

Religious Moderation In Indonesia Reviewed From The Maqashid Aspect In Syariah

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Informasi Artikel

E-ISSN : 3026-6874

Vol: 2 No : 11 November 2024

Halaman : 62-68

Keywords:

Religious Moderation

Maqashid Syari'ah

Indonesia, Tolerance

Harmony

Abstract

This study discusses the concept of religious moderation from the perspective of Maqashid Syari'ah in Indonesia, aiming to identify the application of moderation principles in the multicultural social life. The background of this research is rooted in the diversity of Indonesian society, which demands a balanced approach to practicing religion in order to create peace and harmony. This study employs a qualitative method with a literature analysis approach to examine primary and secondary sources related to Maqashid Syari'ah and religious moderation. The findings indicate that religious moderation, based on the objectives of Maqashid Syari'ah, focuses on the protection of five core aspects: religion, life, intellect, wealth, and lineage. The application of these moderation principles in Indonesian society can foster tolerance, justice, and mutual respect among different religious groups. Additionally, religious moderation plays a key role in preventing extremism and violence while supporting the creation of a just and prosperous society. In conclusion, religious moderation within the framework of Maqashid Syari'ah has significant potential to strengthen unity and diversity in Indonesia, as well as to serve as a foundation for building sustainable social peace.

Abstrak

Penelitian ini membahas konsep moderasi beragama dalam perspektif Maqashid Syari'ah di Indonesia, dengan tujuan untuk mengidentifikasi penerapan prinsip moderasi dalam kehidupan sosial yang multikultural. Latar belakang penelitian ini berkaitan dengan keberagaman masyarakat Indonesia, yang menuntut pendekatan yang seimbang dalam menjalankan ajaran agama agar tercipta kedamaian dan keharmonisan. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis literatur untuk mengkaji teks-teks sumber primer dan sekunder terkait Maqashid Syari'ah dan moderasi beragama. Hasil penelitian menunjukkan bahwa moderasi beragama, yang berlandaskan pada tujuan Maqashid Syari'ah, berfokus pada perlindungan terhadap lima aspek pokok: agama, jiwa, akal, harta, dan keturunan. Penerapan prinsip moderasi ini dalam masyarakat Indonesia dapat menciptakan suasana toleransi, keadilan, dan saling menghormati antar umat beragama. Selain itu, moderasi beragama juga berperan dalam menghindari ekstremisme dan kekerasan, serta mendukung terciptanya masyarakat yang adil dan sejahtera. Kesimpulannya, moderasi beragama dalam kerangka Maqashid Syari'ah memiliki potensi besar untuk memperkuat persatuan dan keberagaman di Indonesia, serta menjadi landasan untuk membangun kedamaian sosial yang berkelanjutan.

Kata Kunci : Moderasi Beragama, Maqashid Syari'ah, Indonesia, Toleransi, Keharmonisan.

INTRODUCTION

Indonesian society in the Unitary State of the Republic of Indonesia has various differences, including in terms of ethnicity, language, religion, culture, and social status. This diversity can be a unifying force that connects various elements of society, but also has the potential to cause conflict between cultures, races, ethnicities, religions, and life values (Hing 1993).

Cultural diversity (multiculturalism) is a natural phenomenon that occurs due to the meeting of various cultures, as well as interactions between individuals and groups bringing different cultural behaviors, ways of life, and distinctive characteristics. This diversity, which includes cultural, religious, ethnic, and family backgrounds, interacts with each other in the Indonesian community. In the context of communication between communities, Mulyana revealed that clashes between ethnic groups still occur in various regions, ranging from mere stereotypes and prejudices, discrimination, to open conflict and violence between ethnic groups that result in loss of life (Akhmadi 2019).

This diverse ethnic and cultural wealth is an extraordinary gift from God. However, behind this diversity, there are always phenomena and challenges. One of the main challenges is the conflict that

often arises in community life (Arhanuddin Salim 2023). In terms of religion, there are six religions recognized by the Indonesian government. However, the majority of the Indonesian population is Muslim. Other recognized religions are Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism (Mazya, Ridho, and Irfani 2024). With this religious diversity, the Indonesian government gives freedom to every individual to choose a religion according to their beliefs. This is in line with the first principle of Pancasila, namely "Belief in the One Almighty God," which teaches the value of tolerance between religious communities and does not force someone to follow a particular religion (Anzaikhan, Idani, and Muliani 2023).

Religious moderation aims to restore the essence of religion, namely to spread broad benefits, including creating harmony in a life of diverse religions, rather than causing friction due to extreme understanding of religion. It is time for society to understand religion in a moderate way, which is in line with religious principles that demand balance and peace. The term religious moderation is actually part of the teachings of religion itself, which is reflected in Surah al-Baqarah verse 143, which reads (Pramana 2024):

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

Meaning: " Likewise, We have made you (Muslims) a medieval people so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses of your (deeds). We do not determine the Qibla (Baitulmaqdis) to which you (formerly) turned, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Gracious and Most Merciful to humans.

Religious moderation emphasizes universal principles or human values that exist in the teachings of all religions to realize peace. Through religious moderation, it is hoped that religious people can practice religious teachings in a good and correct way, without changing religious teachings that are final and cannot be changed. This concept of religious moderation is the main capital in creating harmony in living together among adherents of different religions in Indonesia, and acts as a glue between religious communities.(Herman, Pahlevi, and Said 2016)

Based on this background, the focus of this article is Religious Moderation in Indonesia Reviewed from the Aspect of Maqasid al-Shariah, which will discuss awareness and understanding of cultural diversity, religious moderation, and the role of religious instructors in creating religious harmony in Indonesia's multicultural society (Pramana 2024).

METHOD

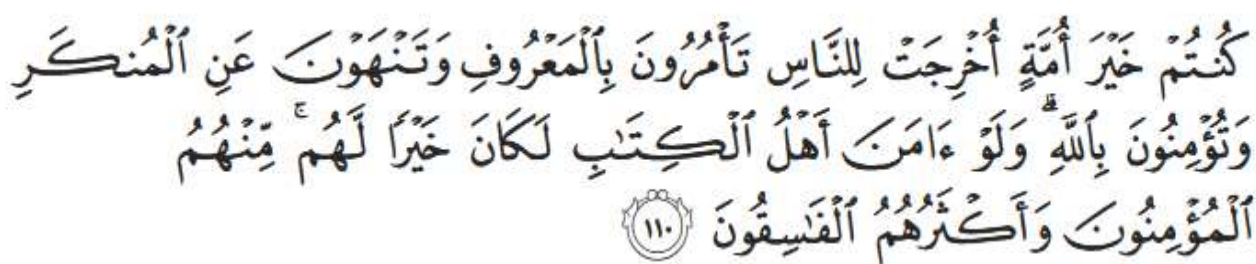
This study uses a qualitative descriptive method with a literature review approach as the main approach. The primary data sources in this study come from reference books on Maqashid al-Shariah. The data obtained from these sources are then analyzed with a focus on discussions related to moderation in religious practices.

RESULTS AND DISCUSSION

Understanding Religious Moderation

The word moderation comes from the Latin *moderatio*, which means simplicity, namely a state that is neither excessive nor lacking. In the Great Dictionary of the Indonesian Language, moderation has two meanings, namely reducing violence and avoiding extremism. In English, the word *moderation* is often used to describe the meaning of average, core, standard, or impartial. Moderation can also be equated with the concept of *wasath* in Islam. According to Yusuf al-Qardhawi, *wasathiyah* (moderate) is one of the characteristics that is not possessed by other ideologies. In the context of Islam, moderation is known as *wasathiyyah* (Arhanuddin Salim 2023).

According to Salabi, *wasathiyyah* comes from Arabic which is taken from the word *wasath*, which means "in the middle" or "between". Meanwhile, according to Fakhruddin Al-Razi, the word *wasath* has several complementary meanings. First, *wasath* means fair, which is based on the narration from Al-Qaffal which states that *ummatan wasathan* (moderate people) are fair people, as explained in the hadith of the Prophet SAW. Second, *wasath* can also mean choice, and this meaning is most appropriate to the linguistic context and to the verse in Surah Ali Imran verse 110 (Fauzan 2024).



Meaning : You (O Ummah of Muhammad) are the best of the people who were born for (the benefit of) mankind, (because) you enjoin all good things and forbid all wrong (bad and vile) things, and you also believe in Allah (with true faith). And if the People of the Book (Jews and Christians) believed (as they should), surely that (faith) would be good for them. (But) among them there are those who believe and most of them: the wicked.

Third, *wasath* means the best. Fourth, *wasath* also refers to people who in religion are in the middle between *ifrath* (excessive in religion) and *tafrith* (reducing religious teachings), (Iqbal Hilman, Jaeni Dahlan, and Atep Suryaman 2023) comes from Sanskrit, namely "a" which means "not" and "gama" which means "chaotic". Literally, religion means "not chaotic", which describes religion as a rule that regulates human life, both related to things that are visible and supernatural, and includes morals and social life together.

There are several terms used to describe religion, such as *religi* (in Indonesian), *religion* (English), *religie* (Dutch), *religio* (Latin), and *dien* (Arabic). In Arabic, religion is known by the words *al-din* and *al-milah*. The word *al-din* has several meanings, including: *al-mulk* (kingdom), *al-izz* (glory), *al-dzull* (humiliation), *al-ikrah* (coercion), *al-ihsan* (virtue), *al-'adat* (customs), *al-'ibadat* (devotion), *al-tha'at* (obedience), *al-Islam* and *al-tauhid* (submission and affirmation of God).

According to Daradjat, religion is a process of human relationship with something that is believed to be higher than humans themselves. Meanwhile, Glock and Stark define religion as an institutionalized system of symbols, beliefs, values, and behaviors, all of which are centered on issues that are considered meaningful (ultimate meaning). (Ii, Agama, and Agama 2005)

From the above definition, it can be concluded that religious moderation is an approach to practicing religious teachings in a balanced and non-excessive manner. Religious moderation prioritizes the principle of simplicity, avoids extremism, and places religious teachings within a framework that is in accordance with the values of humanity and peace. In the context of Islam, this moderation is known as *wasathiyyah*, which means "in the middle" or "fair", as well as avoiding excessive attitudes (*ifrath*) and reducing religious teachings (*tafrith*). Thus, religious moderation is not only about balance in religion, but also about creating harmony and peace in a multicultural social life, while still adhering to the true religious teachings and not changing them.

The concept of Maqashid al-Shariah

Maqâshid al-Syarî'ah is a term consisting of two words, namely *Maqâshid* and *al-Syarî'ah*. Etymologically, *Maqâshid* is the plural form of the word *maqshid*, which comes from the letters *qâf*, *shâd*, and *dâl*, which means intention or purpose. While *al-Syarî'ah* comes from the word *syara'a yasyra'u syar'an*, which means making laws or regulations, and explaining or stating something. When it is said *syara'a lahum syar'an*, this indicates that Allah has given guidance or shown them the way, and established rules or regulations for His people. (Arifin and Chodir 2024)

According to Satria Efendi, *maqashid al-syari'ah* has two meanings, namely general meaning and specific meaning. The general meaning refers to the intent contained in the legal verses or legal hadiths, both expressed in language and the objectives to be achieved from the revelation. This general meaning is identical to the meaning of *maqashid al-syari'ah*, namely the intention of Allah in revealing the legal verses or the intention of the Messenger of Allah in conveying the legal hadith. Meanwhile, the specific meaning relates to the substance or objectives to be achieved through certain legal formulations.

Meanwhile, Wahbah al-Zuhaili defines *maqashid al-syari'ah* as the meanings and objectives guarded by the Shari'a in all or most of its laws, or the ultimate goal of the Shari'a as well as the secrets contained in every law established by Sharia. (Shidiq 1970) It can be interpreted that *maqashid sharia* in general is an understanding of the meanings, wisdom, goals, secrets, and things that underlie the formation of a law. The concept of *maqashid sharia* is one of the most important and fundamental concepts in Islam, which emphasizes that Islam is here to realize and maintain the welfare of humanity. This concept has been recognized by scholars and has become a basic reference in Islamic practice, as explained previously.

The spirit of the *maqashid sharia concept* is to realize goodness and avoid evil, or in other words, to attract benefits and reject harm (*dar'u al-mafasid wa jalb al-masalih*). The term that is commensurate with the essence of *maqashid sharia* is *maslahat*, because Islam and *maslahat* are two things that are closely related, like twins that cannot be separated. (Paryadi 2021)

Based on the level of urgency, *Maqashid al-Shariah* is divided into four categories, namely: *daruriyat*, *hajiyat*, *tahsiniyat*, and *mukammilat*. *Daruriyat*, according to al-Ghazali, refers to various benefits that are very important to maintain the five main objectives of *Maqashid al-Shariah*, namely: preserving religion, life, mind, property, and lineage. This category of *daruriyat* is considered very urgent because it is directly related to the survival and welfare of humanity.

The following are five categories of *Maqashid al-Shariah* which are included in *daruriyat*:

1. Defending religion (*hifdz ad-Din*): The reason why war and jihad are required is to defend religion and fight enemies or similar goals.
2. Protecting the soul (*hifdz an-Nafs*): The reason why the qishash punishment is mandatory is to protect the glory and freedom of the individual.
3. Protecting the mind (*hifdz al-Aql*): The reason that everything intoxicating is forbidden, such as narcotics and the like, is to protect the mind from damage.
4. Protecting assets (*hifdz al-Maal*): The reason for cutting off the hands of thieves, as well as forbidding usury and bribery, is to protect assets and prevent false actions that harm other people.
5. Protecting offspring (*hifdz an-Nasl*): The reason for which adultery and accusations of adultery are prohibited is to protect offspring and maintain individual honor. (Al-Ghazali, 1412) (Maqashid 2004)

According to al-Syathibi, welfare can be realized when the five elements can be maintained and implemented well. In this case, al-Syathibi divides the welfare into three levels, namely:

1. Maqashid al-Daruriyat: This aspect aims to maintain the five main elements as well as possible.

2. Maqashid al-Hajiyat: This aspect aims to eliminate difficulties, so that the five main elements can be better maintained.
3. Maqashid al-Tahsiniah: This aspect focuses on efforts to maintain the basic elements in a more perfect manner. For example, in maintaining religious elements, the daruriyat aspect includes the obligation to establish prayer, hajiyat includes the obligation to face the qibla, while tahsiniah includes the obligation to cover the aurat. (Zatadini and Syamsuri 2018)

Religious Moderation in the Perspective of Maqashid Syariah in Indonesia

Religious moderation in the Maqashid Syari'ah perspective refers to an approach that emphasizes balance and justice in religious practice, with the main aim of achieving benefit (goodness) for individuals and society (Aziz 2024). The moderate character (wasatīyyah) in Islam has existed since the beginning and continues to be relevant today, reflected in the teachings of Ahlus Sunnah wa al-Jama'ah which prioritizes the principles of moderation, including in the Ash'ariyah and Maturidiah schools of theology. Apart from that, religious moderation also includes an understanding of religious freedom, where individuals are given the space to choose their beliefs without coercion, which is important for creating a harmonious and respectful society (Syahrain, Sugitanata, and Aminah 2024).

The approach of da'wah in Islam should be carried out in an elegant and wise manner, not with coercion or violence, in accordance with the principle of moderation that prioritizes dialogue and understanding. Every law and practice in Islam must consider the greater good, in accordance with maqashid ash-syari'ah. Therefore, religious moderation does not only focus on the ritual aspect, but also on the application of Islamic teachings in everyday life to build a just, peaceful, and prosperous society (Al Azhari 2020). Religious moderation means seeking a balance between religious principles and the realities of everyday life. This concept includes values such as tolerance, justice, and respect for differences. One implementation of religious moderation is to understand and apply Maqashid al-Shariah correctly. Maintaining religion through a deep understanding of Islamic teachings is the main goal in this regard. This is not only related to the practice of worship, but also to moral and ethical values that shape individual behavior towards themselves and others (Internasional et al. 2017)

In addition, the soul must also be protected in the application of religious moderation. This means maintaining mental and emotional health, and respecting the dignity of each individual. Islam emphasizes the importance of avoiding all forms of violence, and emphasizes compassion and peace in relationships between human beings (Arhanuddin Salim 2023). Religious moderation in Indonesia, seen from the perspective of Maqashid Syari'ah, is very relevant in the context of the diversity of Indonesian society, which consists of various tribes, religions, and cultures. Maqashid Syari'ah, which focuses on the goals and intentions of sharia, includes protection of five main aspects: religion, soul, mind, descendants, and property. The application of this maqashid in religious moderation can be seen in several important dimensions.

First, religious moderation in Indonesia serves to protect religion and belief. In a pluralistic society, respecting and appreciating differences in belief is very important. The principle of maqashid sharia encourages Muslims to be tolerant and respectful of each other between religions, which in turn creates a harmonious and peaceful atmosphere. This is very much in line with the values of Pancasila as the foundation of the Indonesian state, which emphasizes the importance of harmony between religions (Abrori, Mohammed, and Mohamad 2024)

Second, religious moderation also plays a role in protecting the soul and mind. In this context, a humanistic and dialogical approach to preaching becomes very important. Preaching that is carried out in a wise, elegant, and non-coercive manner reflects the principle of moderation that is in line with the maqashid sharia. This approach serves to prevent conflicts and violence that often arise due to differences in religious views.

Third, the aspect of lineage and wealth is also a focus in religious moderation. In a diverse society, maintaining social and economic stability is very important. Maqashid sharia encourages people to contribute to the development of a prosperous society, by creating fair and equal economic opportunities for all groups, regardless of religious background. In practice, religious moderation in Indonesia can be seen in various religious organizations that prioritize the principles of tolerance and harmony, such as Ahdlatul Ulama (NU) and Muhammadiyah. Both organizations play an active role in promoting interfaith dialogue and educating the public about the importance of moderation in religion. (Safriadi, "Maqashid Al-Shari'ah & Mashalah," 2021, 257).

Overall, religious moderation in Indonesia, when viewed from the aspect of Maqashid Syari'ah, shows that a balanced and fair approach to religion is very important to create a peaceful, harmonious, and prosperous society. By prioritizing the values of tolerance, dialogue, and social justice, religious moderation can be a solid foundation for maintaining unity and oneness amidst the existing diversity (Arifin and Chodir 2024).

CONCLUSION

Religion, in the perspective of Maqashid Syari'ah, emphasizes the balance between religious principles and the realities of daily life, with the main goal of achieving the welfare of humanity. The concept of *wasathiyyah* (moderate) in Islam teaches people to avoid extremism and adhere to a just attitude, being in the middle between being excessive (ifraṭh) and reducing religious teachings (tafrith).

Maqashid Syari'ah includes protection of five main aspects: religion, soul, mind, descendants, and property, which are the basis for implementing religious moderation. Religious moderation means not only maintaining the ritual aspects of religion, but also prioritizing moral and ethical values that create mutual respect between religious communities. In a pluralistic society like Indonesia, religious moderation encourages tolerance, harmony, and interfaith dialogue.

The implementation of religious moderation in Indonesia can be seen in the contribution of religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah, which actively promote dialogue and harmony between religious communities. In addition, religious moderation also supports the development of a prosperous society by respecting differences and creating fair economic opportunities for all levels of society. Overall, religious moderation based on Maqashid Syari'ah guides people to practice religious teachings in a fair and balanced manner, creating peace and unity in a diverse society.

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