



**Interfaith Moderation From The Perspective Of Maqasid Syariah:
Analysis Of Religious Dialogue In The Sorogenen Community
Yogyakarta**

**Moderasi Antaragama dalam Perspektif Maqasid Syariah: Analisis
Dialog Keagamaan di Komunitas Sorogenen Yogyakarta**

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Abstract: Religious diversity in Indonesia represents a social reality that can both enrich communal life and generate social tension and conflict. In response to these challenges, the Indonesian government has promoted religious moderation as a strategic framework to foster social harmony, particularly in interfaith relations. This study aims to describe the practice of religious moderation within the Sorogenen community in Yogyakarta and to analyze its relevance to the principles of *maqāṣid al-sharī'ah* as a conceptual framework of Islamic law. This research employs an empirical legal method with a conceptual approach. Fieldwork was conducted over a two-week period and involved four key informants, consisting of one religious leader, one neighborhood head, and two community members. Data were collected through in-depth interviews and analyzed using empirical legal analysis alongside an analytical framework of religious dialogue to interpret patterns of interreligious interaction. The findings indicate that the practice of religious moderation in the Sorogenen community is consistent with the fundamental principles of *maqāṣid al-sharī'ah*, particularly the protection of religion (*ḥifẓ al-dīn*). This alignment is reflected in social behaviors that emphasize mutual respect among residents of different religious backgrounds, including interfaith cooperation to ensure security and the smooth conduct of worship activities during religious holidays. Religious dialogue within the community is characterized by an ethical and persuasive approach (*mau'izah ḥasanah*), positioning religious outreach as a means of fostering peaceful coexistence rather than religious dominance. The originality of this study lies in its integration of *maqāṣid al-sharī'ah* with empirically observed practices of religious moderation through interfaith dialogue at the community level. Conceptually, this research contributes to the development of *maqāṣid al-sharī'ah* as a normative framework for strengthening religious moderation and social harmony in pluralistic societies.

Introduction

Indonesia, as a center of religious diversity, is accustomed to the phenomenon of pluralism that occurs amid its diverse society.¹ Given Indonesia's diversity, it is not uncommon for radical extremist groups to emerge, causing disharmony among citizens and religious communities. In particular, inter-religious polemics often cause concern and tend to provoke conflicts that become the central point of religious tension.²

Inter-religious tensions are caused by narrow religious understanding based on truth claims. An exclusive religious understanding views followers of other religions as wrong and believes that one's own beliefs are the most correct. An exclusive religious attitude cannot achieve true tolerance when some groups choose to isolate themselves and cannot be open to existing differences.³

The existence of tension and conflict based on group and religious solidarity has raised the government's awareness of the importance of creating peace and unity among religious adherents. This is evidenced by the passing of the religious moderation program in 2019, initiated by the Ministry of Religious Affairs as the institution with full responsibility for creating religious harmony in Indonesia. The Ministry of Religious Affairs' moderation program aims to realize a proportional and peaceful understanding of religion, far from the radical extremism that has been troubling interfaith harmony.⁴

Existing studies on religious moderation and interfaith dialogue in Indonesia largely focus on policy frameworks, institutional initiatives, or conflict-prone regions. However, there remains limited empirical attention to local communities that have successfully maintained interreligious harmony without formal conflict resolution mechanisms.⁵ In particular, the ways in which grassroots religious dialogue operates in everyday social relations and how it sustains harmony in plural settings have not been sufficiently

¹ Sitti Arafah, "Moderasi Beragama: Pengarusutamaan Kearifan Lokal Dalam Meneguhkan Kepelbagaian (Sebuah Praktik Pada Masyarakat Plural)," *Mimikri: Jurnal Agama Dan Kebudayaan* 6, no. 1 (2020): 58–73.

² Yoga Irama and Mukhammad Zamzami, "Telaah Atas Formula Pengarustamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *KACA (Jurnal Dialogis Ilmu Ushuluddin)* 11, no. 1 (2021): 65–89, <https://doi.org/https://doi.org/10.36781/kaca.v11i1.3244>.

³ I Nyoman Santiawan and I Nyoman Warta, "Dialog Lintas Iman Sebagai Upaya Memperkuat Moderasi Beragama," *Widya Aksara: Jurnal Agama Hindu* 26 (2021): 1.

⁴ Irama and Zamzami, "Telaah Atas Formula Pengarustamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020."

⁵ Aulia Kamal, "Politik Moderasi Beragama Di Indonesia Di Era Disrupsi: Menuju Dialog Spiritual-Humanis," *Moderate El Siyasi: Jurnal Pemikiran Politik Islam* 1, no. 1 (2022): 40, <https://doi.org/10.30821/moderateel-siyas.v1i1.11035>.

explored. Religious dialogue is very important amid the plurality of religious communities in Indonesia. This dialogue does not focus on the victory of a particular group or sect, belief, or religious organization, but rather aims to find universal values or understand the values of togetherness among all human beings.⁶

It can be said that religious dialogue is also a manifestation of a moderate anti-violence attitude, an attitude that opposes and rejects all forms of understanding that use violence in the name of religion.⁷ The implementation of this anti-violence attitude through religious dialogue is currently taking place and is always being pursued by the community in the village of Sorogenen, Yogyakarta. The Sorogenen community in Yogyakarta presents a contrasting case. Despite its religious diversity, the community demonstrates sustained interreligious harmony, characterized by peaceful coexistence and the absence of violence in the name of religion. Religious dialogue in this context functions not as a platform for theological contestation, but as a means of nurturing shared values, social solidarity, and collective responsibility. This local experience offers an important empirical basis for examining how religious dialogue contributes to social harmony in plural societies. By examining the practice of religious dialogue within the Sorogenen community, this study seeks to contribute to a deeper understanding of how moderation-oriented interreligious interactions operate at the community level and how they function as an effective response to religious tension in a pluralistic society.

Previous studies relevant to this research include: first, research by I Nyoman Santiawan and I Nyoman Warta,⁸ which explains that interfaith dialogue greatly contributes to strengthening religious moderation. Santiawan and Warta emphasize interfaith dialogue as an instrument for strengthening religious moderation by enhancing mutual understanding, intercultural awareness, and solidarity among religious communities. While their study successfully demonstrates the positive impact of dialogue at a normative and experiential level, it primarily highlights its social benefits without examining the concrete forms or mechanisms through which dialogue is practiced at the

⁶ Amin Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin (Metode Studi Agama Dan Studi Islam Di Era Kontemporer)*, 3rd ed. (Yogyakarta: IB Pustaka, 2021).

⁷ Silvester Nusa and Yakobus Markus Theedens, "Membangun Sikap Moderasi Beragama Yang Berorientasi Pada Anti Kekerasan Melalui Dialog," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 3 (2022): 4208–20, <https://doi.org/10.31004/edukatif.v4i3.2789>.

⁸ Santiawan and Warta, "Dialog Lintas Iman Sebagai Upaya Memperkuat Moderasi Beragama."

grassroots level. Second, research by Silvester Nusa and Yakobus Markus Thedeus⁹ Similarly, Nusa and Thedeus analyze the factors contributing to interreligious harmony through the interaction of community-based religious organizations, specifically Orang Muda Katolik (OMK) and Remaja Masjid (RISMA). Their findings underscore the importance of organizational engagement and youth participation in sustaining harmony. However, their analysis remains limited to organizational dynamics and does not sufficiently address broader community interactions beyond formal religious groups, nor does it engage with a specific theoretical framework of religious dialogue.

In conclusion, dialogue between religions as a psychological and social approach is effective in building moderate religious attitudes. Third, research by Aulia Kamal¹⁰ discusses religious moderation in Indonesia in the context of industry 4.0. The conclusion is that the politics of religious moderation has been carried out through theological-nationalist doctrine, so the author offers an alternative approach called spiritual-humanist dialogue to build religious moderation in an era of disruption.

Taken together, these studies highlight the significance of religious dialogue in promoting moderation but reveal several gaps. First, there is limited empirical research focusing on localized, community-based practices of religious dialogue that function outside formal institutional or organizational settings. Second, existing studies rarely integrate empirical findings with a specific dialogical theoretical framework to analyze how dialogue produces sustained harmony. Third, few studies examine the implicit boundaries of tolerance negotiated within plural communities. This study addresses these gaps by examining the practice of religious dialogue within the Sorogenen community in Yogyakarta using Amin Abdullah's religious dialogue framework as its primary analytical lens. By employing empirical legal research with a conceptual approach, this study moves beyond normative claims to analyze how dialogue is practiced, negotiated, and sustained in daily community interactions. The contribution of this research lies in its ability to demonstrate how a theoretically grounded model of religious dialogue operates at the local level and how it shapes the limits and possibilities of interreligious tolerance in a plural society.

⁹ Nusa and Theedens, "Membangun Sikap Moderasi Beragama Yang Berorientasi Pada Anti Kekerasan Melalui Dialog."

¹⁰ Kamal, "Politik Moderasi Beragama Di Indonesia Di Era Disrupsi: Menuju Dialog Spiritual-Humanis."

Method

The research uses an empirical legal research method with a conceptual approach. The empirical aspect emphasizes direct observation of interfaith interactions and harmony within the Sorogenen community, while the conceptual approach focuses on analyzing these social phenomena through the theoretical framework of maqasid al-sharia and Amin Abdullah's concept of religious dialogue. This combination allows the study to bridge practical experiences in the field with the philosophical and normative principles of Islamic law. Data were collected through field observations and interviews with religious and community leaders in Sorogenen. The lists several previous studies added because its share several similarities, it is essential to identify the distinguishing gaps in order to highlight the novelty of this research and, at the same time, to avoid any indication of plagiarism.¹¹ The research explores how interfaith dialogue (locally referred to as *rembuk warga*) serves as a mechanism for building mutual respect and cooperation among followers of different religions. The study highlights real examples such as joint efforts to maintain security during religious celebrations and the mutual respect for food restrictions and places of worship. These data were then interpreted using the conceptual lens of *maqasid al-sharia* to understand how community practices reflect Islamic legal objectives, especially in preserving religion (*hifz al-din*) and promoting social harmony.

In analyzing the findings, the study applies qualitative analysis to link field data with the theoretical dimensions of *maqasid al-sharia*. It interprets the harmony among Sorogenen residents as a manifestation of Islamic values like tolerance, justice, and compassion. The research involved four key informants selected through purposive sampling. This technique was chosen to ensure that participants possessed direct knowledge and experience related to interfaith relations within the community. The informants consisted of Mr. Marwoto, the Head of the Neighborhood Association (Ketua RT); Mr. Hisyam Zaini, a religious leader in Sorogenen; and two local residents living in the vicinity of Sorogenen Mosque, namely Sumariyoto and Arif Abdurrahman. These informants represent both formal community leadership and grassroots perspectives, enabling a comprehensive understanding of religious dialogue practices at the local level.

¹¹ Andre Afrilian, "The Perspective of Gender and Islamic Law on Waithood Phenomenon in The Millennial Generation Abstrak Number of Marriages in Indonesia" 11, no. 1 (2024): 71-84, <https://doi.org/10.24952/multidisipliner>.

The data analysis followed a qualitative analytical process consisting of several systematic stages. First, interview transcripts and field notes were organized and reviewed to identify recurring themes related to religious dialogue, tolerance, and social cooperation. Second, the data were categorized according to key analytical themes, such as interfaith dialogue mechanisms, negotiated boundaries of tolerance, and expressions of religious moderation in daily life. Third, these empirical themes were interpreted using the conceptual framework of *maqāṣid al-sharī'ah*, particularly the principle of preserving religion (*ḥifẓ al-dīn*), as well as Amin Abdullah's dialogical concepts of *at-ta'āruf* (mutual recognition), *at-tafāhum* (mutual understanding), and *at-ta'āyush al-silmī* (peaceful coexistence).

The conceptual framework of Amin Abdullah's dialogical approach emphasizing *at-ta'aruf*, *at-tafaahum*, and *at-ta'ayusy al-silmy* (mutual recognition, understanding, and peaceful coexistence) is used to explain how the community's religious moderation aligns with Islamic ethical principles. Thus, the methodology effectively integrates empirical social reality with Islamic theoretical reflection, producing a contextual and humanistic understanding of interfaith moderation. Through this analytical process, the study links empirical social realities with Islamic ethical and legal theory. The integration of field data and conceptual analysis enables a contextual and humanistic interpretation of interfaith moderation, demonstrating how community-based religious dialogue in Sorogenen reflects the broader objectives of Islamic law and contributes to sustainable social harmony. Through this analytical process, the study links empirical social realities with Islamic ethical and legal theory. The integration of field data and conceptual analysis enables a contextual and humanistic interpretation of interfaith moderation, demonstrating how community-based religious dialogue in Sorogenen reflects the broader objectives of Islamic law and contributes to sustainable social harmony.

Result and Discussion

The Concept of Religious Moderation

Indonesia is a unitary state consisting of various tribes, ethnicities, and religions, therefore it is called a multicultural country. Undoubtedly, extra effort is needed to achieve harmony in social interactions within the community. In the effort to create harmony, social issues often arise that hinder the realization of the desired harmony. A factor that often causes conflict is religion, given that Indonesia recognizes six religions that can be

embraced by the community, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.¹² Moderation is often referred to as wasathiyah and is contrasted with the terms liberalism, radicalism, extremism, and puritanism. According to the Big Indonesian Dictionary, moderation means reducing violence and avoiding extremism.¹³ M. Quraish Shihab says that the meaning of moderate is in line with wasathiyah, although not exactly the same. The term wasathiyah itself actually originates purely from Islam, which is wasathiyah in nature, meaning that all of its teachings are moderate, and therefore its followers must also be moderate. Moderate in their beliefs and views, thoughts and feelings, as well as their commitment.¹⁴

Religious moderation does not mean moderating religion, because religion itself already contains the principles of moderation, namely justice and balance. It is not a religion if it teaches destruction on earth, tyranny, and wrath. Religion does not need to be moderated. However, the way a person practices religion must always be encouraged to take the middle path, must always be moderated, because it can become extreme, unjust, and even excessive.¹⁵ The concept of religion in Indonesia can be found in every religious teaching. Considering that Indonesia has the largest Muslim population in the world, in this article, the author attempts to explain the concept of religious moderation in Islamic teachings and from the values of Pancasila.

1. Religious moderation in Islamic teachings

The call for moderation has been taught in Islam through In Islam, moderation is known as Wasathiyah Islam. Islam has recognized this concept and attitude of moderation (wasathiyah) since Islam was revealed to the Prophet Muhammad, based on the Word of Allah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.....(143)

Meaning: *"And thus We have made you (Muslims) a moderate community, so that you may be witnesses over mankind, and so that the Messenger (Muhammad) may be a witness over you."*¹⁶

¹² Kementerian Agama Karo, "Mengenalkan 6 Agama Di Indonesia Kepada Anak Beragama Hindu Di Negeri Jahe," 2023.

¹³ Kemdikbud, "Kamus Besar Bahasa Indonesia," diakses tanggal 06 Agustus 2023 Kemdikbud, n.d., <https://kbbi.kemdikbud.go.id/moderasi>.

¹⁴ Shihab. Quraish, Wasathiyah : Wawasan Islam tentang Moderasi Beragama (Tangerang: Lentera Hati, 2019): 2.

¹⁵ Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah* 12, no. 1 (2021): 90–106, <https://doi.org/10.34005/alrisalah.v12i1.1212>.

¹⁶ *Al-Quran Surat an-Nahl: 125*, n.d. *Al-Baqarah: 143*.

Yusuf al-Qardawy mentions several words that are synonymous with wasathiyah, namely Tawazun, I'tidal, ta'adul, and Istiqomah. Meanwhile, according to Khaled Abu el Fadl, wasathiyah is a concept that takes the middle path, which is neither extreme right nor extreme left. Abdurrahman Wahid also states that moderation encourages efforts to achieve social justice, which in religion is known as al-maslahah al-'ammah. Thus, it is clear that Islamic teachings are essentially very moderate and do not recognize extremist and radical ideologies, as formulated by the Indonesian Ulema Council (MUI) through the 2015 National Conference, which outlined ten characteristics of moderate Islamic teachings, namely the middle path (tawassuth), balance (tawazun), straightness and firmness (I'tidal), Tolerance (tasamuh), Equality (musawah), and Prioritizing consultation (Shura).

Although Islam teaches moderation in religion, there are also boundaries that must not be crossed because they concern matters of servitude (faith) and the sanctity of Allah as the god who is worshipped, such as not worshipping the gods of other religions, not celebrating rituals that contain meanings of worshiping their gods, and so on. In Islamic teachings, the concept of moderation has also been taught with certain limitations, as stated in the words of Allah:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)

Meaning: *“There is no compulsion in religion (Islam); indeed, the right path has become clear from the wrong path. Therefore, whoever rejects Taghut and believes in Allah has grasped the most trustworthy handhold that will never break. And Allah is All-Hearing, All-Knowing.”*¹⁷

2. Religious moderation in state values and ideology

Article 29 of the 1945 Constitution stipulates that the state is based on belief in One God and that the state guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religion and beliefs. This article is the basis and foundation for the state to guarantee freedom in two areas, namely freedom to embrace a religion and freedom to worship according to one's beliefs. Indonesia itself has a unique relationship between

¹⁷ Al-Quran Surat an-Nahl: 125.

religion and the state. Indonesia is not a secular state, nor is it a religious state based on a particular religion, so the state positions itself in relation to religion in three areas, namely:¹⁸

- a) Guaranteeing freedom in two areas, namely freedom to embrace a religion and freedom to worship according to one's beliefs.
- b) The state provides facilities for religion and cannot wash its hands of the religious affairs of its citizens. The state also cannot be repressive and “force” its citizens to adhere to certain religious behaviors.
- c) Providing guidelines for religious life, such as the isbat (confirmation) session, the organization of the hajj, the establishment of houses of worship, and others.

Substantively, the spirit of religious moderation in Indonesian social life is not new. It is well known that Indonesian society has deep-rooted ideological, social, and cultural foundations. We are accustomed to tolerance, mutual respect, valuing brotherhood, and appreciating diversity. It can be said that these fundamental values are the foundation and philosophy of the Indonesian nation in living a social life. Take Pancasila, for example. The existence of Pancasila as the ideology of the Indonesian nation contains the values of divinity, humanity, unity, democracy, and justice. These values of Pancasila are undoubtedly very much in line with the formation of religious attitudes among the people of Indonesia in terms of indicators of religious moderation in Indonesia.

As an indicator of moderation in religion that is deeply rooted in the ideology of Indonesian society, we often see practices of tolerance and moderation among religious communities, such as Christians in Sorong City who help secure Eid prayers for Muslims, Muslims giving gifts to Christians and Hindus in Ngepeh Village, East Java, and so on. Similarly, in Sorogenen Village, practices of moderation and tolerance among religious communities are very evident, with the people of Sorogenen often helping each other in the smooth running of each religious ceremony. The same applies to neighborly harmony. Even though there are various religious adherents, harmony is maintained on the basis of mutual tolerance and respect for the sake of harmony. In fact, one example of religious

¹⁸ Muhammad Faizin, “Moderasi Beragama dan Urgensinya,” www.nu.or.id, 2020, diakses tanggal 06 Agustus 2023, <https://www.nu.or.id/opini/moderasi-beragama-dan-urgensinya-sRGwl>.

moderation that the author cannot fail to mention in Sorogonen society is a family that lives with different beliefs and still maintains harmony.

The Urgency of Religious Dialogue in Religious Moderation

The importance of intercultural and interfaith dialogue in the contemporary era began with the signing of an open letter to Pope Benedict XVI in the Vatican by 138 Muslims consisting of intellectuals, scholars, clerics, and muftis. This open letter became known as A Common Word BETWEEN Us and You (ACW). In the open letter, the signatories emphasized the importance of peaceful and harmonious coexistence between Muslims and Christians, because both the Qur'an and the Bible emphasize the need to love God and love one's neighbor at the same time. Therefore, closer social relations between followers of different religions greatly color the lives of religious communities today.¹⁹ (2020): 94-95.

Interfaith dialogue is a form of discussion organized by members of different religions with a specific structure because it involves religious institutions. This type of dialogue is not limited to issues of faith, but also involves social aspects.²⁰ Hans Kung and Knitter have stated that the moral integrity of dialogue will decline if it focuses only on intellectual and spiritual dimensions, without paying attention to the issues of social, physical, and psychological suffering experienced by millions of people. This is done to find solutions to create global peace and justice, as well as to prevent suffering, oppression, and injustice.²¹

Hans Kung analogizes interfaith dialogue as a form of unity among students who share the same background but have different teachers. These different teachers represent religious diversity. The relationship between students and teachers describes the process of religion as a form of continuous learning. In essence, encounters between diverse groups require dialogue in order to share, understand, and learn from different perspectives, which ultimately leads to a new way of looking at the reality of diversity.²²

¹⁹ Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin (Metode Studi Agama Dan Studi Islam Di Era Kontemporer)*.

²⁰ Santiawan and Warta, "Dialog Lintas Iman Sebagai Upaya Memperkuat Moderasi Beragama."

²¹ Muhammad Aqil, "Nilai-Nilai Humanisme Dalam Dialog Antar Agama Perspektif Gus Dur," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 6, no. 1 (2020): 25, <https://doi.org/10.21580/wa.v6i1.4915>.

²² Nikolas Novan Risbayana et al., "Penguatan Identitas Keagamaan Dan Kebangsaan Dalam Membangun Dialog Interreligius Di Indonesia," *Sapientia Humana: Jurnal Sosial Humaniora* 2, no. 01 (2022): 145–56, <https://doi.org/10.26593/jsh.v2i01.5907>.

According to Burhanuddin Daya, there are several factors that make this religious dialogue very important because freedom of religion is a fundamental right for every human being to practice their chosen religion. There is also the fact of a pluralistic society and conflicts in the name of religion that are occurring today.²³ Therefore, it can be seen that the main purpose of religious dialogue is to achieve social harmony, openness, and mutual respect amid plurality, with peace being the ultimate goal. Such values are considered the ideal way to achieve harmony amid diversity.

Profile of the Hamlet and Portrait of Interfaith Harmony in the Sorogenen Community

Sorogenen Village is located in the Purwomartani area of Kalasan District, Sleman Regency, Special Region of Yogyakarta. Geographically, it is located at coordinates 7° 46' 49.4" and 7° 46' 40.4" East Longitude, 110° 26' 24.5" and 110° 26' 29.3" South Latitude. The majority of the Sorogenen Village community consists of local residents of the Javanese Yogyakarta ethnicity who practice Islam; only a small minority follow other religions. Although there are some minority communities who are non-Muslim, the people of Sorogenen Hamlet generally live in harmony because they still maintain traditional values and local culture in terms of religious tolerance. This can be one way to unite and maintain harmony among members of the community. This is not only true in the Sorogenen community, but also in the neighboring village community in the Purwomartani area of Kalasan District, which is not far from the Sorogenen Hamlet settlement.

Religious practices in the Sorogenen community are often considered ideal for the community in the Kalasan area of Yogyakarta, due to the deep-rooted attitude of religious tolerance among the community. The cultural values or local wisdom that have developed and are considered to be social glue are often used as a reference in organizing relations and harmony between religious communities in the Sorogenen Hamlet, Kalasan District, Sleman. These values are important for community life as a support and reference for maintaining and creating harmonious social relations.

This local information system must be understood as a dynamic information system that continues to develop conceptually in accordance with the needs of the community.

²³ Aulia Kamal, "Spiritual-Humanisme Hasan Askari Dan Dialog Interreligi Di Indonesia," *Studia Sosia Religia* 2, no. 2 (2019): 53. <https://doi.org/10.51900/ssr.v2i2.6486>.

Harmony in Sorogenen Hamlet is based on the principles of unity and mutual respect, while in terms of social cooperation, there are regular mutual assistance activities in the areas of hamlet facilities and infrastructure, house construction, neighborhood association social gatherings, and all forms of cooperation are participated in by all religious communities without discrimination as a basis for creating harmony.

The results of interviews with a religious leader and community members around Sorogenen Mosque reveal that religious moderation in the Sorogenen community is practiced as a lived social ethic rooted in sincerity, openness, and shared local traditions. Hisyam Zaini, a local religious leader, emphasized that supporting harmony among people of different faiths is not merely a formal obligation but a moral responsibility grounded in religious values and social awareness. He explained that diversity is understood as a natural condition of social life that must be approached with wisdom, patience, and an open heart. Maintaining harmonious relations does not weaken religious commitment; instead, it reflects the ethical maturity of religious practice.²⁴

Hisyam Zaini further noted that potential tensions are addressed through dialogue and collective deliberation rather than confrontation. Community solutions are pursued by prioritizing shared humanitarian values and mutual respect. Traditions such as respecting the worship practices of other religious groups and cooperating to maintain security during religious events are seen as concrete expressions of religious moderation. These practices are carried out sincerely, without coercion or hidden agendas, as part of a collective commitment to peaceful coexistence.

Similar perspectives were expressed by Sumariyoto and Arif Abdurrahman, residents living in the vicinity of Sorogenen Mosque. Both informants stated that living side by side with people of different religious backgrounds has long been part of everyday life in the community. Arif Abdurrahman described how local traditions, such as communal work (*gotong royong*), neighborhood security activities, and cross-religious participation in maintaining order during religious holidays, serve as shared social norms that strengthen solidarity.²⁵ These practices are widely supported and followed by community members because they are perceived as common solutions that benefit everyone. Sumariyoto highlighted that harmony is maintained through a willingness to

²⁴ Bapak Hisyam Zaini (Tokoh Agama Dusun Sorogenen), "Wawancara Moderasi Beragama," (2025).

²⁵ Bapak Arif Abdurrahman (Masyarakat Desa Sorogenen), "Wawancara Moderasi Beragama," (2025).

understand differences and to refrain from attitudes that may hurt others. He emphasized that openness and sincerity are essential in sustaining mutual trust. Arif Abdurrahman added that religious moderation in Sorogenen goes beyond passive tolerance; it involves an active willingness to support and protect one another's religious activities.²⁶ For the community, this attitude has become an internalized value rather than an externally imposed rule.

In addition, the cultivation of moderation in religion within the community does not happen by itself. There are supporting factors in the form of efforts by hamlet officials and their staff to instill values of tolerance among religious communities in order to create a tolerant society. As the author learned through interviews with community leaders in Soregenen Hamlet, Mr. Marwoto, the head of the neighborhood association, said, "Every community leader in the hamlet must hold at least one community meeting and interfaith gathering per month to discuss the community environment and harmony and prevent conflicts."²⁷

The routine community meetings held by community leaders generally discuss everything that is considered important to be deliberated and discussed in gatherings, such as the hamlet security system, development, and so on. However, issues of harmony among religious communities in the community are also discussed, which has led to initiatives for residents to participate in each other's religious celebrations, such as attending funerals, participating in parties, and securing locations and parking when one of the religions is celebrating important days such as Eid prayers, tarawih, weekly worship, and so on. All of these matters are discussed at monthly community meetings, which include members of other religions. After the community meeting, the results are disseminated to the entire Sorogenen Village community, as stated by the Head of Sorogenen Village: "Every Sorogenen resident has the freedom to choose their religion and beliefs within their household and will continue to be treated equally by the community itself. One of our duties and the duties of community leaders is to socialize this."²⁸

The role of the Sorogenen Hamlet community itself is to support and follow existing solutions and traditions in realizing shared values and norms in their environment with

²⁶ Bapak Sumariyoto (Masyarakat Desa Sorogenen), "Wawancara Moderasi Beragama," (2025).

²⁷ Bapak Marwoto (Ketua RT Dusun Soregenen), "Wawancara Moderasi Beragama" (06 Agustus 2023., 2023).

²⁸ Bapak Marwoto (Ketua RT Dusun Soregenen).

generosity and sincerity. In this context, they contribute to the success of the traditions and values of moderation that are taught for the benefit of all residents. The community realizes that religious harmony is not only the responsibility of the hamlet officials and religious elites, but also the responsibility of all residents of Sorogenen Hamlet for the sake of social harmony. Because these values of tolerance are deeply rooted in the community, there are hamlet residents who have family members of different religions and beliefs, such as a mother and child who are Muslim while the grandmother is Catholic. This practice of families with different beliefs exists in several families in Sorogenen Village, and because of the deeply ingrained values of tolerance, conflicts are rarely heard of.

The Concept of Religious Dialogue According to Amin Abdullah

In line with the concept of religious dialogue mentioned earlier, Amin Abdullah also emphasizes the importance of dialogue in modern discourse, which focuses on understanding the basic values shared by all of humanity. Religious dialogue has several objectives, including: 1) to get to know each other (*at-ta'aruf*), (2) to understand each other (*at-tafaahum*), (3) to build human solidarity (*al-tadhamun*), and (5) to live together in peace (*at-ta'ayusy al-Silmy*; to live together).²⁹

Amin Abdullah describes life as a series of diverse entities that are interconnected and interact with each other, rather than standing alone. He calls it “interrelated life.” However, in the context of human historical development, this interconnectedness became fragmented when faced with different segments of life. When this historical awareness seeped into the domain of science, it became fragmented and optional. Education was also affected, as each discipline tended to prioritize its own strengths, thereby neglecting the unity of interconnectedness. This historical awareness also applies in the context of religion, where it influences religious claims that are harmful and compete with one another. As a result, religions have become more parochial and sectarian in their diverse forms of organization and structure.³⁰

Therefore, in order to implement inclusive religious dialogue in the midst of a pluralistic social reality, Amin Abdullah offers a form of diversity called intersubjectivity

²⁹ Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin (Metode Studi Agama Dan Studi Islam Di Era Kontemporer)*.

³⁰ Uqbatul Khair Rambe, “Pemikiran Amin Abdullah,” *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 1, no. 2 (2019): 151. <https://doi.org/10.51900/alhikmah.v1i2.4850>.

as progressive Ihsan spirituality. It is a type or style of spirituality that is open, willing to share with various other traditions of diversity that exist in the long history of humanity in the world. It is a spirituality that is not egocentric, but rather emphasizes altruistic spirituality.

The urgency of intersubjective diversity is spirituality based on values (values) in order to support a very diverse life together in the current era of modernity. The main values that support ihsan spirituality include mutual love, freedom from envy, kindness, sincerity, caring, avoiding attitudes of wanting to win at all costs, marginalization and subordination of other groups, and suppressing hatred as much as possible under any pretext. These are some of the values required by the new rationality of enlightened human diversity.

One way to instill these values and spirituality is through the 'Irfani approach, which is the epistemological dimension of Islamic religious thought that examines the possibility of anomalies in religious understanding that lead to practices of diversity that are far from their roots. There are ten components to sharpen the 'Irfani approach according to Amin Abdullah; (1) strengthening multicultural literacy, (2) recognizing multiple identities in oneself and others, (3) avoiding prejudice or suspicion, (4) thinking at a high level, not a low level, (5) balancing scientific skills and humanistic thought, (6) listening to one's conscience and avoiding moral monism, (7) not getting caught up in the adage "we have religion, but no spirituality," (8) hubbu al-Allah (love of God) and Hubbu al-Jaar (love of neighbor), (9) ethics above theology and metaphysics, (10) increasing spaces for encounter.

To be able to practice or implement the 'irfani approach from the pattern of intersubjective diversity, it is necessary to have role models or community leaders who are able to carry out several points in relation to the highly pluralistic social reality of society in order to create harmony, peace, and togetherness among religious communities.³¹

The Maqasid Shariah Approach in the Implementation of Religious Moderation

The existence of the concept of maqasid syariah in Islamic law is indisputable, because the concept of maqasid, which was perfected by Imam Syatibi in his book al-

³¹ Abdullah, *Multidisiplin, Interdisiplin, dan Transdisiplin (Metode Studi Agama dan Studi Islam di Era Kontemporer)*: 283-309.

Muwâfaqât, is a reference for usuli in applying a qiyas law that has not been determined in the nas syara'. Studies on the establishment of a law through the concept of maqasid can be found in the works of usul fikih scholars, including al-Mu'tamad by Abu Hasan al-Basri, al-Risalah by Imam Shafi'i, and modern figures such as Ibn Asyur and others. Therefore, it would be invalid to study religious moderation without examining the maqasid of sharia, which has become a reference for many scholars in uncovering the law in a particular issue.

The theory of maqasid al-sharia is formulated within the boundaries of preserving sharia in five elements, namely preserving religion, preserving life, preserving reason, preserving lineage, and preserving property. However, as explained by Imam Syatibi, the essence of these five elements is to find maslahah (benefit) in the issues faced through these five elements, which are considered noble, sacred, and respected.³²

In the study of religious moderation through the study of maqashid syariah, there is a connection between the preservation of religion and this matter, because in preaching to invite followers of other religions to embrace Islam, it should be done in a gentle manner (mau'izah hasanah), a method of preaching that aims to give the impression to the target audience that the preacher is a close friend who loves and respects them. By conducting da'wah using this method, it has been proven to make an impression and touch the hearts of those being preached to, so that Islam is considered a peaceful and compassionate religion and attracts people to embrace Islam. This method of da'wah can be said to be a form of religious moderation which is even a direct teaching from the Prophet Muhammad, commanded by Allah through His words:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: *"Invite (people) to the path of your Lord with wisdom and good instruction (Al Mauizatul Hasanah) and debate them in a better way. Indeed, your Lord is the one who knows best who has strayed from His path, and He (also) knows best who has received guidance."*³³

In addition, the maqasid syariah also contains a number of basic principles, including the values of mutual assistance, mutual love, justice, equality, solidarity, tolerance, independence, brotherhood, and honor. For example, in terms of religion, no

³² Evy Septiana, "Relasi Maqashid Syari'ah Dan Moderasi Beragama Dalam Problematika Hukum Keluarga," *Moderatio : Jurnal Moderasi Beragama* 02 (2022).

³³ *Al-Quran Surat an-Nahl: 125.*

religion forces people to embrace a particular religion. Every individual has the right to choose and adhere to the religion they believe in, without interference from others. However, inviting others to embrace Islam remains our shared obligation so that we can save our brothers and sisters and lead them to the path of goodness, of course in a kind and gentle manner.

Analysis of the Implementation of Moderate and Harmonious Attitudes among Religious Communities through Religious Dialogue Amin Abdullah

The religious dialogue conducted by the Sorogenen community aims to create harmony among religious communities, including through community discussions, which are held to foster brotherhood and resolve issues within the community. These activities are attended by religious leaders and figures. The results of these community discussions are then disseminated by the leaders to their respective communities, one of which is through night patrols conducted by residents. There is also cooperation during major celebrations, where the community acts as security officers and supervises people who are performing their religious duties, with the aim of creating security during worship.

The phenomenon of harmony in the Sorogenen community through religious dialogue, known as community discussions, is in line with the objectives of Amin Abdullah's concept of religious dialogue, including the creation of the principles of at-ta'aruf, at-tafaahum, at-taraahum, at-tadhamun, and at-ta'ayusy al-silmy. The community discussion activity serves as a unifying force for diversity, enabling people to get to know and understand each other and build solidarity together for the sake of peace among the Sorogenen community.

Not only that, the relationship between the social reality of the Sorogenen community and the implementation of the 'Irfani approach to understanding the intersubjectivity of diversity includes the community's attitude of strengthening multicultural literacy, understanding their own and others' identities, avoiding negative assumptions about fellow citizens, and creating spaces for encounter amid the diversity of their community.

They also understand the boundaries they must maintain, one of which is when preparing food on religious holidays, where they understand the boundaries of what food they can or cannot consume, and vice versa. In addition, they also understand each other's boundaries when conducting activities around places of worship, which are not to enter

each other's places of worship, in order to maintain the sanctity and harmony between each religion.

The above phenomenon is also closely related to Amin Abdullah's concept of religious dialogue. This is because the Sorogenen community's understanding of the limits of tolerance between religious communities is a manifestation of the goal of religious dialogue initiated by Amin Abdullah, which is to promote mutual understanding (at-tafaahum) between different faiths without negating one's own beliefs. Furthermore, in relation to his 'Irfani approach, the Sorogenen community is able to avoid prejudice or negative assumptions, and avoid discriminatory actions against other religious communities, avoiding actions or statements that exceed reasonable limits towards followers of other religions.

Conclusion

The religious dialogue method practiced by the Sorogenen community to foster harmony among religious groups is through community discussions. These discussions are attended by community leaders and religious leaders, who then socialize the ideas to their respective communities by conveying them in gatherings and night patrol activities. This is done to create a harmonious society in which people of different religions can live together.

Furthermore, the limits of tolerance among religious communities in the Sorogenen community are observed during the celebration of major religious holidays, when each community prepares food in accordance with the limits they set for each other. Then, when conducting activities around places of worship, they maintain boundaries so as not to enter those places of worship, in order to maintain the sanctity and safety of each other.

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