



The Implementation of Religious Moderation in West Sumatra from the Perspective of Maqāsid Sharī'ah

Religious moderation is an important issue in maintaining harmony and cohesion within the diverse society of West Sumatra. The application of the philosophy *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) as a basis for religious moderation in West Sumatra is often viewed negatively by some, who perceive it as intolerance. This study aims to clarify and counter these negative perceptions through a qualitative approach with a case study method in West Sumatra. Data were collected through in-depth interviews with religious leaders, community leaders, as well as document analysis and participatory observation. The findings show that the implementation of religious moderation aligns with the concept of religious moderation in Islam, known as Wasatiyatul Islam as a distinctive Islamic quality, both in terms of showing moderation in differing religious interpretations with mutual respect for varied practices, as well as between different religions and ethnicities. From a Maqashid Shariah perspective, religious moderation in West Sumatra successfully safeguards and protects the five key aspects: religion (ad-din), intellect (al-'aql), life (an-nafs), lineage (an-nasl) from conflict and violence, and property (al-mal). Managing communal assets through shared economic activities also strengthens inter-community relations. This study concludes that the implementation of religious moderation in West Sumatra, from a Maqashid Shariah perspective, can serve as an effective model for fostering social harmony in a pluralistic society.

Keywords: Religious Moderation, Maqashid Shari'ah, West Sumatra, Religious Harmony

Moderasi beragama menjadi isu penting dalam menjaga kerukunan di masyarakat yang beragam di Sumatera Barat. Pengaplikasian filosofi *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) sebagai basis moderasi dipandang negatif dan dianggap oleh sebagian pihak sebagai intoleransi. Penelitian ini berusaha melihat . Data dikumpulkan melalui wawancara mendalam dengan tokoh agama, pemimpin komunitas, serta analisis dokumen dan observasi partisipatif. Hasil penelitian menunjukkan implementasi moderasi beragama di sudah diterapkan sejalan dengan konsep moderasi beragama yang diatur oleh agama Islam yaitu wasatiyatul Islam sebagai mumayyizan Islam, baik dalam sikap moderat terhadap perbedaan faham agama dengan saling menghargai perbedaan pengamalan, maupun antar agama dan suku. Dalam perspektif Maqashid Syari'ah, moderasi beragama telah berhasil menjaga dan melindungi kelima aspek tersebut yaitu agama (ad-din) dan akal (al-'aql), menjaga jiwa (an-nafs) dan keturunan (an-nasl) dari konflik dan kekerasan. Pengelolaan harta (al-mal) melalui kegiatan ekonomi bersama juga turut mempererat hubungan antar komunitas. Disimpulkan bahwa implementasi moderasi beragama di Sumatera Barat, dalam perspektif Maqashid Syari'ah, dapat menjadi model yang efektif dalam menciptakan harmoni sosial di masyarakat yang pluralistik.

Kata Kunci: Moderasi Beragama, Maqashid Syari'ah, Sumatera Barat, Kerukunan Umat Beragama

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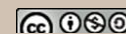
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A. Introduction

Indonesia, like the United States,¹ Canada,² France³ and others, is a multicultural country where diversity serves as a vital asset in fostering unity, cohesion, and mutual understanding.⁴ This multiculturalism is evident in the variety of religions and beliefs, including Islam, Christianity, Hinduism, Buddhism, Confucianism, and indigenous faiths.⁵ Although Islam is the majority religion, tolerance has long been a core value among Indonesians, supported by government initiatives to maintain harmony.⁶ Initiatives like the religious moderation program introduced by the Ministry of Religious Affairs highlight the nation's commitment to strengthening unity within its diverse society.⁷

The moderation movement was initiated by the former Minister of Religious Affairs, Lukman Hakim Saifuddin, focusing on the study and understanding of national commitment, tolerance, non-violence, and an appreciation for local culture as a valuable national asset. This initiative serves as a future guide for religious adherents to practice tolerance, mutual respect, and cohesion to foster peace among communities. With the development of moderation in Indonesian society, it is hoped that it will be able to reduce

the emergence of intolerance and radicalism, as well as to maintain unity and integrity between religious communities in the midst of the outbreak of intolerance in various countries originating from religion. So the religious moderation movement will become a new barometer for religious communities in maintaining a sense of brotherhood that has been built since long ago.⁸

To understand moderation among the religious pluralism in Indonesia, we need a competence in harmonizing tolerance. It becomes a foundation for the community when dealing with various sects, especially radicalism, which is far from the attitude of the people in Indonesia. If the attitude of moderation is not implemented in social life, it will give chance to radical behavior stemming from a narrow understanding of religion.⁹ With the existence of a new movement of religious moderation, it is hoped that all provinces in Indonesia can maintain tolerance so that peace and harmony are well built.¹⁰

West Sumatra is one of the provinces in Indonesia where the majority of the Minangkabau tribe lives. They have a customary philosophy that is based on Islam: Adat Basandi Syara', Syarak' Basandi

¹ Mirzon Daheri, 'Pendidikan Multikultural Di Amerika: Tinjauan Sejarah Dan Kebijakan', *Jurnal Pendidikan "EDUKASIA MULTIKULTURA"*, 3.1 (2021), pp. 8–14.

² Iqbal Mustakim and others, 'Nilai-Nilai Pendidikan Islam: Studi Komparasi Pendidikan Multikultural Indonesia Dan Kanada', *Moderasi: Journal of Islamic Studies*, 3.1 (2023), pp. 37–50.

³ Fadli Muhammad Athalarik and Arif Susanto, 'Representasi Multikulturalisme Dalam Sepak Bola Prancis Masa Kini', *WACANA: Jurnal Ilmiah Ilmu Komunikasi*, 19.1 (2020), pp. 12–23.

⁴ Budiono Budiono, 'Urgensi Pendidikan Multikultural Dalam Pengembangan Nasionalisme Indonesia', *Jurnal Civic Hukum*, 6.1 (2021).

⁵ Mohamad Anas, Millatuz Zakiyah, and Siti Rohmah, 'Menyemai Perdamaian Dalam Perbedaan: Strategi Mayoritas Mengayomi Minoritas Pada Basis Multikulturalisme Di Kasembon Malang', *Peradaban Journal of Religion and Society*, 1.1 (2022), pp. 11–21.

⁶ Nazmudin Nazmudin, 'Kerukunan Dan Toleransi Antar Umat Beragama Dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI)', *Journal of Government and Civil Society*, 1.1 (2017), pp. 23–39.

⁷ Edi Junaedi, 'Moderasi Beragama Dalam Tinjauan Kritis Kebebasan Beragama', *Harmoni*, 21.2 (2022), pp. 330–39.

⁸ Lukman Hakim Saifuddin, *Moderasi Beragama* (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

⁹ Sayuti Farid Imam and others, 'Membaca Dan Menggagas NU Ke Depan Senarai Pemikiran Orang Muda NU', 2015.

¹⁰ Salwa Salsabila and Aldri Frinaldi, 'Implementasi Program Moderasi Beragama Pada Madrasah Di Lingkungan Kantor Wilayah Kementerian Agama Provinsi Sumatera Barat', *Jurnal Pendidikan Tambusai*, 7.2 (2023), pp. 17581–88





Kitabullah (Adat is based on religion and religion is derived from Kitabullah), but This philosophy applied in Minang society has received negative notes regarding tolerance between fellow religious believers.¹¹ Of course this is a very interesting issue considering that so far there has rarely been a conflict between groups, between ethnicities and between religious adherents in West Sumatra. In addition, it is also necessary to see how the application of moderation is typical of the region.¹²

Regarding the issue mentioned above, the author aims to delve deeper into the implementation of religious moderation within the social system of West Sumatra, which is rooted in the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK) from the perspective of *maqashid syariah*. This topic is particularly intriguing because the values embedded in Minangkabau customs represent the practice of Islamic teachings that have been integrated into the personality of the Minangkabau people. These values enable them to live harmoniously alongside adherents of other religions. Similarly, other cultures and traditions that have settled in West Sumatra also contribute to fostering peaceful coexistence among various groups.

The openness of the Minangkabau people allows them to accept individuals from other communities, ultimately integrating them into Minangkabau society. From an Islamic perspective, humans are required to practice Islamic teachings in their entirety, promoting goodness and prosperity wherever they may be. Islam was revealed as *rahmatan*

lil 'alamin—a mercy for all creation and humanity without exception. Consequently, Islamic scholars have concluded that the purpose of establishing laws in Islam is to achieve the welfare of humankind, as derived from the Quran and the Sunnah of Prophet Muhammad (peace be upon him). This purpose is widely known as *maqashid syariah*.

To explore the implementation of religious moderation related to the application of maqasid shari'ah, the author focuses on the *Luhak nan Tigo* (the Three Regions), namely *Luhak Tanah Datar*, *Luhak Agam*, and *Luhak 50 Kota*. These three regions are the heartlands of the Minangkabau people, where traditional Minangkabau customs are still widely practiced.

B. Religious Moderation in the Perspective of Maqashid as-Syariah

The word moderation itself is taken from the Latin *Moderatio* which simply means in the middle.¹³ If it is analogous to a standing position, then someone is neither on the left nor on the right. In discussion or debate activities, there is a role as a moderator, which functions as a bridge or mediator between the host and the guest.¹⁴ The word moderation is known as *Washatiyah* in Arabic whose meaning is not much different. If the term *washatiyah* is not followed by religion or *din*, it will have a general meaning. When associated with religion, Islam, and the study of the Qur'an, the direction is of course to guide how the right religious attitude, good Islam and guiding the Qur'an in carrying out daily life activities as well as related to the attitude of nation and state¹⁵.

¹¹ Yohanis Yohanis, 'Pembinaan Nilai-Nilai Adat Basandi Syarak, Syarak Basandi Kitabullah Oleh Ninik Mamak Terhadap Anak Kemenakan Di Kenagarian Situjuah Gadang Kec Limo Nagari Kab. Lima Puluh Kota', *Ensiklopedia of Journal*, 2.2 (2020).

¹² Zufadli and others, 'From Islamic Modernism to Islamic Conservatism: The Case of West Sumatra Provinces, Indonesia', *Cogent Social Sciences*, 10.1 (2024), p. 2406297.

¹³ Theguh Saumantri, 'Konstruksi Nila-nilai Moderasi Beragama Dalam Perspektif Filsafat Agama' *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* Vol. 24, No. 2, 2022, hal. 164

¹⁴ Theguh Saumantri, 'Wacana Integrasi Ilmu Dalam Pandangan Al-Ghozali', *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 5.2 (2019), pp. 128–38.

¹⁵ Andika Putra and others, 'Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi





Moderation and moderation paired with *wasathiyah* are extracted from the values of the text, including the word *ummat wasathan*, (QS. Al Baqarah (2):143) and *Islam rahmatan lilalamin* (QS. Al Anbiya' (22):107). There is a word in the Quran whose meaning is similar to the term religious moderation, namely *ummah wasatha*. The word *ummah* is mentioned 64 times spread across 24 surahs and this word has several meanings such as: nation, community group, religion or religious group, time or period of time, and also leader or synonym of the word imam. In Indonesian, the term *ummah* is often understood as *ummat* (community). Then, the word *Ummah* means: (a) the nation, the people, the people who live together on the basis of faith or the word of God; (b) adherents of a religion or prophet; (c) the public; and (d) general, all, and humanity.

Yusuf Qardawi revealed that there are several criteria for this moderation, including: (1) a comprehensive understanding of Islam, (2) a balance between the provisions of shari'ah and the changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality, and (5) recognition of the rights of minorities.¹⁶

The term *Maqashid Syariah* refers to the ultimate objectives in the implementation of Islamic law, aimed at achieving a better quality of life for humanity. These objectives are universal, timeless, and enduring, remaining constant regardless of place or circumstance. *Maqashid sharia* is the objectives of sharia and the secrets intended by Allah in every law. The essence of the purpose of sharia is to realize benefit for human beings and eliminate harm.

The experts divide *Maqashid Sharia* in several levels according to the needs that occur in society. First, *Dharuriyat* (Primary Needs) to fulfill the principle needs for humans in the form of basic needs for survival, such as the need for fulfillment of religious values, the need for soul, mind, offspring, and property.¹⁷ The main objective of *maqashid sharia* is to realize benefits for mankind, both in this world and in the hereafter.¹⁸ It can be a guideline in Islamic economic activities, such as Islamic banking, Islamic insurance, and Islamic cooperatives. Then it can also help in understanding the wording of the Qur'an and as-sunnah, resolving conflicting arguments, and determining the law in cases where the legal provisions are not listed in the Qur'an and as-sunnah.¹⁹ Second, *Hajiyyah* (Secondary Needs): aims to improve a more decent standard of living for humans, such as the need for health care, getting the right to education, and a sense of security. Third, *Tahsiniah* (Tertiary Needs) where human rights to get all the equipment to support perfection in carrying out activities and smoothness in worship.

Thus, the concept of religious moderation is in the line with *Maqashid Syariah*, as adopting a moderate stance in religion and all aspects of life which fulfills one of the primary goals of *Maqashid Syariah*: the preservation of faith. This implies that practicing religion should embody a *wasathiyah* (balanced) approach, avoiding extremes. When harmony is established, it also safeguards human lives.

Similarly, intellect is preserved when individuals use their reasoning wisely in actions and attitudes, enabling them to discern between deeds with positive and

Beragama', *Jurnal Riset Agama*, 1.3 (2021), pp. 212–22, doi:10.15575/jra.v1i3.15224.

¹⁶ Yusuf Qardhawi,

¹⁷ Eny Latifah and Khurul Aimatul Umah, 'Moderasi Beragama: Optimalisasi Lembaga Sosial Ekonomi Keagamaan Dengan Filantropi Islam', in *Proceedings of Annual Conference for Muslim Scholars*, 2022, VI, 98–103.

¹⁸ Sandy Rizki Febriadi, 'Aplikasi *Maqashid Syariah* Dalam Bidang Perbankan Syariah', *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah*, 1.2 (2017), pp. 231–45.

¹⁹ Toha Andiko, 'Buku *Maqashid Syariah* Dalam Ekonomi Islam', 2018.





negative outcomes and to avoid violence or coercion in matters of religion. From the perspective of wealth, harmonious relationships foster economic growth, eliminating religious discrimination in financial transactions. Ultimately, the goal of religious moderation is to maintain social harmony.

C. Islam of Minangkabau in the Context of Adat Basandi Syarak

The Minangkabau ethnic group holds its culture and traditions in high regard, reflecting the philosophy of *adat basandi syarak, syarak basandi kitabullah* (ABS-SBK). This philosophy underscores the integration of Islamic teachings into Minangkabau customs. Minangkabau society is widely recognized for its religiosity, cultural pride, industriousness, and harmonious coexistence with nature across various aspects of life, as observed by religious leaders in West Sumatra.²⁰

Minangkabau Islam represents a seamless integration of tradition and religion. Minangkabau customs align with and embody the values of Islamic teachings. When religion commands, tradition follows; when religion forbids, tradition abstains. This philosophy is encapsulated in the well-known saying, *adat basandi syarak* (tradition is based on religion), and *syarak mangato, adat mamakai* (religion dictates, tradition implements).²¹ This harmony between tradition and Islam ensures that no conflict exists between the two.

D. Implementation of Religious Moderation in Minangkabau

The Minangkabau ethnic group highly values culture and customs, in line with the Minangkabau philosophy of "*adat basandi syarak, syarak basandi kitabullah*" (ABS-SBK),

meaning "customs based on sharia, sharia based on the Quran." They are known as a religious community that upholds cultural traditions, works hard, and lives in harmony with nature. Additionally, the culture of mutual assistance and cooperation, such as the *gotong royong* (mutual aid) and deliberation (*musyawarah*) in resolving matters, whether in agriculture or community development, is still preserved today.

Post-reform, a distortion of thought occurred, leading to differing discourses. This sparked tendencies to challenge established ideas. However, this still remains at the level of tolerance, moderation, and the correct understanding of religious issues.⁹³ According to a survey by the Wahid Institute, it is stated that it is not true that the Minangkabau community is intolerant. As stated by Mr. Riki Saputra, the Rector of UMSB, who is an educational figure, researcher, and religious leader, he asserts that the people of West Sumatra are a multicultural, highly tolerant, and egalitarian society that has been proven over time. He even interprets the local wisdom with the concept of *Adat Salingka Nagari*, and the *Tigo Sapilin* values, which emphasize the integration of spiritual, intellectual, and empirical elements. Therefore, it is incorrect to view the Minangkabau community as radical or causing chaos. A strong spiritual foundation leads to noble character and keeps one far from unjust behavior and violence, which is clearly intolerant and forbidden in Islam (*Haram*).²²ⁱ

Next, we realize that the influence of global values and cultures has impacted the behavior of the younger generation in Minangkabau. For example, in fashion, many young people wear tight clothes that reveal body contours and expose parts of their

²⁰ Andi Ritonga, Salma, and Bakhtiar, 'Mengulas Makna Adat Basandi Syarak Syarak Basandi Kitabullah (ABSBK) Dalam Masyarakat Minangkabau', *Humani (Hukum Dan Masyarakat Madani)*, 14.1 (2024), pp. 95–109.

²¹ 'Unsur Yang Terdapat Dalam Adat Basandi Syara' Syara' Basandi Kitabullah.Pdf'.

²² Wawancara dengan Dr Riki Saputra, Bukittinggi Januari 2022





bodies, mimicking Western lifestyles. This culture contradicts the Minangkabau culture, which values politeness and upholds modest clothing that covers the *aurat* (private parts). To anticipate this influence, various activities have been carried out to preserve the Minangkabau culture, including strengthening the *nagari*-based ABS-SBK programs, organizing art festivals, cultural seminars, and enacting regulations, such as local regulations (PERDA) on halal tourism, in line with culture and religion.

Additionally, there are several views implemented as strengths by the Minangkabau adat (customary) community. For instance, the view "*dima bumi dipijak disinan langit dijunjuang*" (wherever the earth is stepped upon, the sky is upheld), which reflects the principle of adapting to society wherever one may be, regardless of ethnicity or religion. Also, the culture of "*lamak diawak, katuju di urang*" (work together for a common cause) and the idea of *anak pisang* (extended family) and *tiga tunggu sajarangan* (three generations living together) demonstrate that Minangkabau culture carries many values related to unity, togetherness, mutual cooperation, and openness in the face of differences.

Furthermore, there has been a blending of arts and culture with incoming communities, and the proactive role of the West Sumatra Provincial Government and related agencies in efforts to preserve and enhance harmony is a potential for fostering interfaith harmony.

The implementation of the social system in West Sumatra is based on adat, and adat in its application refers to Islam.

Implicitly, it seems that the application of the philosophy of "*adat basandi syara', syara' basandai kitabullah*" ignores other non-Muslim communities in West Sumatra province.²³ Interestingly, it is precisely the values contained in adat and embodied in community life in the field, making the Minangkabau people able to coexist with other religious adherents. Likewise, other cultures and customs that have existed in West Sumatra since long ago can also establish an atmosphere of peace with each other.²⁴

Actually, this is inseparable from the principle of openness of the Minangkabau people in accepting the existence of people from other entities other than Minang to become part of their own. This can be seen from the way of accepting people who come from outside to become an integral part of the local community. customarily called by the term *Malakok* (combining themselves or attached). Some of them even get customary titles (Tribe) as earned by the local community.²⁵ *Malakok* is one of the patterns in building togetherness in Minang society. For this community, the social system and relationships between people must be part of the community structure and there are no terms of migrants and natives.²⁶

If those who come to their village have the same tribe but different *penghulu*, then a *penghulu* is found so that there is shelter in the village. this is also known as *malakok* to the same tribe, different villages or *korong*.²⁷ For people who come from tribes outside Minang, such as Javanese, Sundanese, Malay and others who are Muslims are given 2 options for how to *malakok*, first joining the Minang Community by bearing one of the

²³ Rusyaida dan Noor Fadlli Marh, "Peranan Bundo Kandung Mengembangkan Wisata Halal Ekonomi Kreatif Berbasis Kearifan Lokal di Tirtasari Tilatang Kamang" *Ekonomika Syari'ah: Journal of Economic Studies*, Vol. 4, No. 2, 2020, hal. 163-1664

²⁴ Asrinaldi dan Yoserizal, *Op.Cit.*, hal. 165

²⁵ Randi Adesaputra dkk., "Integrasi Sosial Berbasis Kearifan Lokal *Malakok* Terhadap Etnis Pendatang di

Pasar Usang Sumatera Barat" *Jurnal Pendidikan Tambusai*, Vol. 3 No. 4, 2019, hal. 894

²⁶ Zahratul Atikah dkk., "Tradisi *Malakok* dan Implikasinya terhadap Kehidupan Sosial Masyarakat Tambun Ijuak Kecamatan Payakumbuh Kabupaten 50 Kota" *Journal of Civic Education*, Vol. 2, No. 5, 2019, hal. 447-449

²⁷ Zahratul Atikah dkk., *Ibid.*





existing tribes and getting the same rights and directly being part of the extended family of the Minang Community.²⁸ *Second*, they were given land or territory that was managed independently without changing the status of the original tribe. so that it became the beginning of the birth of villages with entities, such as Javanese villages, Chinese villages, Batak villages and others.²⁹ For people who are not Muslim, such as Buddhists, Christians, Catholics and Hindus, the *malakok* is only obtained at the second choice. They are given the right to live in the agreed area. The local community has indirectly understood this and they have agreed that given land to be occupied by new relatives of different beliefs.³⁰

The Minangkabau community has strong potential to be a tolerant society. Since Minangkabau with its ABS-SBK culture has lasted for centuries and has become a personality trait and behavior, it means that the character cultivated through this long history, with its high diversity in religion, culture, and other social aspects, enables the Minangkabau people to live harmoniously. This harmony has been formed through a very long social process. Moderation and tolerance are not traits that appear suddenly, but are constructed through a long historical process. One of the main goals of adat (customs) in general, especially in Minangkabau, is to shape individuals who are virtuous, humane, cultured, and civilized. From these civilized individuals, it is hoped that a peaceful and safe society will emerge, thus enabling a prosperous and happy life, both in this world and the hereafter—*Baldatun Toiyibatun wa Rabbun Gafuur* (A good land and a forgiving Lord)

1. Implementation of Religious Moderation Values in the Local Wisdom of ABS-SBK in Luhak Tanah Datar

Tanah Datar Regency is one of the 19 regencies and cities in West Sumatra, with its capital in Batusangkar. It holds a special place among the other regencies and cities in West Sumatra. Its strong historical background as the center of the Minangkabau Kingdom in the past makes this regency rich in historical relics, including both archaeological artifacts and local values that almost entirely originate from the Minangkabau ethnic group.

Tanah Datar Regency is believed to be the first place where the ancestors of the Minangkabau people established their civilization. The current area of Tanah Datar Regency is traditionally called *Luhak Tanah Datar* and is known as *Luhak nan Tuo* (the Old Luhak). Research findings indicate that this region became the site of the Minangkabau customary consensus, held at Puncak Pato, which produced the philosophy: *Adat Basandi Syara, Syara Basandi Kitabullah; syara mangato, adat mamakai* (Custom is founded on Sharia, and Sharia is founded on the Qur'an; Sharia provides guidance, and custom implements it). The community is very diligent in preserving local wisdom, etiquette, politeness, hospitality, and harmony. In their social interactions, they respect each other's ethnicities, religions, and national identities. This is supported by social control from community leaders (*niniak mamak*), esteemed women (*bundo kanduang*), and the government over religious and customary life, ensuring the practice of both tradition and religion.

²⁸ Wise Harumi, 'Pekan Moderasi Beragama; Rekayasa Pengalaman Masyarakat Homogen (Studi Kasus Masyarakat Minang Sumatera Barat)', *PROSIDING NASIONAL ANALIS KEBIJAKAN KEMENTERIAN AGAMA*, 1.2 (2024), pp. 186–92.

²⁹ Fitrah Akbar Citrawan, "Konsep Kepemilikan Tanah Ulayat Masyarakat Adat Minangkabau" *Jurnal Hukum & Pembangunan* Vol. 50 No. 3, 2020, hal. 586

³⁰ Fitrah Akbar Citrawan, 'Konsep Kepemilikan Tanah Ulayat Masyarakat Adat Minangkabau', *Jurnal Hukum & Pembangunan*, 50.3 (2020), pp. 586–602.





Some findings related to religious moderation are as follow:

- a. Mutual respect for diversity in religious views, even when there are differences in practices or sects within Islam, allows the community to pray together in the same mosque, following the practices of the imam without blame or judgment.
- b. There is a tradition called *malakok*, in which newcomers to the community are granted resident status and given access to food, shelter, and economic resources like land for livelihood.
- c. Customary education is provided in schools, with cultural lessons taught by community figures like *bundo kanduang* and *niniak mamak*. Additionally, before marriage, both the groom and bride-to-be are given customary teachings. The vetting process is conducted not only by the Office of Religious Affairs (KUA) but also by the *niniak mamak* and *bundo kanduang*. Women play a critical role in strengthening religious moderation, given that religious violence has sometimes involved women. They become primary actors in sowing and instilling the values of moderation within the family to prevent the spread of violent ideologies.
- d. As citizens, there is a strong sense of national commitment, with celebrations such as flag ceremonies for Indonesia's Independence Day and other national holidays for all residents, from children to retirees. Activities include *panjat pinang* (pole climbing) and other local wisdom competitions. Religious harmony is well-maintained, framed by the local wisdom of *adat basandi syara, syara basandi Kitabullah*, with indicators of harmony including the absence of conflict across religious, ethnic, and intrafaith differences. People of different religions live alongside each other in tolerance and mutual respect.⁹⁹
- e. When a community member passes away, everyone visits, regardless of religious or ethnic backgrounds. During community matters, all groups, religions, and ethnicities are involved. According to Mr. Helmi Dt Panduko Basa, the mosque belongs to the *niniak mamak* (traditional elders), so every event must include all elements, such as members of Muhammadiyah and the Naqshabandiyah congregation. In terms of local wisdom, there is a strong focus on cultural preservation, with annual festivals featuring Minangkabau art forms such as *randai* (traditional theater), *saluang* (bamboo flute music), *silek* (martial art), and Minangkabau dance and songs. When disagreements or latent conflicts arise, traditional and religious leaders resolve these issues through discussions and dialogue, maintaining peace in Tanah Datar.
- f. Local wisdom in Tanah Datar, as *Luhak Nan Tuo* (the Oldest Luhak), emphasizes values such as politeness, hospitality, respect for guests and others, modest clothing that covers the body, the preservation of Minangkabau cuisine, and the upkeep of traditional Minangkabau houses (*rumah gadang*), such as the *Istana Pagaruyung* (Pagaruyung Palace).
- g. The preservation of a variety of traditional arts, *mamangan* (wise sayings), *petatah petitih* (proverbs), and other cultural expressions is emphasized. The role of *bundo kanduang* and *niniak mamak* remains strong in educating the younger generation across all activities.
- h. To support the local economy and safeguard values from outside





influences, online transportation services like Gojek, Gocar, and Gosend are not permitted. Instead, offline motorcycle taxis are preferred, prioritizing local youth in the community of *Luhak Nan Tuo*.

- i. *Luhak Nan Tuo* is renowned for *Nagari Pariangan*, considered the most beautiful and one of the oldest villages in the world. This village has a unique governmental system characteristic of Minangkabau society. According to *Travel Budget*, the beauty of its design rivals that of foreign villages, such as Eze in France and Wengen in Switzerland.

2. Implementation of Religious Moderation Values within ABS-SBK Local Wisdom in Luhak Agam

The social customs of the people in Luhak Agam are quite similar to those in Luhak Tanah Datar. The community lives by *nagari* (village) rules or district regulations.

- a. Luhak Agam has a vision to create a *madani* (civilized) society, and as of 2021, its mission was “to achieve an Advanced Agam District, a Prosperous Society, moving towards a Civilized and Accomplished Agam,” based on *Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABS-SBK). Agam’s community is peaceful and orderly, grounded in the values of religion, custom, and culture. The Agam District Government designs programs based on the values upheld by the community and incorporates local wisdom as the foundation for its work programs. Based on interviews with several religious leaders and the Agam Indonesian Ulama Council (MUI), it is evident that the Agam District Government is committed to fostering a religious life and making religious concerns a part of its agenda.

The government actively pursues a true Minangkabau society through the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*.

- b. In carrying out its role, the government collaborates with the *niniak mamak* (traditional elders) and *alim ulama* (religious scholars), a partnership known as the “three unified pillars” (*tiga tungku sejarangan*). These three elements work together to shield the community with customs, spiritual values, and religious principles, protecting it from harmful outside influences, such as misguided beliefs and Western cultures that conflict with Eastern values
- c. The community of Agam Regency emphasizes preserving mutual respect, tolerance, and social cohesion to prevent division and hostility. Their religious practices align with the principles of the Qur’an and Sunnah, and they maintain a deep respect for different interpretations. Although religious beliefs and practices may vary, the community sustains a harmonious environment free from conflict. The presence of major organizations like *Perti* and *Muhammadiyah* has significantly contributed to advancing these values of unity without diminishing the roles of other groups. Although certain mosques are associated with specific organizations, *Perti* and *Muhammadiyah* collectively uphold religious freedom as a divine gift, fostering a modern society where individuals can freely choose and practice their faith.
- d. Interfaith harmony is also reflected in community interactions, with non-Muslims freely practicing their religion and actively participating in





social support networks, such as providing assistance during bereavements and engaging in mutual support in daily transactions. Although urbanization and demographic shifts have led to some changes in values, the spirit of tolerance remains strong.

- e. The people of Agam display a robust commitment to Indonesia. They actively participate in national ceremonies, including flag-raising on national holidays, and commemorate Independence Day with various events. They honor national heroes by naming main roads and alleys after them, with examples like *Jalan Sudirman*, *Jalan Agus Salim*, and *Jalan Soekarno Hatta*, as well as establishing memorial sites such as the Hamka House and Hatta Museum.
- f. Agam's strong interfaith tolerance and unity earn it the title *Agam Madani*, symbolizing the region's pursuit of peace and prosperity akin to Medina in the time of the Prophet Muhammad. Non-Muslim communities, such as those from North Sumatra and Nias in the *Simbolon* and *Talao* housing, live harmoniously alongside local Muslim residents, and there have been no reported conflicts among different faiths.
- g. In addressing theological diversity, Agam houses Islamic groups including *Muhammadiyah*, *Perti*, and a Salafi community based in *Tanjung Alam* and *Kamang Magek*. Despite differing interpretations, these groups engage respectfully with one another.
- h. Local wisdom is deeply rooted among the Minangkabau community in Agam, where politeness, hospitality, consensus-based decision-making, cooperation, and mutual assistance are paramount. Reflecting this strong

social fabric, Agam has historically remained free from religious or ethnic violence, creating a peaceful, multicultural society.

3. Implementation of Religious Moderation Values within ABS-SBK Local Wisdom in

Lima Puluh Kota, regency is known as *Luhak nan Bungsu* (the youngest *Luhak* among the Minangkabau). It has a unique cultural identity, especially in local culinary creativity, earning nicknames like *Kota Kelamai*, *Kota Rendang*, and *Kota Batiah*. This area is diverse, with a religious makeup of approximately 98.82% Muslim, 1.09% Christian, 0.59% Protestant, 0.54% Catholic, and 0.09% Buddhist. It hosts a variety of religious sects, including Muhammadiyah, Tarbiyah, and Tarekat, and is home to various ethnic groups like Chinese, Javanese, and Batak communities. Despite this diversity, the population demonstrates strong unity and mutual respect across these differences, reflected in both religious practices and daily interactions.

When conflicts arise, the community addresses them through deliberation (*musyawarah*). According to MUI (Indonesian Ulama Council) Chairman Naharuddin, "interfaith and inter-sect harmony in Lima Puluh Kota is well-maintained, and any issues or disputes are resolved amicably through mutual dialogue. The MUI plays a key role in mediating and fostering community welfare, ensuring that decisions made align with the public good. This emphasis on peaceful resolution and respect for diversity underscores the strength of religious moderation values in Lima Puluh Kota, shaping a harmonious, multicultural society".

In *Luhak* Lima Puluh Kota, the implementation of religious moderation and local wisdom (ABS-SBK) is evident across various aspects of life:





a. Role of Mamak and Bundo Kanduang:

The roles of *mamak* (maternal uncles) and *bundo kanduang* (female leaders) remain crucial, providing exemplary guidance in maintaining harmony and handling disputes, although their influence has shifted since the 1990s. Previously, *mamak* had a more hands-on role in guiding their nieces and nephews, but this role has lessened over time. However, the leaders, including *penghulu* (traditional leaders), continue to lead by example, promoting mutual respect, encouraging consultation in adat (custom) and religious matters, and offering counsel when actions diverge from cultural or religious expectations, despite some family members now living abroad.

b. Economic Development:

The economic welfare of the community is a priority, supported by both government and adat leaders, including *niniak mamak* and *bundo kanduang*, who motivate the community to develop economically. Consequently, Luhak Lima Puluh Kota is renowned for its vibrant and diverse culinary scene, contributing significantly to the local economy.

c. Bundo Kanduang Initiatives:

Bundo kanduang play a pivotal role in fostering familial and social cohesion, organizing social solidarity days and celebrating annual gatherings. Alongside KAN (Nagari Adat Council) and LKAAM (Minangkabau Traditional Community Leaders' Association), they routinely hold sessions on high-value ancestral assets, confer traditional titles, officiate weddings, and preserve customs like *malakok* (cultural bonding between clans and ethnicities).

d. Preservation of Art and Culture:

Cultural and artistic traditions are actively upheld through annual traditional art competitions, festivals

celebrating Minangkabau customs, culinary events, and specialized activities like the *puti bungsu* program, focusing on nurturing young women's roles in Minangkabau culture.

e. Commitment to Nationalism:

A strong commitment to the Indonesian nation (NKRI) is evident through the community's active participation in flag ceremonies, national holidays, and the observance of Pancasila principles in daily life, from the first to the fifth pillar.

f. Harmony and Tolerance:

Throughout its history, Luhak Lima Puluh Kota has maintained peace without incidents of religious or ethnic conflict, coercion, or oppression. The region's culture highly values harmony and tolerance, with differences strengthening the community's care in maintaining respectful and considerate interactions.

These values collectively illustrate how the people of Luhak Lima Puluh Kota integrate moderation and cultural wisdom, fostering a resilient and unified society.

It can be concluded from the above explanation that West Sumatra, based on the local wisdom of the Minangkabau ABS-SBK tradition, with its strong spiritual values, has successfully implemented the values of religious moderation. This province shows a high level of tolerance and consistently maintains harmony, respecting differences in religion, culture, and ethnicity. The local wisdom in West Sumatra has integrated with religion, strengthening the identity of the Minangkabau people. They consistently uphold norms and values in line with religion in their social and cultural activities.

Although differences and conflicts arise due to varying cultures and religions, they are resolved through dialogue and peaceful means. This indicates a strong correlation between local wisdom and the





concept of religious moderation. Some characteristics of local wisdom that support religious moderation include:

- a. The ability to accommodate and be selective about external cultures: The Minangkabau community is able to accept foreign influences selectively, without compromising their original values and culture.
- b. The ability to filter and integrate various outside cultures: They can filter good elements of foreign cultures and integrate them into their own local culture.
- c. The ability to control and regulate external influences: This community has strong control over foreign influences that could harm their values and norms.
- d. Providing direction for the development of culture: Local wisdom provides guidance for the development of culture in a better direction, balancing modernization and the preservation of traditions.

E. Conclusion

The implementation of Religious Moderation within the local wisdom of ABS-SBK (Adat Basandi Syarak, Syarak Basandi Kitabullah) in West Sumatra shows that the concept of Religious Moderation understood by the Minangkabau people is *Wasatiyatul Islam*, which emphasizes Islam that is tolerant (*tasamuh*), just, and advocates for good deeds (*amr ma'ruf nahi munkar*). In terms of implementation, this concept is generally well-executed, where religious and cultural rules are in place. The instruments for this moderation are supported by regulations and policies from the government of West Sumatra. In practice, the community remains dynamic and open to differences. Although there are differences, this is seen as a natural result of a plural and multicultural society, and it is always within the framework of peace, safety, and free from conflict.

West Sumatra has strong power and potential to become a tolerant society. This character is an important strength for the province, as its people—despite their diversity in religion, culture, and other social aspects—can live harmoniously. This harmony has been shaped through a long social process. In essence, moderation and tolerance are not traits that emerge suddenly; rather, they have been constructed through a long historical process in West Sumatra.

The implementation of religious moderation is evident in the three regions (Tanah Datar, Agam, and Lima Puluh Kota) and meets the four indicators of religious moderation set by the Ministry of Religious Affairs: strong national commitment, maintained harmony among multicultural communities, accommodation of local wisdom that is always grounded in spiritual values, justice norms, a high sense of brotherhood, friendliness, mutual consultation (*musyawarah*), strong empathy (*tenggang rasa*), and the preservation of mutual cooperation or help (*gotong royong*), which keeps the society away from various forms of violence, coercion, and conflict.

This concept of religious moderation, when viewed through the lens of *maqāṣid al-sharī'ah*, has significant relevance because it encompasses many benefits derived from the practice of religious moderation. These include the protection of faith (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasab*), and wealth (*hifz al-māl*), which are all fundamental aspects of Islamic teachings, such as protecting religion to prevent conflicts between religious communities. Therefore, by instilling the concept of religious moderation correctly, human lives will be safeguarded.

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