religious moderation is seen as a national need in the context of a state and nationhood, religious moderation is the glue of the integrity of the Unitary State of the Republic of Indonesia. In other words, religious moderation is not only a need for UINSU, but also a need for this region and this country. Because of that, the emission of religious moderation must start from the local, regional to state and vice versa, there is a push from the state to the regions so that they are interconnected with one another. Because religious moderation is an important requirement, the implication is to provide beneficial values and the manifestation of these beneficial values must be carried out more broadly.

In the study of Islamic law, talking about the benefits of benefit is the area of *usul fiqh* or methodology of Islamic law such as *al-Maslahah al-Mursalah*, one of the methods of developing *Ijtihad* that the substance of *al-Maslahah al-Mursalah* as emphasized by Imam al-Ghazali is an attempt to achieving and realizing benefits or rejecting disadvantages.²⁴ According to Zaky al-Din Sya'ban, the purpose of law enforcement is to create benefit and prevent the appearance of various damages in human life. Benefit continues to develop with the times and then the benefit will continue to experience changes in circumstances and environment. Because of this, evil must be scrutinized as well as possible, also responded with arguments that support it, otherwise this benefit will disappear from human life and the growth of law will stop. Therefore, benefit must always be considered in accordance with the objectives of the Shari'a, namely creating benefit and preventing damage in human life.²⁵ Whereas Wahbah al-Zuhaili, *al-Maslahah Mursalah* are interpreted as several characteristics that are in line with the actions and goals of *syara'*, but there is no specific argument from *syara'* that justifies or aborts and with the enactment of law on it benefits will be achieved and human damage is avoided.²⁶ From this explanation it can be concluded that *al-Maslahah Mursalah* is a legal decision based on the existence of uses and benefits in accordance with the objectives of *syara'* law. This is an important indicator in the formation of law based on *the al-Maslahah Mursalah methodology*.

The existence of *al-Maslahah Mursalah* by some scholars is determined as one of the methodologies of Islamic law, it is certain that its position becomes an argument for the formation and development of Islamic law. Contemporary legal needs require the contribution of *al-Maslahah Mursalah* as a legal proposition, the dynamics of contemporary law provide a large space for *al-Maslahah Mursalah* to answer the needs of the laws in question. However, putting *al-Maslahah Mursalah* as a legal proposition must pay attention to several important things, Zaky al-Din Sya'ban emphasized these requirements, namely: (1). A legal decision based on benefit is benefit for which there is no argument against it. If there are arguments against it, *al-Maslahah Mursalah* cannot be used as a legal basis. For example, equating the division of inheritance between sons and daughters, this law cannot be categorized as *al-Maslahah Mursalah*, because the essence of *al-Maslahah*

²⁴Al – Ghazali, *al-Mustasfa* (Egypt: Maktabah al-Jumdiyah, 1971) h. 251

²⁵Zaky al-Din Sya'ban, *Usul al – Fiqh al-Islami* (Egypt: Matbaah Dar al-Ta'lif, 1965) h. 176

²⁶Wahbah al-Zuhaili, *Usul al-Fikih al-Islami* (Beirut: Dar al-Fikr al-Muasir, 1986) h. 757

Mursalah is a proposition that is not mentioned in the text at all either in the form of denying or admitting it, but there are benefits that are desired by human beings where their existence is in accordance with the goals of *syara'* (2). Legal decisions based on benefit not benefit are vague, estimates and engineering. Things like this cannot be used as benefit as a legal argument because they cannot be practiced in life (3). Legal decisions based on benefit are based on fulfilling the public interest or the interests of the people. The interest in benefit is *kulliyah*, not *juziyah*. This means that the interests of bringing benefits to Muslims as a whole are not only partial in nature, but must be universal. ²⁷These requirements are also confirmed by other fiqh scholars that the power of *al-Maslahah Mursalah*

In the context of religious moderation, it is seen as an important need that is universal in nature, providing broad benefits in its application to Muslims and adherents of other religions. Because of that, the state, the region without exception, UINSU is aware of the importance of cultivating religious moderation. UINSU as a PTKIN part of the Ministry of Religion of the Republic of Indonesia is called to radiate religious moderation at UINSU by establishing a Center for Religious Moderation. The presence of this institution also socializes the importance of religious moderation in the UINSU campus environment. The academic community must be the object and subject of religious moderation, as the subject of students as part of religious moderation must internalize the values of religious moderation to think and act moderately, not be too fanatical, respect different views, spread kindness, help each other and so on. As an object, students must be able to be grounded while providing education to the wider community, ways of thinking and behaving towards the values of religious moderation not to be too fanatical, to respect different views, to spread kindness to one another, to help each other and so on. This way of thinking and behaving must radiate into student life at UINSU which is not only internalized on campus but also off campus wherever these students come from. Indicators of the success of religious moderation will be seen in: (1). Embedded state commitment for students and alumni in the form of loyalty to the state ideology namely Pancasila. UINSU students realize that the only state ideology is Pancasila which is able to cement the unity and integrity of the Republic of Indonesia (2). The creation of a high tolerance in the UINSU campus environment for perspectives in thinking and being moderate in religious understanding even extends outside the UINSU campus also has implications for social and political life (3). The creation of a campus life that is peaceful, safe, comfortable, anti-violence, anti-radicalism and others, so that the campus becomes a regional icon that is representative in upholding a life of religious moderation.

The application of *al-Maslahah Mursalah* becomes an element of forming beneficial values in a broad sense, encouraging the construction of religious moderation in UINSU must also be expanded not only to the establishment of a center for religious moderation, but everything related to the need for religious moderation in strengthening the North Sumatra region must be considered as a whole. Through an interview conducted with Fitrius, Assistant 1 for Government and People's Welfare for North Sumatra Province, said: "UINSU must be able to become a driving force for religious moderation not only for the sake of UINSU, but also to strengthen religious moderation in this area. The radiance of religious moderation must be colored in this area through the role of students and alumni, therefore the design of the construct of religious moderation must be expanded through expanded functions and programs, because the scope is for the interests of the North Sumatra region. Without being asked, UINSU has to pay attention to this so that the grounding of religious moderation is actually the grounding of religious moderation in this area. In formulating the construction of religious moderation for the wider interest, coordination with the Pemprov is a must, at least this coordination will be seen in the development of programs that are integrated and directed according to common needs." (Interview, 31/07/2022). In the results of the same interview, Mr. Palit Muda Harahap also confirmed, agreeing to say: "The UINSU religious moderation construct must be expanded for the benefit of the North Sumatra region. UINSU must be able to make itself the driving center and development of religious moderation, because UINSU is a religious education institution. The button for religious moderation must be pressed for the benefit of this region in the sense of

²⁷Zaky al-Din Sya'ban, *Usul al – Fiqh al-Islami*, h. 173


broader interests. Simut that is conducive, safe, peaceful, harmony is established and guaranteed faith is a shared commitment that UINSU must embed. (Interview, 07/29/2022)

In other words, the results of this interview emphasized that the construct of religious moderation in UINSU must answer the needs of the construction of religious moderation in the North Sumatra region, with more expanded interests. This is seen as a new breakthrough with broader interests as well. The formation and development of the UINSU religious moderation construction in an application based on *al-Maslahat Mursalah* is designed in the following construction:

Table. 2
Design of the UINSU Religious Moderation Construct

NO	CONSTRUCTION DESIGN	OUTPUT
1	Establishment of the UINSU Center for Religious Moderation	Functions and Purpose Clear
2	Measurable, systematic program with other units at UINSU	Annual Program Formulation
3	Internalization of religious moderation to students	Functioning the UKK - UKM program, extra organizations, Introduction to Student Academic Culture (PBAK)
4	Internalization of religious moderation to lecturers	Meeting with lecturers
5	Internalization of religious moderation to alumni	Alumni meeting
6	Coordinated measurable programs with Pemprov are preceded by the MOU process	MOUs ; Tahfiz House Construction Assistance
7	Pemprov support through policies related to religious moderation programs	Policies on various regulations such as regional regulations, governor's circulars and others
8	Pemprov support through budget policies related to religious moderation programs	Program strengthening policy through budget support
9	Annual program evaluation internally and externally	Early year meeting and year end evaluation

The construction of religious moderation as the design above emphasizes the existence of the application of *al-Maslahah Mursalah* from both the construction design aspect and the resulting output. The application of *al-Maslahah Mursalah* to the construct of religious moderation embodies the values of benefit which consist of: (1). The construction of religious moderation emphasizes the existence of a role model for religious moderation at UINSU while at the same time responding to the need for religious moderation in the North Sumatra region (2). The construction of religious moderation at UINSU emphasizes the grounding of integrated programs related to religious moderation in the North Sumatra region (3). UINSU's construction of religious moderation creates a society to think and behave moderately in religious understanding that is not extreme right and extreme left (4). UINSU's construction of religious moderation also supports government programs in anticipating radicalism in the North Sumatra region (5). The UINSU religious moderation construct helped create a conducive, safe, peaceful North Sumatra, establishing harmony, mutual respect and



tolerance between religious communities in the North Sumatra region (6). The construction of UINSU's religious moderation is part of the strengthening of dignified Sumatra as a Pemprosu program (7). UINSU's construction of religious moderation is a model of strengthening moderation in higher education, especially for PTKIN and generally PTN - PTS throughout Indonesia

The application of al-Maslahah Mursalah to the moderation construction of UINSU emphasizes the existence of high beneficial values in the form of strengthening the maintenance of religion (hifz din), reason (hifz aql), self (hifz nafs), property (hifz mal) and offspring (hiz nasab). . The grounding of religious moderation actually guarantees the realization of all the dharuri needs referred to, on the basis of the following considerations:

1. The construct of religious moderation is the strength of religious moderation in adhering, maintaining and overseeing this area to be conducive, peaceful, safe, tolerant, establishing harmony and so on. It is inconceivable if North Sumatra as a plural region consisting of various ethnicities, races, religions, cultures and others are not managed in conducive differences, in fact these differences will lead to conflict friction. If this happens, it will definitely threaten the important needs (dharuri) of human life, where the dependence of human life is so attached to the dharuri needs referred to (religion, reason, self, property and offspring). Conflicts that originate from religion can trigger and expand other conflicts such as political, social and others. It is certain that the conflict will be able to undermine the maintenance of religion which should be strengthened in people's lives. The conflict that expanded into a split had quite an effect on the restlessness of religious adherents in worship and others. That's why religious moderation is seen as a solution to maintain the unity and integrity of the state, region and society.
2. The construct of religious moderation becomes the strength of religious moderation in strengthening human reason. The concept and application of religious moderation will lay down the true essence of religion. The emergence of extreme religious understanding is caused by a factor of weak religious understanding literacy, which makes the human mind deviate from religious understanding, sometimes the result of deviations from religious understanding is thinking and behaving in radicalism, terrorism and others. The existence of a religious moderation construct will strengthen a real religious understanding for the community to think and be moderate.
3. The construct of religious moderation becomes the strength of religious moderation in the maintenance of human beings themselves. The unity and integrity of the regional community and the state which is built through a way of thinking and being moderate towards religious understanding is an important factor in preventing religious conflicts from occurring. The implications of conflict will be able to damage all dimensions of human life, including self-security, how many victims have died as a result of conflict, where sometimes life is no longer something that is valued. On this basis, religious moderation is a vital instrument for maintaining unity and cohesion in order to prevent divisions that can divide society and cause countless victims.
4. The construct of religious moderation is a force for maintaining assets. Religious moderation is an instrument in maintaining the unity and integrity of society, region and country. A conducive, peaceful, safe atmosphere in the community, region and country allows people to carry out their activities properly, especially in carrying out their respective professions in the process of collecting wealth from the work occupied. On the other hand, if conditions, the community, the region and the country will actually create stagnation in economic activity, then it can damage the community's economic structure and have widespread implications for the poverty of the community itself.
5. The construct of religious moderation is a strength of moderation in religion as well as in maintaining ancestry. Religious moderation actually helps maintain the maintenance of valuable offspring in the community, region and state. If a community, region and country experience widespread and prolonged conflict, it indicates that the descendants of that community will be threatened, due to the many victims falling from this division. Sometimes it is also the result of division that eliminates several generations, due to the effects of war victims and others.

UINSU's religious moderation construct is part of the power of religious moderation to provide beneficial values with the indicator that the UINSU's religious moderation construct correlates with

the goal of sharia to be part of maintaining religion (*hifz din*), maintaining reason (*hifz aql*), self-preservation (*hifz nafs*), maintenance of assets (*hifz mal*) and maintenance of offspring (*hifz nasab*) as described in the explanation above. The grounding of religious moderation is strengthened through the construct of religious moderation. UINSU is seen as important in implementing *al-Maslahah Mursalah*, for the following reasons:

1. The construction of UINSU's religious moderation as a media for moderation in religion is a universal not individual need, not only for UINSU, the North Sumatra region as well as this country, answering common interests to maintain the integrity of society, region and country. The heartbeat of the integrity of the Unitary State of the Republic of Indonesia is determined by a moderate way of thinking and behaving that is not extreme right and left in religious understanding, so that peace, security, conduciveness, tolerance and others are truly maintained and maintained in diversity. The implication is to take care of maintenance of religion (*hifz din*), maintenance of reason (*hifz aql*), maintenance of oneself (*hifz nafs*), maintenance of property (*hifz mal*) and maintenance of offspring (*hifz nasab*) universally
2. UINSU's construction of religious moderation as a media for moderation in religion, in its application, creates benefits that are definite, not vague. For example, through integrated programs (UINSU - Pemprovsu) which are carried out as part of the construct of religious moderation, it will provide a lot of understanding of the importance of religious moderation in this area, and UINSU is no exception. The benchmark, especially for UINSU, is to create conditions that are safe, peaceful, respect for differences, strong commitment to nationalism and others. In other words, the resulting output is real and certain
3. UINSU's construct of religious moderation as a medium of religious moderation in its concept and application, seen from the purpose of its formation and formulation, is to provide benefits for UINSU, the North Sumatra region as well as Indonesia. This means that the desire to achieve the goal of benefit is correlated with the goal of Islamic law enforcement, namely the creation of benefit specifically for dharuri needs (*hifz din, hifz aql, hifz nafs, hifz mal and hifz nasab*)
4. UINSU's construction of religious moderation as a medium for religious moderation, where the substance of the goal is to provide universal benefit, there is definitely no argument against it. Providing a real manifestation that religious moderation is a dharuri need, a solution to glue the unity and integrity of this region and country in the midst of a pluralist society.

The various thoughts above are seen as important reasons for the substance of the application of *al-Maslahah Mursalah* that the construction of religious moderation in UINSU is a vital medium in strengthening the grounding of religious moderation in society and the North Sumatra region. All the thoughts described are quite correlated with the theories of the power of law of religious moderation conveyed by Ulama Fiqh scholars. In the view of Zaky al-Din Sya'ban, for example, *al-Maslahah Mursalah* can be used as *evidence* (authority) based on the following conditions: *First*, a legal decision based on *al-Maslahah Mursalah* is benefit that is approved by the text. The essence of *al-Maslahah Mursalah* is the proposition that is not mentioned in the text at all either in the form of denial or acknowledgment, but there are benefits that humans desire where their existence is in accordance with the goals of *syara'*. *Second*, the values of benefit that are manifested provide benefits that are definitely not vague. *Third*, legal decisions based on benefit are based on fulfilling the public interest or the interests of the people. The interest in benefit is *kulliyah*, not *juziyah*.²⁸In the context of the UINSU construct of religious moderation as a medium for strengthening religious moderation, based on the legal theory of the power of law *al-Maslahah Mursalah* as emphasized by Zaky al-Din Sya'ban is quite correlated and has implications for beneficial values in the application of *al-Maslahah Mursalah*.

²⁸Zaky al-Din Sya'ban, *Usul al – Fiqh al-Islami*, h. 173

I. Conclusion

The results of the research above provide important confirmation as a conclusion from this study, namely as follows:

1. The establishment of religious moderation among the UINSU campus is seen as urgent. UINSU is the driving center for religious moderation in the North Sumatra region as a pluralist area of ethnicity, religion, race and others. In the midst of these differences, UINSU as an PTKI institution has become an arrow in cultivating religious moderation. Students and alumni must become arrows of religious moderation to apply ways of thinking, to be moderate by embodying the essence of religious teachings (Islam) which protect human dignity and build the public good - based on the principles of fairness, balance and obedience to the constitution. UINSU is considered appropriate to be the driving center for religious moderation in the North Sumatra region with the following considerations: (1). UINSU is an PTKI institution that functions to develop capabilities and shape dignified national character and civilization in order to educate the nation's life. Developing an innovative, responsive, creative, skilled, competitive and cooperative academic community through the implementation of the Tridharma and developing technological science with due regard to the values of the humanities. The purpose of establishing UINSU is to develop the potential to become human beings who have faith and are devoted to God Almighty and have noble character, are healthy, knowledgeable, capable creative, independent, skilled, competent and cultured for the benefit of the nation. UINSU will produce science and technology through research that pays attention to and applies humanities so that it is beneficial for the progress of the nation as well as the progress of civilization and human welfare. UINSU will realize community service based on reasoning and research work that is useful in advancing general welfare and educating the nation's life. This function and objective confirms that UINSU is a regional asset in the context of educating the community as well as shaping the character of the community to become a dignified society in this area. (2). The concept of the *wahdatul ulum* approach (integration) of religious and general science as a scientific approach at UINSU provides reinforcement of the concept and application for students and alumni. Through *the wahdatul ulum*, it instills in the bodies of students and alumni the power of religious and general knowledge, the two disciplines become a unified whole that shapes ways of thinking, behaving and behaving in the midst of their environment wherever they are, including in this case the formation of thinking and being moderate in religious understanding. which is then served in the community. (3). UINSU already has a relatively large number of UINSU students and alumni providing an important contribution in the formation of society into a society of religion and character. This condition is a strong capital in the grounding of religious moderation in North Sumatra. Students and alumni who become arrows are encouraged to spread socialization while at the same time making it grounded that religious moderation is an integral solution amidst the diversity of ethnicities, religions and races as well as others in the North Sumatra region. (4). The North Sumatra region is a pluralistic region consisting of ethnic, religious, racial and other religions. The concept of religious moderation developed by UINSU is an important requirement for this area. Religious moderation is an instrument in unity and integrity to think and act moderately in religious understanding, so that the potential for anticipating conflicts from religious aspects can be anticipated by thinking and being balanced and fair in religious understanding. Things that are extreme in understanding religion are not easy to develop because they are attached to moderate thoughts and attitudes (5). The North Sumatra government's idea of building a dignified area has become a motivation in itself, in changing various important dimensions of this area. North Sumatra with dignity is not an ordinary slogan but a life motto that moves North Sumatra to be better, dignified and dignified. This ideal will not be realized if it is not strengthened through the power of religious moderation. The grounding of religious moderation built by UINSU must be in line with the ideals of making North Sumatra more dignified.
2. The design of the construction of religious moderation in an effort to instill religious moderation in order to raise a dignified North Sumatra is an important aspect of both the perspective of UINSU and this region. Through *al-Maslahah Mursalah's* review of the construction of moderation, UINSU emphasizes the existence of high beneficial values in the form of strengthening the maintenance of



religion (*hifz din*) , reason (*hifz aql*) , self (*hifz nafs*) , wealth (*hifz mal*) and offspring (*hifz nasab*) .) . The grounding of religious moderation actually guarantees the realization of all the dharuri needs referred to, on the basis of the following considerations: (1). The construct of religious moderation is the strength of religious moderation in adhering, maintaining and overseeing this area to be conducive, peaceful, safe, tolerant, establishing harmony and so on. It is inconceivable if North Sumatra as a plural region consisting of various ethnicities, races, religions, cultures and others are not managed in conducive differences, in fact these differences will lead to conflict friction. If this happens, it will definitely threaten the important needs (dharuri) of human life, where the dependence of human life is so attached to the dharuri needs referred to (religion, reason, self, property and offspring). Conflicts that originate from religion can trigger and expand other conflicts such as political, social and others. It is certain that the conflict will be able to undermine the maintenance of religion which should be strengthened in people's lives. The conflict that expanded into a split had quite an effect on the restlessness of religious adherents in worship and others. That's why religious moderation is seen as a solution to maintain the unity and integrity of the state, region and society. (2). The construct of religious moderation becomes the strength of religious moderation in strengthening human reason. The concept and application of religious moderation will lay down the true essence of religion. The emergence of extreme religious understanding is caused by a factor of weak religious understanding literacy, which makes the human mind deviate from religious understanding, sometimes the result of deviations from religious understanding is thinking and behaving in radicalism, terrorism and others. The existence of a religious moderation construct will strengthen a real religious understanding for the community to think and be moderate. (3). The construct of religious moderation becomes the strength of religious moderation in the maintenance of human beings themselves. The unity and integrity of the regional community and the state which is built through a way of thinking and being moderate towards religious understanding is an important factor in preventing religious conflicts from occurring. The implications of conflict will be able to damage all dimensions of human life, including self-security, how many victims have died as a result of conflict, where sometimes life is no longer something that is valued. On this basis, religious moderation is a vital instrument for maintaining unity and cohesion in order to prevent divisions that can divide society and cause countless victims. (4). The construct of religious moderation is a force for maintaining assets. Religious moderation is an instrument in maintaining the unity and integrity of society, region and country. A conducive, peaceful, safe atmosphere in the community, region and country allows people to carry out their activities properly, especially in carrying out their respective professions in the process of collecting wealth from the work occupied. On the other hand, if conditions, the community, the region and the country will actually create stagnation in economic activity, then it can damage the community's economic order and have widespread implications for the poverty of the community itself (5). The construct of religious moderation is a strength of moderation in religion as well as in maintaining ancestry. Religious moderation actually helps maintain the maintenance of valuable offspring in the community, region and state. If a community, region and country experience widespread and prolonged conflict, it indicates that the descendants of that community will be threatened, due to the many victims falling from this division. Sometimes it is also the result of division that eliminates several generations, due to the effects of war victims and others. The grounding of religious moderation is strengthened through the construct of religious moderation. UINSU is seen as important in implementing *al-Maslahah Mursalah* , for the following reasons: (1). The construction of UINSU's religious moderation as a media for moderation in religion is a universal not individual need, not only for UINSU, the North Sumatra region as well as this country, answering common interests to maintain the integrity of society, region and country. The heartbeat of the integrity of the Unitary State of the Republic of Indonesia is determined by a moderate way of thinking and behaving that is not extreme right and left in religious understanding, so that peace, security, conduciveness, tolerance and others are truly maintained and maintained in diversity. The implication is to take care of the maintenance of religion, maintenance of reason, self-preservation, property maintenance, and universal maintenance of offspring (2). UINSU's construction of religious moderation as a media for moderation in religion, in its application, creates benefits that are

definite, not vague. For example, through integrated programs (UINSU - Pemprov) which are carried out as part of the construct of religious moderation, it will provide a lot of understanding of the importance of religious moderation in this area, without exception for UINSU. The benchmark, especially for UINSU, is to create conditions that are safe, peaceful, respect for differences, strong commitment to nationalism and others. In other words, the resulting output is real and certain (3). The construct of religious moderation of UINSU as a medium of religious moderation in its concept and application, seen from the purpose of its formation and formulation, is to provide benefits for UINSU, the North Sumatra region as well as Indonesia. This means that the desire to achieve the goal of benefit is correlated with the goal of Islamic law enforcement, namely the creation of benefit specifically for dharuri needs (hifz din, hifz aql, hifz nafs, hifz mal and hiz nasab) (4). UINSU's construction of religious moderation as a medium for religious moderation, where the substance of the goal is to provide universal benefit, there is definitely no argument against it. Providing a real manifestation that religious moderation is a dharuri need, a solution to glue the unity and integrity of the region and this country in the midst of a fairly pluralistic society.

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