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Reinterpretation of Hadiths on Religious Moderation: A Maqāṣidī Al-Sharī'ah Perspective

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Abstract: This study examines hadiths concerning religious moderation through a *maqāṣid al-sharī'ah* framework in the context of contemporary interreligious relations. Despite extensive hadith scholarship, few studies systematically apply the *maqāṣid* framework to moderation discourse, especially in addressing religious extremism rooted in literalist interpretations that overlook Islamic law's normative objectives. Employing a thematic (*mawḍū'ī*) method, this study analyses hadiths from *Ṣaḥīḥayn* and *al-Sunan al-Arba'ah* concerning tolerance, the prohibition of *ghuluw* (excessiveness), and the Prophet Muhammad's interfaith practices. Al-Shāṭibī's *maqāṣid* framework serves as the interpretive lens, focusing on the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and human dignity. The findings show three guiding principles: rejecting religious extremism (*ghuluw*), putting ease (*taysīr*) over difficulty, and accepting religious pluralism as a normal part of life. This study is the initial effort to implement al-Shāṭibī's classical framework for contemporary interfaith ethics, which illustrates that religious moderation in hadith transcends doctrinal mandates to provide contextual ethical-operational guidance. The research offers a *maqāṣid*-based hermeneutical paradigm that bridges scriptural authenticity with plural social realities, equipping Islamic scholars, policymakers, and interfaith practitioners with methodological tools to counter extremism and develop inclusive public theology in religiously diverse societies.

Keywords: Hadith Analysis; Religious Moderation; *Maqāṣid al-Sharī'ah*; Interreligious Relations; Contemporary Diversity.

Abstrak: Artikel ini mengkaji hadis-hadis moderasi beragama melalui pendekatan *maqāṣid al-syarī'ah* dalam konteks relasi antarumat beragama kontemporer. Kajian ini dilatarbelakangi oleh menguatnya kecenderungan ekstremisme keagamaan yang sering bersumber dari pembacaan hadis secara literal dan terlepas dari tujuan-tujuan normatif syariat. Dengan metode kajian tematik (*mawḍū'ī*), artikel ini menganalisis hadis-hadis tentang toleransi, larangan *ghuluw*, serta praktik Nabi Muhammad saw. dalam membangun relasi sosial dengan non-Muslim. Pendekatan *maqāṣid al-syarī'ah* yang dirumuskan oleh al-Shāṭibī digunakan sebagai kerangka interpretatif dengan menekankan prinsip perlindungan agama, jiwa, dan kehormatan manusia. Melalui pendekatan ini, hadis dipahami tidak hanya pada level teks, tetapi juga dalam kaitannya dengan tujuan etis dan sosial syariat. Hasil kajian menunjukkan bahwa moderasi beragama dalam hadis tidak bersifat normatif-doktrinal semata, melainkan memiliki dimensi etis-operasional yang kontekstual dan aplikatif. Temuan ini berkontribusi pada penguatan paradigma pemahaman hadis berbasis *maqāṣid* yang mampu menjembatani teks keagamaan dengan realitas masyarakat plural, sekaligus menawarkan landasan teologis yang lebih inklusif untuk merespons tantangan ekstremisme dan eksklusivisme keagamaan di ruang publik kontemporer.

Kata Kunci: Analisis Hadis; Moderasi Beragama; *Maqāṣid al-Syarī'ah*; Relasi Antarumat Beragama; Keberagaman Kontemporer

INTRODUCTION

In recent decades, religious extremism and radicalism have emerged as serious challenges in plural societies. A number of critical studies indicate that literal, narrow, and partial interpretations of religious texts—including hadith—often reinforce intolerant and exclusive attitudes that may culminate in discrimination and violence. In Indonesia, various studies emphasize that narrow religious understandings, increasingly amplified by the flow of digital information and globalization, have contributed to the growth of radicalism in social and educational spaces, particularly among younger generations. This situation calls for more moderate and contextual religious approaches. (Ayu, 2025; Rochim et al., 2025)

These conditions demonstrate that religious moderation has become a crucial discourse in contemporary Islamic studies, especially amid the growing complexity of interreligious relations in plural societies, including Indonesia. As widely recognized, Indonesia is a nation characterized by an exceptionally high level of cultural diversity, which has been cultivated and sustained across generations by its people. There are more than 740 ethnic groups, with approximately 583 languages and dialects derived from 67 major language families used by various ethnic communities. In addition to ethnic and linguistic diversity, Indonesian society also adheres to several officially recognized religions, such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism, as well as hundreds of local religions and belief systems that form an integral part of local cultures. (Nurdin, 2021)

Indonesia as a nation-state is characterized by ethnic, cultural, linguistic, and religious diversity unified within the framework of the Pancasila ideology. This diversity constitutes a strategic asset, yet it simultaneously faces serious challenges arising from the spread of extremism and radicalism, intensified by globalization and the openness of information, particularly among younger generations. (Mustaqim, 2021) Such conditions necessitate the presence of a conceptual framework that functions as both a filter and a social buffer in national and civic life.

In this context, religious moderation emerges as a middle path that emphasizes balanced, tolerant, and just forms of religiosity without compromising commitment to religious teachings. (Yusutria et al., 2025) Religious moderation is understood not merely as a normative concept, but also as an ethical and social strategy to maintain harmony, strengthen national cohesion, and prevent the growth of extremist ideologies that contradict the nation's foundational values.

Conceptually, religious moderation represents a pattern of religiosity that follows a middle course, avoiding both radical and liberal extremes, while emphasizing balance, justice, and harmony in social relations. (Afwadzi et al., 2024; Latifa et al., 2022) This principle is consistent with the Qur'anic concept of *ummatan wasaṭan* (Q.S. al-Baqarah [2]: 143), which underscores justice and openness to diversity. (Bisri et al., 2024) Ultimately, religiosity is not only understood as ritual observance, but also as an ethical praxis that promotes peace, safeguards human dignity, and respects differences. Accordingly, religious moderation constitutes a crucial foundation for an inclusive religious life that aligns with the plural realities of Indonesian society. (Akbar et al., 2024) So, religious moderation is understood as an honest and balanced attitude in responding to, practicing, and enacting religious teachings. This attitude is reflected in individual and group religious practices that emphasize harmony between belief, morality, planning, and action.

Moderation is realized by internalizing the teachings of one's religion while respecting and allowing space for the beliefs of others.

In Islam, religious moderation is generally understood through the concept of *wasathiyah*, which emphasizes balance, justice, and welfare as the foundation of openness, humanity, and tolerance. This concept developed as an intellectual response to the rise of religious extremism, particularly in the Middle East, through the strengthening of the idea of *ummatan wasatan* and Islam. Islamic moderation essentially emerged as a middle ground between two extreme tendencies: first, a literalistic-rigid approach that views Islamic teachings as static and stifles change; and second, a liberal current that emphasizes rationality and Islam's adaptation to the dynamics of the times. Thus, *wasathiyah* positions Islam as a balanced, inclusive, and contextual teaching without losing its normative foundation. (Ilmi & Hariyadi, 2025; Jubba et al., 2022)

A number of previous studies have examined religious moderation from a normative-theological perspective as well as within the framework of religious policy. In the Indonesian context, religious moderation is often positioned as a strategic paradigm for maintaining social harmony and strengthening national cohesion in a pluralistic society, as reflected in policy documents and official discourses of state religious institutions. (Kemenag, 2019) At the global level, the discourse of religious moderation has also developed as an academic and practical response to the strengthening of religious extremism and the increasing politicization of religion in the contemporary public sphere. (Kamali, 2015) Studies on religious moderation in contemporary scholarship generally fall into three main strands. *First*, normative–theological studies that emphasize the concepts of *wasathiyah*, tolerance, and justice as core Islamic values, yet tend to remain largely descriptive. (Junaedi, 2019) *Second*, policy-oriented and socio-practical studies—particularly in the Indonesian context—that position religious moderation as a state strategy for maintaining social harmony and strengthening national cohesion, with a focus on program implementation and the role of religious institutions. (Budiman et al., 2024) *Third*, studies that link religious moderation to issues of extremism, radicalism, and the politicization of religion, but still treat Islamic texts, including hadith, primarily as sources of normative legitimation. (Hidayat et al., 2025; Siregar et al., 2025)

To date, studies that place the Prophet's hadith as the primary object of analysis on religious moderation through a thematic approach and a *maqāṣid al-sharī'ah* framework remain limited. Yet, the *maqāṣid* approach enables a reading of hadith oriented toward the moral objectives of Islamic law and responsive to the realities of contemporary plural societies. Accordingly, this study addresses this gap by integrating thematic hadith analysis with a *maqāṣid al-sharī'ah* approach.

In Islamic studies, the Prophet's hadiths are often employed as supporting references for the idea of religious moderation; however, they are still rarely positioned as primary objects of study analyzed in a systematic and thematic manner. Hadiths concerning the prohibition of *ghuluw* (religious excess), the protection of non-Muslims bound by covenant, and the practices of the Prophet Muhammad in establishing just social relations with non-Muslim communities are frequently understood in a partial and normative way, rather than as a comprehensive ethical framework. In fact, the hadith corpus clearly records the Prophet's moderate and inclusive pattern of religiosity across social, legal, and humanitarian domains. (Brown, 2007)

The *maqāṣid al-sharī'ah* approach—as formulated by al-Shātibī—offers an interpretive framework that emphasizes the realization of public welfare and the prevention of harm

through the principles of safeguarding religion, life, intellect, lineage, and property. (Zunaidi, 2024) This approach enables a reading of hadiths that goes beyond the textual level and remains responsive to the dynamics of contemporary plural societies. Accordingly, a *maqāṣid*-based rereading of hadiths on religious moderation becomes essential to affirm the ethical–operational dimension of hadith as a theological foundation for engaging with pluralism and preventing religious exclusivism. (Kamali, 2015; Rahman, 1982).

Based on this framework, this article aims to analyze hadiths related to religious moderation using the *maqāṣid al-syarī'ah* approach in the context of contemporary interfaith relations. The study focuses on how the Prophet's hadiths on religious moderation can be understood comprehensively through the *maqāṣid al-syarī'ah* approach, making them relevant to the dynamics of today's pluralistic society. As a step towards addressing this issue, this study specifically highlights several derivative issues, namely how hadiths on tolerance, the prohibition of excessive religious behavior (*ghuluw*), and the Prophet Muhammad's practice in building interfaith social relations represent the ethical values of religious moderation and the moral goals of *sharia*. Through this analysis, this study is expected to provide a theoretical contribution to the development of hadith studies while also offering an applicable ethical framework for strengthening religious moderation in a pluralistic society.

METHOD

This research uses a qualitative approach with a type of literature study that focuses on analyzing hadiths on religious moderation through the perspective of *maqāṣid al-syarī'ah*. The main data sources are hadiths that discuss tolerance, the prohibition of extreme attitudes (*ghuluw*), and the example of the Prophet Muhammad in building social relations with non-Muslim communities, which are collected from various authoritative hadith books such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Sunan* books (*Abū Dāwūd*, *at-Tirmidzī*, *an-Nasāī* and *Ibnu Mājah*). Secondary data was obtained from classical and contemporary works on *maqāṣid al-syarī'ah*, thematic hadith studies (*mawḍū'ī*), and literature on religious moderation. Next, data mining was carried out by tracing and grouping hadith thematically based on issues of tolerance, protection of non-Muslims, and prohibition of religious extremism.

The data that has been collected is analyzed through a filtering, grouping and interpretation process based on *maqāṣid al-syarī'ah*. The screening stage is carried out by selecting hadiths that are relevant to the issue of religious moderation. The selected hadiths are then classified thematically and analyzed by linking them to the fundamental objectives of the *Shari'a* as formulated by al-Syātibī. The results of the analysis are then presented thematically to clarify the relationship between hadith texts, the *maqāṣid al-sharī'ah* framework, and the reality of contemporary plural society.

The analysis process begins with a search for the historical context of the emergence of the hadith (*asbāb al-wurūd*) to understand the social background and circumstances surrounding the sayings and practices of the Prophet Muhammad, so that the interpretation of the hadith is not trapped in a rigid textual reading. The selected hadith are then interpreted contextually by considering the social dynamics in which the hadith was practiced. The next stage is the analysis of *maqāṣidī* using the *maqāṣid al-syarī'ah* framework as formulated by al-Shātibī, which was chosen because of its ability to place the moral objectives of *sharia* as the primary orientation in understanding religious texts. The

selection of *al-Shāṭibī's maqāṣid al-syarī'ah* theory is based on epistemological and methodological considerations. Al-Shāṭibī was the main figure who formulated *maqāṣid* as a systematic analytical framework in the study of Islamic law by emphasizing that the main aim of the Shari'a is to bring about benefit and prevent harm. Through *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, al-Shāṭibī places the understanding of religious texts not only on the literal aspect, but on the moral orientation and objectives of the Shari'a they contain. (Asy-Syāṭibī, n.d.; Auda, 2008)

At this stage, the ethical goals contained in the hadith are identified, classified based on the hierarchy of benefits—*darūriyyāt*, *ḥājīyyāt*, and *taḥsīniyyāt*—and linked to the universal goals of the Shari'a (*al-maqāṣid al-kullīyyāt*), especially the protection of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and human honor (*ḥifẓ al-'ird*). This *maqāṣid al-Shāṭibī* framework allows the meaning of hadith to be directed towards the actualization of the values of justice, benefit and respect for human dignity in the context of contemporary interreligious relations. (Khaliq & Pangestu, 2025)

Through this stage, the *maqāṣid al-syarī'ah* approach is used to emphasize the ethical and applicative dimensions of the hadith, so that the analysis does not stop at the literal meaning, but is oriented towards the welfare and social harmony in a pluralistic society. With this method, this research is expected to bridge the normative study of hadith with the practical need to strengthen religious moderation in the context of a pluralistic society.

RESULT AND DISCUSSION

The *maqāṣid al-sharī'ah* approach provides a methodological framework that enables a more holistic and contextual reinterpretation of hadiths on religious moderation. Hadith is not treated merely as a normative text detached from social realities, but rather as a source of values that embodies ethical and humanitarian objectives to be realized in social life. From this perspective, hadiths addressing the prohibition of excessiveness (*ghuluw*), the encouragement of ease (*taysīr*), the protection of non-Muslims (*mu'āhad*), and interfaith social relations are understood as direct manifestations of the fundamental objectives of the *sharī'ah*.

Meanwhile, the concept of *maqāṣid al-sharī'ah* (the principles of Islamic law) is an alternative that occupies a strategic position in bridging text and context. Within this framework, Islamic law is not understood merely in a literal-formalistic manner, but rather as a goal-oriented value system. Therefore, understanding *maqāṣid* becomes a crucial instrument in the process of reinterpreting texts, including hadith, to ensure their relevance to ever-changing social dynamics. This concept has grown alongside the presence of Islam itself. Its practical application can be traced back to the time of the Prophet Muhammad, where every policy and action reflected the goals of sharia. This tradition was then continued by the sahabah, *tabi'in*, and classical scholars through in-depth reasoning efforts on Islamic texts—both the Qur'an and hadith—to grasp the values, goals, and wisdom underlying Islamic legal provisions.

This intellectual process gave birth to pioneers of *maqāṣid al-syarī'ah* thought who succeeded in formulating the concept systematically. The contributions of scholars such as Imam al-Ḥaramayn al-Juwaynī, Abū Ḥāmid al-Ghazālī, Sayf al-Dīn al-Āmidī, and Imam al-Shāṭibī show that *maqāṣid al-syarī'ah* is understood as the basis for the wisdom and justice of Islamic law. Their thoughts became an important foundation for the development of *ijtihād* and the formation of Islamic legal products throughout history. (Wanto et al., 2023)

From the time of sahabah to the contemporary era, the concept of *maqāṣid al-syarī'ah*—the objectives of Islamic law—has evolved from practical application to systematic theoretical study. Initially, this concept emerged in response to the societal need to implement beneficial Islamic law, with the awareness that each shari'a law contains specific wisdom and purpose.

Al-Imām al-Ḥaramayn al-Juwaynī emphasized the importance of considering *maqāṣid* in ijtihad, especially through protecting basic human needs (*al-darūriyyāt*). His student, al-Ghazālī, formulated five main objectives of the Shari'a: protection of religion, soul, mind, lineage, and property, which became the foundation of *maqāṣid* studies. This tradition was continued by al-Rāzī and al-'Izz ibn 'Abd al-Salām by emphasizing the benefits and wisdom in law. Furthermore, Abū Ishāq al-Shāṭibī developed a methodological approach, emphasizing that sharia law aims to create benefits and prevent damage, so that *maqāṣid* becomes the basis for contextual ijtihad. In the modern era, thinkers such as Muḥammad Ṭāhir Ibn 'Āshūr and Jasser Auda expanded *maqāṣid* into an ethical and systemic framework relevant to global issues, including justice, human rights, and democracy. (Jasmin et al., 2025)

The concept of *maqāṣid al-sharī'ah* can be understood through an explanation of its linguistic meaning (*lughawī*) and terminology (*iṣṭilāḥī*). Etymologically, this term is composed of two words, namely *maqāṣid* and *syarī'ah*. The word *maqāṣid* is the plural form of *maqṣad*, which means intent, purpose, or intention. In its use, the term *maqāṣid* appears in several different grammatical forms, but all refer to one main meaning, namely the purpose of establishing Islamic law. Ibn Manẓūr explains that the word *maqāṣid* comes from the root word *qaṣada*, which contains the meaning of the straight path, justice, and the attitude of holding and relying on something. Semantically, this root word also contains the meaning of simplicity and precision of direction, which indicates a clear and proportional goal orientation. In Islamic literature, the term *maqāṣid* is used by both fiqh experts and uṣūl al-fiqh experts to refer to the purpose and wisdom behind the establishment of sharia law. (Suhaimi et al., 2023)

Meanwhile, in terms of terms, scholars have put forward various definitions regarding the objectives (*maqāṣid*) of the *Shari'a*. One important definition was put forward by Ibn 'Āsyūr, who viewed *maqāṣid al-syarī'ah* as the goal and wisdom that is the basis for determining the majority of sharia laws. In this framework, sharia is understood not merely as a collection of normative provisions, but as a system directed at realizing the substantive goals behind every law, including the values and wisdom contained therein. These goals include efforts to build world life, maintain social order, and maintain goodness on earth through improving human quality. This orientation requires each individual to live life in a just and moral manner, while encouraging attitudes and actions that contribute to the common good and sustainability of human life. (Saladin et al., 2020)

According to Imam al-Ghazali, the *maqashid al-syarī'ah* (objectives of Islamic law) is oriented towards safeguarding the welfare of mankind through the protection of five basic human needs: religion, life, reason, descendants, and property. (Maulida & Ali, 2023) These five elements are seen as the main foundation of the objectives of Islamic law, so that all provisions of Islamic law are essentially directed towards ensuring the continuity and well-being of human life. Thus, Islamic law is not only normative but also functions as an ethical instrument to realize welfare and prevent harm in social life. (Malik, 2015)

In line with this definition, al-Shāṭibī explains that all rulings of the *sharī'ah* are fundamentally directed toward realizing human welfare (*maṣlaḥah*), both in worldly life

and in the hereafter. Through a thorough reading of the scriptural sources (*nuṣūṣ al-sharī'ah*), al-Shāṭibī demonstrates that the legal cause ('illah) of Islamic rulings is comprehensive and operative, applying not only at the level of general normative principles but also within specific and particular legal provisions. This principle of *ta'līl* is reinforced by numerous Qur'anic texts that portray the orientation of the *sharī'ah* as mercy and ease for humankind. Universally, the prophetic mission is affirmed as a mercy to all creation, while at the practical level, legal rulings are established to remove hardship and to perfect God's blessings for His servants. Accordingly, Islamic law is understood as an ethical framework oriented toward human welfare, rather than as a burdensome set of normative obligations. Furthermore, al-Shāṭibī asserts that every legal obligation (*taklīf*) inherently contains a specific purpose, whether to prevent harm (*mafsadah*), to realize benefit (*maṣlahah*), or to combine both simultaneously. In the domains of custom ('ādāt) and social transactions (*mu'āmalāt*), legal rulings generally possess rational and discernible causes and objectives. By contrast, in the realm of ritual worship ('ibādāt), the law is *ta'abbudī* in nature and therefore not always grounded in causes that are accessible to human reason. (Toriquddin, 2014)

Meanwhile Al-Juwaynī views *maqāṣid al-syarī'ah* as the goal underlying all provisions of Allah's shari'a. To understand this goal, he emphasized the importance of mastering the rules of *uṣūl al-fiqh* as a methodological tool in interpreting the main texts of Islam. In this framework, the objectives of the Shari'a are positioned as the main focus of study, while the Koran and Hadith function as objects that must be read methodologically in order to reveal the legal intent. Al-Juwaynī further put forward a number of hierarchies of reasoning in understanding *maqāṣid*, starting from hadith texts, practices and signs of the Prophet, to approaches to understanding implicit meaning (*mafhūm*) and analogies (*qiyās*). Through this framework, he classifies *maqāṣid al-syarī'ah* into three levels of needs, namely *ḍarūriyyāt* (primary), *ḥājiyyāt* (secondary), and *taḥsīniyyāt* (tertiary). (Wanto et al., 2023)

From the foregoing discussion, it can be affirmed that *maqāṣid al-sharī'ah* constitutes a conceptual foundation that places human welfare (*maṣlahah*) as the primary orientation of Islamic legal legislation. *Sharī'ah* is not intended as a set of static rules detached from social reality, but rather as a value-based system aimed at maintaining the balance of life, safeguarding fundamental human needs, and preventing harm across various dimensions of existence. The affirmation of the principle of *ta'līl al-sharī'ah*, as developed by al-Shāṭibī, demonstrates that Islamic law is essentially purposive and rationally grounded, except in the domain of ritual worship ('ibādāt), which is *ta'abbudī* in nature

Once again, *Maqāṣid al-syarī'ah* is an important approach in developing Islamic law so that it remains contextual to social dynamics. This concept functions as an analytical framework for assessing legal issues by exploring the general objectives and spirit of the *Shari'a*, especially in efforts to realize benefits and prevent harm. The *maqāṣidī* approach was systematically formulated by Imam al-Shāṭibī by emphasizing the objective orientation of implementing Islamic law. al-Shāṭibī divides *maqāṣid* into two main dimensions, namely *qaṣd al-syārī'* (the goal of the creator of the *shari'a*) and *qaṣd al-mukallaf* (the goal of the legal practitioner). In this framework, the validity of an act is not only determined by formal aspects, but also by the alignment of intention and practice with the objectives of the Shari'a. Therefore, any action that is contrary to *maqāṣid* has no normative legitimacy. Furthermore, the *maqāṣid al-sharī'ah* is classified into three levels of benefit: *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt*. The *ḍarūriyyāt* level encompasses the protection of religion, life, intellect,

lineage, and property, as the primary foundations of sharia. The *ḥājiyyāt* and *taḥsīniyyāt* serve as complements, eliminating difficulties and enhancing religious practices. These three levels are hierarchical and complement each other in comprehensively realizing the goals of sharia. (Khaliq & Pangestu, 2025) Thus, *maqāṣid al-sharī'ah* not only plays a role as a theoretical framework in the development of Islamic law, but also as a relevant ethical-operational paradigm for rereading the Prophet's hadiths, especially in efforts to strengthen the values of moderation, humanity, and public welfare in a pluralistic society.

Based on this framework, the *maqāṣid al-syarī'ah* (Islamic principles) do not remain theoretical concepts, but are embodied in basic principles that serve as practical guidelines for interpreting and applying Islamic law. These principles serve as normative references to ensure that the reading of religious texts remains aligned with the primary objective of sharia, namely, realizing the welfare and preventing harm in human life. Therefore, the literature on *usul fiqh* (Islamic jurisprudence), both classical and contemporary, formulates the *maqāṣid* systematically and in stages.

The most basic principle in *maqāṣid al-syarī'ah* is the protection of the five basic human needs (*al-darūriyyāt al-khams*). Al-Ghazālī emphasized that all provisions of Islamic law are essentially directed at safeguarding religion, protecting the soul, preserving the intellect, safeguarding lineage and honor, and protecting property. These five elements are the foundation of a dignified human life, so that every command and prohibition in the Shari'a functions to strengthen and maintain it. (Al-Ghazālī, 1998)

In line with this, the *maqāṣid al-sharī'ah* places the principle of benefit (*maṣlaḥah*) as the central objective in establishing Islamic law. Benefit is not understood narrowly as individual interests, but rather encompasses social, humanitarian, and public justice dimensions. Therefore, religious practices that actually give rise to violence, discrimination, or social harm cannot be justified according to *maqāṣidī*, even if they are claimed to be based on religious texts. From this perspective, *maqāṣid* serves as an evaluative mechanism to assess the extent to which a religious practice truly reflects the objectives of *sharia*. (Kamali, 2015)

The next principle is balance and moderation (*tawāzun wa wasaṭiyyah*), which demands proportionality in understanding and practicing Islamic teachings. *Maqāṣid al-sharī'ah* avoids extreme attitudes, both in the form of excess (*ghuluw*) and belittling religious teachings (*tafrīt*). This balance is reflected in efforts to dialogue between text and context, harmonize individual and societal interests, and place rights and obligations fairly. Thus, religious moderation is not a compromising attitude that weakens Islamic teachings, but rather an authentic expression of the goals of sharia itself.

Furthermore, the *maqāṣid al-sharī'ah* also embodies the principles of flexibility and contextuality in the application of law. This principle allows for differences in *ijtihād*, *fatwas*, and religious practices in accordance with changing times, places, and social conditions, as long as they do not conflict with the basic objectives of *sharia*. Jasser Auda emphasizes that the *maqāṣid* approach allows Islamic law to remain responsive to contemporary realities, especially in pluralistic and dynamic societies. This flexibility makes the *maqāṣid al-sharī'ah* relevant as a framework for the ethical-operational reinterpretation of hadith, without losing its normative foundation. (Auda, 2008)

Based on the *maqāṣid al-syarī'ah* framework formulated by al-Syāṭibī, the meaning of religious texts is directed not only at the literal aspect, but at expressing the moral and beneficial objectives which are the main orientation of the shari'a. This perspective is important in reading the Prophet's hadiths regarding religious moderation, especially

because textual and partial understanding often triggers exclusive attitudes and extreme tendencies. Thus, reinterpreting the traditions of religious moderation through a maqāṣidī approach is needed to reaffirm universal ethical values such as justice, balance, respect for human dignity and social harmony, so that they remain relevant to the dynamics of today's plural society.

The Hadith serves as one of the main sources of Islamic teachings, which records the sayings, deeds, and approvals of the Prophet Muhammad (peace be upon him) in various aspects of life. (Kharis, 2022) In the perspective of religious moderation, hadith are not just a normative reference, but also an ethical-operational guide for achieving balance in religious practice. (Helmy & Ali, 2021) Through the hadith, the principle of wasatiyyah can be understood as a middle attitude that rejects excessive attitudes (ghuluw) or neglect of teachings (tafrīt), and emphasizes the values of justice, tolerance and respect for human dignity. The study of the hadith on religious moderation covers various themes, including the prohibition of extreme attitudes in religion, protection of mu'āhid (non-Muslims who are bound by covenant), and fostering harmonious social relations across faiths. These hadiths are the basis for understanding how the Prophet saw. regulate social interactions, uphold justice, and maintain peace in a plural society.

Among the reinterpretations of the Prophet's hadiths that speak of moderation are:
The Hadith Prohibiting Excessiveness in Religion

The Prophet expressly warned his people not to overdo their religion. As narrated by Ibn Mas'ūd, the Prophet once said:

"Woe to those who exaggerate (in religion)!" — mentioned three times". (HR. Muslim: 2670, Aḥmad: 3655)

This hadith emphasizes that balance and moderation are essential principles in religious practice. The hadith originates from information received by the Prophet Muhammad regarding a group of people who chose to withdraw from social life and imposed upon themselves prohibitions on matters that were in fact permissible, including wholesome food. In response, the Prophet issued a stern warning and affirmed that he was not sent with a monastic doctrine. Rather, Islam is presented as a religion that is upright, facilitative, and tolerant. The Prophet further cautioned that the destruction of earlier communities, particularly the People of the Book, stemmed from religious excessiveness that led them to impose unnecessary hardship upon themselves, ultimately resulting in hardship decreed by God upon them. (Baṭāl, 2003) The prohibition against excess applies not only to ritual worship but also to social behavior, ethics, and the interpretation of religious teachings. The Prophet Muhammad emphasized the importance of balance and moderation in religion. He said, "Woe to the excessive (*mutanaḥḥi'ūn*)," three times, as a warning to Muslims to avoid extremes in both worship and social behavior. The context of this hadith suggests that excess can lead to arrogance, exhaustion, and even spiritual destruction, while moderate practices ensure consistent and beneficial practices.

The hadith prohibiting excess in religion was also conveyed by the Prophet Muhammad in one of his narrations:

"The Prophet said to one of his companions in the morning at Aqabah, while he was standing on his vehicle: "Bring me a pebble." so he took small pebbles for him, namely pebbles for throwing (khazf). Then he put it in his hand and said: "With something like this (the throwing is done)," he said it twice, while gesturing with his hand - the friend indicated that he was raising his hand - then he said: "Beware of

excessiveness (ghuluw), for indeed what destroyed those before you was excessiveness in religion." (HR. Aḥmad: 3248)

In another narration, it is mentioned that the event took place on Yaum an-Naḥr, when the Prophet asked al-Faḍl ibn 'Abbās for a few pebbles. (Al-Qaṣṭallānī, n.d.) The Prophet's emphasis on the small size of the pebbles indicates that the prohibition of ghuluw (excessiveness) is not only normative but also practical and operational in worship. Imam al-Syāfi'ī explained that the pebbles in question were meant for khadḥ, small pebbles that can be thrown with the fingertips. Khadḥ is performed by placing the pebble on the fingernail of the index finger, pressing it with the thumb, and then throwing it. The size is smaller than a finger joint, with a length and width roughly the size of a bean; some scholars describe it as the size of a date seed, which is essentially similar. This explanation underscores that the *shari'ah* deliberately prevents the community from excessive behavior, even in the technical details of worship. (Al-Rūyānī, 2009)

The Prophet's principle of ease is also reflected in various historical examples. He taught his followers to make worship and social interactions easier, such as providing relief during prayer for those unable to stand, breaking the fast for travelers or the sick, and being gentle in the face of everyday difficulties, such as when someone's livestock escaped during prayer. The Prophet even did not reprimand a Bedouin who urinated in the mosque, demonstrating a gentle and flexible attitude in social situations.

The two hadiths above demonstrate that the Prophet Muhammad firmly placed ease, balance, and spaciousness as the primary characteristics of Islamic teachings. He emphasized that this religion is solid and resilient, but it must be practiced with gentleness and proportion, so that worship does not become a burden that fosters boredom and resentment in a believer. (Al-Baghawī, 1983; Al-Makkī, 2005) In this context, the Prophet warned of the dangers of excessive and excessive attitudes in religion, because this tendency had been the cause of the destruction of previous nations. (HR. Aḥmad: 3248)

A number of scholars explained that one of the main characteristics of the Prophet's preaching method was the principle of ease and gentleness. He did not scold the Bedouin for urinating in the mosque, but instead handled it with empathy. A similar attitude is seen in the story of Abū Barzah who broke off his prayer to chase his horse, because he understood that the Prophet prioritized convenience and avoided unnecessary difficulties. On this basis, the fuqaha allow someone to interrupt their prayer in order to prevent greater losses, because prayer can still be repeated while the loss of property or means of living is difficult to replace. According to al-Ṭabarī, the Prophet's command to adopt an attitude of facilitation carries two main objectives. First, it aims to prevent religious fatigue that may result from excessive religious obligations. Second, it seeks to protect individuals from developing a sense of self-righteousness (*'ujub*), which can lead to judging and condemning others. For this reason, the Prophet issued a strong warning: "*Perished are those who are excessive.*" This warning is also directed at groups who want to isolate themselves and forbid things that are actually permitted, because such attitudes are contrary to the mission of Islam which is straight, tolerant and easy. (Ibnu Baṭal, 2003)

In the context of contemporary Indonesian Islam, the *maqāṣid al-sharī'ah* approach is relevant for interpreting the phenomenon of religiosity that tends towards

exclusivity and excess. Although known for being moderate, some religious practices exhibit a tendency towards extreme scripturalism, namely a literal and rigid understanding of texts without considering the ethical objectives of sharia. This pattern often prioritizes formal adherence to the text, while neglecting aspects of welfare, justice, and social harmony. Yet, the Prophet Muhammad, as the bearer of the message of Islam, rejected ghuluw. He advocated for ease in religion and emphasized the values of compassion and tolerance, which can be understood as a prophetic response to these extreme tendencies. From the perspective of *maqāṣid al-syarī'ah*, the prohibition of ghuluw does not stop at the normative aspect, but aims to safeguard the basic principles of human life, especially the protection of life, reason, and dignity. Therefore, religious attitudes that give rise to hatred, symbolic violence, or the denial of humanity are in fact contrary to the basic objectives of sharia.. (Ropiah et al., 2025; Sadjali & Thohari, 2024).

The *maqāṣid al-sharī'ah* framework demonstrates that the prohibition of ghuluw aims to protect the fundamental values of human life, such as the soul (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and dignity (*ḥifẓ al-'ird*). Extreme religious attitudes have the potential to damage social relations, including with non-Muslims, through discrimination or dehumanization. Therefore, religious moderation in the hadith is not only relevant for Muslims internally but also has ethical implications for plural societies.

Hadith on Protection of Mu'āhid

One concrete example of religious moderation exemplified by the Prophet is his attitude toward non-Muslims with whom he has a pact (mu'āhid). As in the following hadith:

Abdullah ibn 'Amr (may Allah be pleased with him) reported that the Prophet said: "Whoever kills a mu'āhid (non-Muslim with whom he has a pact) will not smell the fragrance of Paradise, even though its fragrance can be detected from a distance of forty years." (HR. Al-Bukharī, 1987: 2995; Ahmad, 2001: 6745)

In the book of Syarḥ az-Zarkasyī, it is stated that whoever provides protection to them is valid. In general, providing protection to infidels is valid according to the consensus of the Prophet (*ijma'*), so it is forbidden to kill them, take their property, or harm them. This principle is reflected in the historical practice of the Prophet. For example, Umm Hani bint Abu Talib narrated that when Fulan ibn Hubayrah, a mu'āhid, was threatened with death by some of the Companions, the Prophet stated: "We have protected the one you protected, Umm Hani." This shows that the rights of mu'āhid are protected regardless of power or social pressure, and upholds the principles of justice and balance in a pluralistic society. (Az-Zarkasyī, 1993) This emphasizes the obligation to respect the safety, property, and rights of non-Muslims who live side by side with Muslims. As also stated by Ibn Zanjūyah, whoever possesses honor and protection under a covenant (*dhimmah*) is guaranteed the inviolability of his life, and justice applies to him in the same manner as it applies to others. They are not slaves, but free persons who live under protection (*ahl al-dhimmah*). Therefore, in the matter of transferring them from one region to another there is a degree of flexibility, while their status as protected free individuals remains intact. (Al-Khurasānī, 1986)

What is meant by a *mu'āhid* is a person who has a valid agreement with Muslims, whether in the form of a jizya contract, a truce from the ruler, or a guarantee of security from a Muslim. (al-Baidhāwī, 2012) al-Mudzhirī added that a mu'āhid is an

infidel who is given protection by a Muslim to enter Dār al-Islām, for example to trade or hear the word of Allah, on the condition that the Muslims are not harmed—for example, the person is not a spy. Protection (*amān*) is validly given with any expression that indicates the intention of security, such as "*I give you protection*" or "*I guarantee your security*." The period of protection is usually up to four months, and for periods exceeding that up to one year there are two opinions, the most valid of which is prohibiting violence before the end of the protection period. Protection for infidels is divided into two: permanent protection, such as those whose blood and property are guaranteed by paying the jizyah tax, and temporary protection, where after the protection period ends, the person returns to being an enemy whose blood is permissible, as before the agreement. (al-Mudzhirī, 2012) The Prophet emphasized that anyone who kills a mu'āhad will not be able to smell Paradise. This was emphasized by the Prophet so that Muslims would not underestimate the security agreement given to the *mu'āhad*.

In general, giving guarantees (*amān*) to unbelievers is permissible according to *ijma'* (agreement of ulama). Thus, it is haram to kill them, take their property, or harm them. Even if there is one of the polytheists who asks for protection from Muslims, then protect him until he hears the word of Allah (QS. at-Taubah: 6). (az-Zarkasyī, 1993) This kind of protection is actually a good opportunity for Muslims to preach to non-Muslims who are under their protection. With the presence of non-Muslims in the midst of environmental protection for Muslims, it provides an open space for them (non-Muslims) to listen to Islamic teachings. Because, if he really listens carefully, it won't take long for him to see the truth, as long as fanaticism and hostility towards the preacher do not hinder him. (Al-Marāghī, 1946)

In the context of religious moderation, this hadith emphasizes that sharia not only regulates the internal relations of Muslims, but also upholds justice and security for other parties, including those of different beliefs. This protection indicates the existence of clear ethical boundaries against acts of violence and extremism in social life. When analyzed using the maqāṣid al-syarī'ah approach, this hadith about mu'āhad shows harmony with the fundamental principles of sharia. *First*, from the perspective of ḥifẓ al-naḥs (protection of the soul), this hadith expressly prohibits the killing or violence against people who are under security guarantees, thus safeguarding the safety of individual lives as a basic human right. *Second*, from the perspective of ḥifẓ al-'aql (protection of reason), this prohibition also serves to prevent conflict and social tension that can damage social harmony, emphasizing the importance of stability and order in social interactions. *Third*, the principle of ḥifẓ al-'ird (protection of dignity and honor) is reflected in the affirmation of the right to life and security of others, including non-Muslims, thus preventing discrimination, arbitrary treatment, and violations of human dignity.

Hadith on Social Relations with Non-Muslims

Social relations between Muslims and non-Muslims are an important aspect of the practice of religious moderation. In numerous hadiths, the Prophet Muhammad emphasized the importance of justice, tolerance, and respect for human dignity, including in interactions with those of different faiths. This approach is not limited to rituals or worship but also encompasses daily behavior, economic relationships, and social ethics. Among these hadiths are:

From Asma' bint Abu Bakr radhiyallāhu 'anhumā said: "My mother came to me while she was a polytheist, during the time of the Messenger of Allah. So I asked the Messenger of Allah: "My mother came while she was still a polytheist, should I have a good relationship with my mother?" He answered: 'Yes, connect your relationship with your mother.'" (Al-Bukharī, 1987: 2477; Muslim, n.d: 1003)

This hadith demonstrates a moderate and compassionate attitude in social relations with non-Muslims, even within the family, in accordance with the principles of tawassuth and balance in religion. Furthermore, this hadith emphasizes that family and human ties must be maintained, despite differences in belief.

The Prophet Muhammad (peace be upon him) commanded Asma' bint Abu Bakr to maintain a relationship with her in order to maintain the kinship (rahim) of a non-Muslim mother or female relative, for example by doing good deeds through wealth and the like, just as he does with Muslim relatives. This hadith is also used as evidence by scholars who believe that a non-Muslim father and a non-Muslim mother have an obligation to provide for their Muslim children. (Al-Khaṭṭābī, 1932) In fact, according to one narration, the Prophet instructed his companions to pray for good for non-Muslims who were hostile to him. As in the following hadith:

Abū Hurayrah said: Ṭufail bin 'Amr ad-Dausī and his followers came to the Prophet and said: "O Messenger of Allah, the Dausa people have disobeyed and refused (obey), please pray for them to Allah." Then it was said: "The Dausa people perished." The Prophet said: "O Allah, show the Dausa people the path of guidance and lead them (to goodness)." (Al-Bukharī, 1987: 2937)

Abū Hurairah and Ṭufail bin 'Amr belonged to the same tribe, namely Daus, an Arab tribe from the region of Yemen that maintained a special relationship with the Prophet Muhammad. Ṭufail bin 'Amr ad-Dausī was among the earliest figures of this tribe to embrace Islam and played a strategic role in disseminating Islamic teachings within his community. Abū Hurairah, on the other hand, accepted Islam under Ṭufail's guidance and subsequently migrated together with a delegation from Daus to meet the Prophet. (Al-Karmānī, 1981; Al-Qazwaynī, 2007) This hadith demonstrates the Prophet's gentle and moderate attitude, responding to disobedient behavior not with condemnation or punishment, but instead with supplication for guidance and goodness. Even in interfaith social relations, the Prophet wisely demonstrated an open and humanistic attitude without blurring the boundaries of faith. One form of such relations is the practice of giving gifts to non-Muslims, reflecting respect, social ethics, and an effort to maintain harmony in a pluralistic society.

From 'Abdullah bin 'Umar said: 'Umar bin al-Khattab saw a striped silk robe near the door of the mosque, then said: "O Messenger of Allah, if only you bought it and wore it on Friday and when receiving the messengers." He said: "Indeed, such clothes are only worn by people who have no share (good) in the afterlife." Then several robes came, then the Messenger of Allah gave Umar a robe. Umar said: "You put it on me, even though you had said about 'Uṭārid's robe what have you said?" He said: "I did not give it to you to use." So Umar gave the robe to a brother in Mecca who was still a polytheist." (Al-Bukharī, 1987: 2470)

The hadith about the silk robe given by Umar ibn al-Khattab to his non-Muslim brother demonstrates that religious moderation in the hadith does not imply a blurring of the principles of faith, but rather a just and humane management of social relations. The Prophet maintained normative boundaries for Muslims, yet did not close off social

interaction with non-Muslims. This attitude represents a balance between steadfastness of principle and social flexibility, which is at the heart of the concept of wasatiyyah in Islam.

Rasulullah Muhammad did not reprimand 'Umar bin al-Khaṭṭāb for giving gifts to his brother who had not converted to Islam in Mecca. This is in accordance with the word of Allah in surah al-Mumtaḥanah verses 8-9:

“Allah does not forbid you to do good and be just toward those who do not fight you in matters of religion or expel you from your homes. Indeed, Allah loves those who act justly. Allah only forbids you to do good toward those who fight you in matters of religion and expel you from your homes.” (QS. al-Mumtaḥanah: 8-9)

The book *Tawfiq ar-Rab al-Mun'im* explains that maintaining good relations with non-Muslim relatives and giving alms to them is permissible as long as they are not enemies of Islam. Even providing for one's family, especially one's parents, even if they are non-Muslim, must be done. Providing for them does not necessarily mean loving them. Therefore, it is permissible to consistently provide for them even if one's heart does not like them. (Ar-Rājiḥī, 2018) This view is consistent with Thabathaba'i's interpretation, which affirms the permissibility of social interaction with non-Muslims as long as it is grounded in good conduct and free from coercion in matters of religion, including the obligation to maintain filial piety toward non-Muslim parents so long as it does not conflict with the principles of faith. (Herlina et al., 2023)

This principle is also reflected in various reports describing the Prophet Muhammad's attitude toward non-Muslims. Numerous sources of sīrah, historical writings, and ḥadīth portray the Prophet as open-minded, humane, and just in his interactions with non-Muslims, such as visiting them, showing respect, tending to them when they were ill, engaging in social transactions, and both giving and receiving assistance on the basis of mutual trust. The Prophet also allowed the Christian delegation from Najran to perform their worship in the Prophet's Mosque, regularly gave charity to a Jewish family, and even pawned his armor to a Jewish man to meet his family's needs. (Juhri, 2018) Taken together, these reports underscore that Islam teaches justice, balance, and the normalization of interfaith social relations as an integral part of its mission as *rahmatan lil- 'ālamīn*.

In the context of contemporary Islam in Indonesia, the *maqāṣid al-sharī'ah* approach serves as a relevant framework for understanding religious practices that tend to be exclusive and extreme. Although Indonesian Islam is often perceived as moderate, in practice, there is still a tendency for religious understanding to emphasize literal adherence to texts, while the dimensions of welfare, justice, and social harmony are often neglected. The phenomena of radicalism and extremism have even penetrated higher education institutions. Reports from the National Counterterrorism Agency (BNPT), the State Intelligence Agency (BIN), and research institutions such as the Setara Institute and CSRC indicate increasing exposure to radical ideologies on campuses, including at several prominent state universities. This situation is ironic, considering that campuses, as rational spaces for the development of knowledge, are vulnerable to the infiltration of extreme ideologies. (Ardiansyah et al., 2024; Burhanuddin & Ilmi, 2022) In this situation, the concept of wasathiyah can serve as an ethical and epistemological foundation for building constructive social relations, both within the Muslim community and in interfaith relations. Strengthening the discourse and practice of religious moderation is crucial to promote

balanced religious interpretation and suppress the potential for radicalism that risks triggering social conflict. (Pajarianto et al., 2017)

The state's efforts to eradicate religious groups with radical and extremist ideologies continue to be intensified. However, these groups continue to demonstrate high adaptability and the ability to survive, even thrive. Most acts of terrorism in Indonesia are carried out by far-right groups, who envelop their violence in religious narratives and legitimacy. While conventional terrorism patterns persist, new forms of terrorism are emerging, signaling a shift in the strategy and nature of national security threats. (Asrori, 2019) This statement is reinforced by a survey conducted by the Wahid Foundation on intolerance and radicalism involving approximately 1,520 respondents. The results showed that nearly 49% of Muslims in Indonesia are vulnerable to intolerance, particularly among the millennial generation. This finding indicates that some people still tend to be exclusive toward followers of other religions. The survey results confirm the increasing trend of sectarian religious patterns in Indonesia, which in turn contributes to the emergence of intolerant practices, even acts of violence in the name of religion. (Nurish, 2019) Of course, this needs to be an alarm for many parties involved in eradicating these intolerant ideologies, including Muslim scholars to offer a comprehensive understanding of the Prophet's teachings which tend to be moderate.

As is the understanding of the Prophet's hadiths that reject *ghuluw* (excessiveness in religion), encourage simplicity (*taysir*), and emphasize compassion and tolerance. These hadiths can be understood as a normative response to extreme tendencies in religion, both those that involve excessive strictness of teachings and the reckless reduction of religious values. In the Islamic scholarly tradition, this principle of moderation was also emphasized by the Salaf al-ṣāliḥ scholars as a balanced pattern of religiosity, which prevents two extreme tendencies, namely *ifrāt* (excessiveness) and *iqtiṣār* (reductionism) in understanding religious teachings. (Karni et al., 2023) In summary, the understanding of maqāṣidī-based moderation hadiths can be described as follows:

Tabel 1: the understanding of maqāṣidī-based moderation hadiths

No.	Hadith Theme	Substance Focus	The Principle of Maqāṣid	Objectives of Sharia	Implications of Moderation
1.	Ghuluw Prohibition	Rejection of extremism	ḥifẓ al-naḥs, al-'aql	Damage prevention	Rejecting violence in the name of religion
2.	Taysir Principle	Ease of religion	ḥifẓ al-dīn	Eliminates difficulties	Inclusive religiosity
3.	Mu'āhad's Protection	Non-Muslim rights	ḥifẓ al-naḥs, al-'aql, ḥifẓ al-'ird	Justice & dignity	Interfaith relations

From the perspective of *maqāṣid*, the prohibition of *ghuluw* is not merely a theological norm, but also protects the basic principles of human life (*al-ḍarūriyyāt al-khams*). (Asy-Syātibī, n.d.) From the perspective of *maqāṣid al-syarī'ah*, the prohibition of *ghuluw* in the Prophet's hadith is the normative foundation for religious moderation. *Ghuluw* is understood as a religious practice that negates the objectives of *sharia* because it prioritizes formal adherence to the text without considering its social benefits and impact. In fact, *sharia* was revealed to safeguard the basic values of human life, such as the protection of life, reason, and dignity. When extreme religious attitudes give rise to violence, social conflict, and discrimination against others, such practices contradict the *maqāṣid al-syarī'ah*.

Furthermore, the prohibition of violence and the killing of non-Muslims who are bound by a covenant (*mu'āhad*) reflects the principle of *ḥifẓ al-nafs*, namely the obligation of Islamic law to safeguard and protect human life as a fundamental value. This principle is not restricted by religious identity but applies to all individuals who are under protection and security guarantees. In the historical context, although the relationship between the Prophet Muhammad (peace be upon him) and non-Muslim communities—including the Jews—was not always free from tension, early interactions in Medina demonstrate social, economic, and political cooperation grounded in mutual protection and binding agreements. Subsequent tensions were largely driven by socio-political dynamics and breaches of agreements rather than purely theological differences. (A'yun et al., 2022) Therefore, acts of violence committed in the name of religion against parties bound by covenants fundamentally contradict the primary objectives of the Shari'ah, which uphold the sanctity of life, collective welfare, and human continuity.

Meanwhile, the principle of rationality and reason emphasizes the importance of maintaining rationality and social stability. Extreme attitudes, intolerance, and hate narratives have the potential to trigger conflict and tension that undermine social order, while weakening the function of reason as an ethical foundation for communal life. In this context, Islam encourages moderate, dialogical, and rational attitudes as a preventative measure to maintain social harmony and prevent the escalation of conflict.

The principle of rationality serves as an ethical foundation for upholding the dignity and honor of every individual. Sharia firmly rejects the practice of discrimination, negative labeling, and arbitrary treatment of others, including non-Muslims, as these contradict the humanitarian values protected by Islam. Upholding this principle emphasizes that authentic religiosity must be manifested in a just, civilized attitude and respect for the reality of social plurality. (Amri & Febriandi, 2024)

Within the *maqāṣid* framework, sharia serves as an ethical instrument for achieving well-being, preventing harm, and building a just communal life. Religious moderation means placing teachings in proportion, balancing personal piety and social responsibility, and religious steadfastness with respect for plurality. Thus, the *maqāṣid* interpretation of the hadith of moderation and *mu'āhad* provides a theoretical and practical foundation for facing the challenges of plurality in modern society, relevant to tolerant, inclusive, and just religious practices in Indonesia.

The findings of this study reinforce previous research highlighting the role of hadith and the principle of moderation in countering extremism and promoting social harmony. For instance, Siregar, Harahap, and Nazm (2023) emphasize that integrating hadith into the education curriculum serves as a pillar of deradicalization in Indonesia, while Hidayat et al. (2023) underline that religious moderation is reflected in the practice of balanced daily life. The studies by Mustaqim Hasan (2023) and Edi Junaedi (2023) also stress the importance of moderation as a strategy to address intolerance and extremism through educational programs and religious policies.

This study further extends these findings by examining the normative and *maqāṣid* dimensions of hadith on moderation, including the prohibition of *ghuluw* (excessiveness), the principle of ease (*taysīr*), and the obligation to protect non-Muslims who have a covenant (*mu'āhad*). Unlike previous research, which primarily focused on curriculum or policy, this study emphasizes that the principle of moderation based on *maqāṣid al-shari'ah* provides a normative foundation for balancing ritual obedience with social responsibility,

safeguarding reason, life, and individual dignity, and fostering inclusive and tolerant social interactions.

Furthermore, this study highlights the historical and social practice dimensions of the hadith of moderation, such as Prophet Muhammad's interactions with non-Muslim communities in Madinah—including socio-economic cooperation, respect for their worship, and protection of their safety—as concrete examples of applying the principles of *hifz al-nafs*, *hifz al-'aql*, and *hifz al-'ird*. This demonstrates that moderation is not merely a normative principle but also an ethical practice relevant to modern pluralistic contexts.

Thus, this study not only affirms previous findings but also contributes new insights by linking the basis of hadith moderation with *maqāṣid al-sharī'ah*, offering a more comprehensive analytical framework for understanding balanced, tolerant, and inclusive religious practices in Indonesia.

CONCLUSION

This study examines how the Prophet's hadiths on religious moderation can be understood contextually through a *maqāṣid al-sharī'ah* approach in order to remain relevant to contemporary plural societies. The analysis focuses on hadiths concerning tolerance, the prohibition of *ghuluw* (religious extremism), and the Prophet's practices in fostering interfaith social relations. The findings indicate that hadiths rejecting extremism, emphasizing the principle of *taysir* (convenience), and ensuring protection for non-Muslims—particularly *mu'āhad*—reflect an ethic of moderation aligned with the moral objectives of Islamic law. From a *maqāṣidī* perspective, hadiths are understood as an ethical framework oriented toward safeguarding fundamental human values, especially the protection of life, intellect, and human dignity.

The prohibition of *ghuluw* in the Prophet's hadiths underscores that religious extremism contradicts the objectives of the *sharī'ah*, as it may lead to doctrinal distortion, violence, and social disharmony. Within the *maqāṣid al-sharī'ah* framework, *ghuluw* is viewed not merely as a normative deviation but as a tangible threat to public welfare and the protection of human life. Conversely, hadiths on the protection of *mu'āhad*, justice, and interfaith social relations demonstrate that the Prophet Muhammad placed humanity and justice at the core of social interaction. In this sense, religious moderation is not a theological compromise but the realization of the moral purposes of the *sharī'ah*. In plural societies such as Indonesia, a *maqāṣidī* reading of hadiths on religious moderation provides both a theoretical and practical foundation for strengthening inclusive, just, and harmonious religiosity, as an authentic expression of the *sharī'ah*'s orientation toward public welfare and the prevention of harm.

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