

ADAPTATION OF RELIGIOUS MODERATION: Dispersion of *Wasathiyah* Islam as the Treasure of PTKIN in Aceh

M. Anzaikhan

*State Institute for Islamic Studies, Langsa
Jl. Meurandeh, Meurandeh, Kec. Langsa Lama, Langsa City, Aceh
email: m.anzaikhan@iainlangsa.ac.id*

Syamsul Bahri

*State Institute for Islamic Studies, Langsa
Jl. Meurandeh, Meurandeh, Kec. Langsa Lama, Langsa City, Aceh
email: syamsulbahri@iainlangsa.ac.id*

Sufrizal

*State Institute for Islamic Studies, Langsa
Jl. Meurandeh, Meurandeh, Kec. Langsa Lama, Langsa City, Aceh
email: sufrizal@iainlangsa.ac.id*

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Abstract

Indonesia is a unitary state that adheres to a democratic system even though most of its population is Muslim. Radical Islamic circles use this reality to shake the sovereignty of elected leaders. As a result, the concept of religion and state ideology often clash through the rise of hoaxes and hate speech. In response, religious moderation is the Ministry of Religion's mainstay program to educate the public so that they are not easily exposed to radical views. The program's seriousness is embedded in various policy rhythms regarding outreach, education, ASN selection, seminars, and research grants at Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). Under the Ministry of Religion, PTKIN Aceh should follow up on the religious moderation program the Government echoes. In fact, not all Aceh PTKIN academics accept religious moderation in totality, program deviations often occur, where PTKIN claims to be moderate before the Ministry of Religion but is anti-moderation when involved in society. This article belongs to field research with a qualitative approach. The methodology used is a descriptive analysis study with a comparative format for various PTKINs in Aceh. The research locations were IAIN Langsa, IAIN Lhokseumawe, UIN-Ar-Raniry, STAIN Dirundeng Meulaboh, and IAIN Takengon. The research findings conclude that the different forms of implementation of religious moderation between the Government and PTKIN Aceh are due to adaptation and dispersion (deviations). The dispersion of religious moderation in PTKIN in Aceh is influenced by scientific adaptation, leadership authority adaptation, local wisdom adaptation, and political adaptation.

Keywords: *Dispersion, Religious Moderation, Islam Wasathiyah, PTKIN Aceh*

INTRODUCTION

As a region labeled with Islamic law, Aceh is often in the national spotlight, both theologically and politically. In a theological context, Aceh's Islamic treasures have become historical records since the sultanate. In the political realm, Aceh has a less harmonious relationship with the Government of Indonesia, especially after independence (Matsyah & Abdul Aziz, 2021). This friction occurred because the Acehnese elite (Daud Beureu'eh), who wanted Aceh to be

an area of Islamic law, was ignored by President Soekarno, who wanted to make Indonesia uniform as a unitary state based on Pancasila. As a result, a prolonged conflict occurred between Aceh and the Republic of Indonesia, where Indonesia wanted to defend Aceh, while Aceh wanted to separate itself from Indonesia.

In the end, the struggle of the Acehnese people who wanted to be officially claimed as an Islamic Sharia area was then legalized by the Government of Indonesia in

1999, with Aceh being given a special label as the Province of the Special Region of Aceh (Din & Abubakar, 2021). Even so, there is still political friction between Aceh and the Unitary State of the Republic of Indonesia. This dichotomy subsided (conductively) when the Helsinki MoU peace agreement took place in 2005.

The events above significantly influenced the religious concept of the Acehese people. Politics and theology get mixed up, especially when Acehese religious leaders (Tengku Dayah) participate in political contestation. Some of them even succeed in obtaining executive and legislative seats. So it is unsurprising that Aceh (politically) often supports presidential candidates who use the Islamic label as their campaign motto and tagline. This is because, during the last two periods, the support of the people of Aceh has led to Prabowo as the losing candidate, influencing the perspective of the majority of Acehese people towards various central policies by carrying Islamic tags.

The political problems above then trigger the emergence of hoaxes and utterances of hatred by making the elected President often get accusations of being communist, anti-Islamic, and so on. These issues have become a stigma so that there is a perception that the state is not happy with Islam, the state is seen as limiting Acehese Muslim organizations, and other accusations that further separate the concept of religion and the concept of a state (Ilyas et al., 2020).

The above situation causes the religious moderation program to become more intense, especially in the academic environment, especially PTKIN, which is legal under the Ministry of Religion. Religious moderation is considered an alternative to socializing the importance of moderate Islam, where this understanding upholds religious harmony in the context of religions, sects of the same religion, or harmony between religious views and state ideology.

The seriousness of the government, especially the Ministry of Religion, is evident in various programs down to the minor units of a program under the Ministry of Religion. Whether it is seminars, religious dialogue, curriculum, courses, or scientific writing grants, all of them often make 'religious moderation' the central theme that is included

with other themes (Sumarto, 2021). In December 2022, a survey was conducted to measure the massive index of religious moderation.

Supposedly, the incessant religious moderation program can educate the people of Aceh, especially PTKIN academics, to be moderate and increase the tolerance rate. However, many Acehese PTKIN academics still think that religious moderation is unnecessary in Aceh. Even more extreme, some Acehese PTKIN academics claim religious moderation is a medium that leads Acehese Muslims to become liberal, misguided, and even infidels. Of course, this is a serious problem, considering those against moderation do not show themselves openly. The proof is that even though they reject religious moderation, they claim to be moderate. They can even pass if they answer a survey assessing their moderate understanding.

Moderation of religion among academics, as above, seems to be a prolonged charade. On the one hand, those against moderation need their work (under the Ministry of Religion institution). However, on the other hand, they disbelieve in moderation and even insult the program in a veiled but consistent and collective manner.

Regarding historical records, Aceh is filled with moderate and wise clerics. With a moderate concept, Islam can spread in Aceh (the entry point for Islam in the Archipelago) and then to all corners of Indonesia. In fact, Indonesia is a country with the largest Muslim population in the world. The moderate concept implemented by Islamic preachers can bring together culture and authority so that they do not overlap and bring each other down (Inayatillah et al., 2022). Those are evidenced by the Islamization of culture in Aceh, such as *peusijek*, *badar* blessings, and so on.

Recently, Acehese PTKIN academics have been dominated by those who reject the discourse of religious moderation. The same thing also agrees with the rejection of Islam Nusantara and the like. In contrast to the *Wasathiyah* Islamic concept, this term is considered more acceptable and compatible with the spirit of the Acehese people (Ummi Habibatul Islamiyah, 2022). This reality raises the question of whether Acehese academics are anti-national or understand moderate Islam from a different perspective.

Literature Review

Studies related to the moderation of religion and *Wasathiyah* Islam at PTKIN Aceh are familiar. Many publications and scientific works have examined and dissected it in various methods and approaches. Najib and Fata, in their work entitled; "*Wasathiyah* Islam and the Contestation of Islamic Moderatism Discourse in Indonesia," described very well the urgency of *Wasathiyah* Islam in countering extremists in the name of religion (Najib & Fata, 2020). Even though they both study *Wasathiyah* Islam, the work above examines the scope broadly (Indonesian) and does not explicitly study Aceh, which is the focus of the author's study.

Regarding the adaptation of religious moderation, research conducted by Qowaid with the title; "Religious Moderation in Indonesia (Perspective of Inter-Cultural Adaptation in Islam and Catholicism)" can be an exciting discussion when religious moderation is adjusted to various cultural and religious perspectives (Qowaid et al., 2020), even though they both discuss 'adaptation', but the adaptation referred to by Qowaid is how to find commonalities (middle way) regarding moderation between Islamic and Catholic views, in contrast to the study of 'adaptation' which the author initiated which was intended as a form of adaptation adjustment of moderation based on local wisdom, especially the Aceh region which is ethnographically spread the treasures of academic thought.

Talking about 'dispersion', Saputra and Dhona's research entitled; "Dispersion of Public Space in Kompas Daily" became the author's initial step in finding an exciting diction to develop within a conceptual framework (Saputra & Dhona, 2022). However, dispersion in this work means separation of public space. It is different from the 'dispersion' that the author uses, which is intended to target variations in concepts, especially how moderate Islamic diction in Aceh is substantially the same but is textualized in different terms.

In line with Alkausar's work entitled; "Increasing the Dissolution Rate of Active Pharmaceutical Ingredients in Solid Dispersion Systems" (Alkautsar et al., 2022). This work defines dispersion as the uniform distribution of a drug substance in a pharmaceutical (chemical) orientation. It is

very different from the dispersion that the author uses. Although linguistically, they have similarities, philosophically, there are differences. The use of the term dispersion that the author means is like an analogy to the dispersion of rainbow colours. In Physics or Science studies, a rainbow is a distribution or fraction of white. In short, due to specific effects, white is dispersed into seven colours (red, orange, yellow, green, blue, and purple). Likewise, the use of the term dispersion in this article means that the moderation of religion in Aceh is spread with its colours according to the viewpoints and local wisdom of each.

Furthermore, regarding the treasures of Aceh in the context of religious moderation or the like, some of the works include; "Religious Moderation in West Aceh: The Values of Religious Moderation in the Perspective of *Mufasssir*" (Sartina & Hanif, 2023), "Traces of Religious Moderation in the Sultanate of Aceh under the Government of Sultanah Safiatuddin" (Irfanullah & Fuad, 2022), "Thoughts of *Wasathiyah* Ulama *Tasawwuf* Aceh" (Agus & Mat, 2018). All of the above works show that in terms of scientific publications, Aceh is not rigid with religious moderation; in fact, many works still narratively support various *Wasathiyah* Islamic concepts. As for the difference with the author's article, none of the three works above discusses the legacy of *Wasathiyah* Islam in PTKIN Aceh.

Based on the previous studies above, (as far as the author's observation is concerned), it shows that the research the author has conducted has never been written in a coherent and in-depth manner, so this article has an original, scientific dimension. As for novelty, it lies in the correlation between the 'adaptation' and 'dispersion' variables used in finding Acehnese standards, especially PTKIN academics in formulating the concept of religious moderation that can be accepted or exists as a new concept (scientific treasures).

Conceptual Framework

Regarding the concept or theory, the author uses as an analysis tool, this research departs from the main variables in the form of; adaptation theory, dispersion theory, and *Wasathiyah* Islamic treasure theory. Talking about 'adaptation', the author raises the theory initiated by Kim, according to which

adaptation is divided into two, namely cultural adaptation and cross-cultural adaptation (Utami, 2015). Cultural adaptation is a cultural adaptation in which the environment (indigenous people) influences immigrant populations. Meanwhile, cross-cultural adaptation is a condition where immigrants cannot adapt to the local culture. Then two things will happen, these residents isolate themselves from the local culture, or assimilation occurs. Namely, immigrants can bring change (minimize) the implementation of local culture.

This theory became the author's starting point in mapping out how the concept of religious moderation adapts to research zoning. Does religious moderation adapt to the culture of the local PTKIN, or is it actually able to influence the Aceh PTKIN to accept the moderation concept offered by the government.

Furthermore, in clarifying variations in the Islamic *wasathiyah* PTKIN, the authors use the dispersion theory initiated by Karyono and Palupi (2009). According to him, dispersion is the scattering of white light into various colours after passing through a prism wall (Physics experiment). In natural science, this occurs in rainbow events, where raindrops perfectly reflect white light (dispersed). Light dispersion can occur because each colour has a different index of refraction. For example, red has the slightest refractive error, and purple has the greatest. So, it is no wonder that red is at the top of the rainbow, and purple is at the bottom (Saputra & Dhona, 2022). Thus, the author maps out the concept that religious moderation results from the dispersion process of a white light (leading), namely Moderate Islam. In its development, it has experienced various innovations and redefinitions, such as *Wasathiyah* Islam and Archipelago Islam, depending on the contextualization index of the Islamic concept in each PTKIN.

Regarding the theory of *wasathiyah* Islam, the diversity that occurs in Aceh is seen based on the indicators of *wasathiyah* Islam set by the MUI, in line with the results of research initiated by Saddam and Andi Eki, where according to them, the principles of *wasathiyah* values consist of 10 parts, including; *tawassuth* (middle way), *tawazun* (balanced), *i'tidal* (proportional fairness), *tasamuh* (tolerant), *musawah* (egalitarian),

syura (deliberation), *islah* (reform in the context of benefit), *aulawiyah* (prioritizing what is more urgent), *atawwur wa ibtikar* (always moving in goodness) (Saddam & Eki, 2021). Based on the ten indicators above, it becomes a medium for mapping the format of *Wasathiyah* Islam in each PTKIN Aceh so that unique and dominant treasures can be found.

RESEARCH METHOD

This article belongs to field research with a qualitative approach. The methodology used is a descriptive analysis study with a comparative format for various PTKINs in Aceh. The PTKINs in the research settings are IAIN Langsa, IAIN Lhokseumawe, UIN-Ar-Raniry, STAIN Dirundeng Meulaboh, and IAIN Takengon. The data source was collected by interviewing the leaders of the PTKIN and the management of the Moderation House in each work unit. Data verification is adjusted based on the conceptual framework above, where the variable adaptation of moderation, the Islamic perspective of *wasathiyah* and the treasures of PTKIN become a research roadmap.

DISCUSSION

Wasathiyah Islam

In simple terms, *Wasathiyah* Islam is intended as a religious understanding of a Muslim, which puts forward the 'middle' value as the implementation of his religion. The centre here varies, depending on how each individual reacts. In moderate circles, 'middle' is interpreted as a solution to the position of humans who are conditionally in a different era from what happened during the time of the Prophet Muhammad (Fazal & Saleh, 2022). For traditionalists, "middle" is more interpreted as a just Islam without having to be affected by the changing times.

Likewise, in using the verses of the Koran as a basis for the meaning of *wasathiyah* Islam, Some thinkers interpret 'wasathan', in Surah Al-Baqarah 143, as 'middle'. In another context, some scholars use Al-Fatihah verse 6, where 'the straight path' manifests the Islamic meaning of *wasathiyah* (Nur & Lubis, 2015). In essence, these two verses both provide clues that the best Islam is faithful Islam, even though no human being today can guarantee whether the Islamic practice he adheres to is the most correct in the eyes of God.

Thus, it is not surprising that *Wasathiyah* Islam has multiple interpretations like the Al-Quran, whose meaning can differ depending on the interpreter's analysis. Even so, the *wasathiyah* Islamic discourse to remain consistent in finding practical benefits is a reality that should be grateful. More or less, every individual who explores and deepens the study of *Wasathiyah* Islam will become wiser, not easily disbelieved, and knows how to position himself when religion and culture attract each other at certain moments.

In religious practices, for example, the concept of *wasathiyah* requires Muslims to worship as much as possible under normal conditions. Unlike when sick or on a trip, Islam facilitates the practice of worship with various conveniences and alternatives. If you are sick, pray, which is usually done standing, replaced by sitting or lying down. It is a form of convenience that becomes '*ruksah*', fellow Muslims should not blame just for such laxity (Kadun & Zaly, 2020). The same thing also happens when Muslims do *Jamak* or *Qadha*. Even more extreme, Muslims are forgiven for eating pork if they are in a precarious condition that endangers their lives because there is no food.

Talking *Wasathiyah* Islam which has become increasingly popular lately, cannot be separated from its various essential principles and characteristics. The principle of *wasathiyah* must have *ukhwah* values, including brotherhood among Muslims (*ukhwah islamiah*), brotherhood of fellow citizens (*ukhwah wathaniah*), and brotherhood among humans (*ukhwah insaniah*). The character of *Wasathiyah* Islam at least has substantial value, including; *Tawasuth* (moderate), *i'tidal* (justice), *tasamuh* (tolerant), *syura* (deliberation), *islah* (reconciling), *qudwah* (exemplary), and *muwathanah* (love of the motherland) (Saddam & Eki, 2021).

First, *tawassuth* (middle way), There is a particular emphasis on the general term *wasathiyah* itself, which at first glance means the same as 'middle'. The middle way here is a consequence of the model of implementing Islamic teachings, which should not cross the maximum limit (liberalism) and not be less than the minimum limit (conservatism) (Nikmah, 2018). At first glance, *tawassuth* is like the name *wasathiyah* itself or moderate

Islam in a more general pronunciation. Even so, what is meant by *tawasuth* here is more about self-attitude in which the "middle" is a deal of something that may be at odds with each other and rub against each other.

Second, *tawazun*, which means balance. Balance in this context is a form of implementing Islamic religious teachings that balance the world's life and the hereafter (Salim & Riyadi, 2022). It means someone intelligent in religion may not sacrifice the hereafter for the world or, conversely, the world for the hereafter. Although many people believe that life in the world is only temporary, it does not mean that the existence of Muslims is neglected (Suwandi & Supriyanto, 2022). The proof is that religion always asks humans to do good to each other, not to damage the earth, and not to make their offspring worse. That means life in the world and the hereafter are equally important, so they must be *balanced*.

In addition, there is an assumption that the world exceeds the hereafter can lead humans to become materialists. They will forget the *ukhrawi* dimension that needs to be prepared that there is life after death. The concept of the afterlife is needed to determine the meaning of 'fair', which may not be obtained by all humans in the world. On the other hand, being fanatical about the afterlife is also dangerous. If a Muslim thinks that way, he will easily act in extreme ways against non-Muslims and even justify what is haram with the motive of jihad and the like.

Third, *i'tidal*, which means fair or proportional. Fair here are carrying out everything following his 'rights and obligations', which can be fair in an objective form or fair in the sense of maintaining fairness (Irawan, 2018). Fairness is not always like something that is shared equally. Fairness in the concept of *i'tidal* is more accurately referred to as 'wise', where there are many specific considerations before deciding on a case.

Fourth, *tasamuh*. It is the concept of tolerance among fellow religions or between different religions. The figures also indicated that tolerance is a form in which minorities and majorities still live side by side and respect each other in differences (Putri & Witro, 2022). Tolerance also does not mean freedom

as freely as possible, but how to be free to carry out rights and obligations as long as it does not violate the rights and obligations of other parties.

Fifth, *musawah* or also known as egalitarian. This concept is a value where equality is the main indicator regardless of ethnicity, race, or religion (Thalib, 2019). Umar bin Abdul Aziz implemented this egalitarian concept on the salaries of workers and state officials. Workers' salaries should be equal to officials' salaries. If that is not possible (due to a shortage of the state treasury), then the officials' salaries will be reduced to the equivalent of labourers. This fact will select officials who are materialistic and retain people who sincerely work to develop the country.

Sixth, *shura* or deliberation is a discussion or decision by consensus and dialogue. This stage is a way that the Prophet often used in his time, especially when discussing non-*Syar'iyah* matters (Imran, 2015). Likewise, with world problems, even the Prophet once said, which means that "You understand your world better". That means the concept of deliberation is justified and becomes the basis for deciding a case as long as it is not a matter of a principle and absolute nature such as faith and monotheism.

Seventh, *Islah* is defined as reform in the context of good or commendable things. That means all forms of renewal, as long as they are 'good' and 'important', can then be continued (Zainuddin, 2022). It aims to create solutions and developments in society. Another definition of *islah* also means a renewal of the relationship between two conflicting parties (conflict). In short, reconciliation at this stage is how one reconciles, not inciting hostility to each other.

Eighth, *aulawiyah* is an attitude where prioritizing a matter considered more urgent. This is in the *ushul fiqh* literature, such as prioritizing definite, more significant, principal, eternal, and futuristic benefits (Saleh & Arif, 2022). Ninth, *atawwur wa ibtikar* is the concept of *wasathiyah*, where it is expected to be innovative and always move in goodness (dynamic). This is an understanding in which a person is open and accepts the development of the times (Saddam & Eki, 2021). Seek knowledge relevant to technology and adjust to

legal standards without closing the door of *ijtihad*.

Tenth, *tahaddur* (moral). This point is the closing of the *wasathiyah* character, which ideally must exist in the person of a Muslim (Saddam & Eki, 2021). Moral is the culmination of the true character of a Muslim. A good Muslim, for example, is not enough if he is a *hafidz* but immoral. It is also not enough for him to be a scholar but not civilized, and his knowledge is not even valued if there is no *adab*. Therefore, morals are a reflection of the practice that reaches Allah SWT. In line with the Word of God which means; "Indeed, prayer prevents abominable and unjust acts." (QS. Al-Angkabut; 45).

The Development of Moderate Islam in Aceh

Moderate Islam is not entirely the same as *Wasathiyah* Islam and religious moderation, although there are unique and inseparable similarities. The similarity lies in how moderates accept the times by looking for alternative religions in modern times. In its implementation, every individual, even academics, has a different perspective on moderate Islam. This is evident from the many individuals who accept moderate Islam but reject religious moderation.

The history of the existence of moderate Islam in Aceh started with the arrival of Islam to Aceh by traders from Gujarat or by Sufis who taught Islamic values in Aceh (Inayatillah et al., 2022). This moderate value is described by the way Islamic preachers can adapt to local culture and are growing rapidly today. For example, during the pre-Islamic Aceh period, the clerics who saw the people doing 'cockfighting', did not necessarily disbelieve and blame this custom. The cleric asked one of the chicken owners to say *bismillah* before starting the cockfight. When the cock won, the scholar became a source of attention. The cock fighters were previously invited to recite the Koran to get *kharomah*. After Islam became known further in the study, the cleric forbade his students to practice the cockfighting habit because religion prohibited it. The case above proves that Islamic *da'wah* is even more effective when moderate content (customary and religious adjustments) is applied wisely.

Another form of moderate Islamic practice lies in the *pesujuk* habits of the Acehese people. As is well known, *pesujuk* is an innate Hindu custom called plain flour. In the Hindu community, plain flour aims to obtain salvation from nature or the gods they believe in. It was different when this plain flour was acculturated into *pesujuk* in Aceh (Marzuki, 2012). If initially it was intended for the gods to bring salvation, *pesujuk* is intended to obtain the grace of Allah SWT through the direction of the Ulama. Moderate Islam now plays its role in the Islamization of Adat. In the study of *ushul fiqh*, this discourse is understood by the term *ih-tisan 'urf*. That is, customary practices take place to maintain the treasures of local wisdom, while spiritually, these traditions are not the cause of the prayers and hopes of a Muslim.

On a more extreme plane, moderate Islam is also reflected in how the Acehese respond to grave pilgrimages. Before the moderate concept was understood, many Acehese still used graves as mediation to ask for goodness. At first glance, this practice is similar to the concepts of animism and dynamism that were popular during the Hindu-Buddhist period. However, after the concept of moderation is understood, Muslims no longer ask for goodness from cemeteries but instead make the pilgrimage momentum a medium for self-introspection to increase piety to Allah SWT (Nuraini & Jannah, 2020). On another occasion, praying at Ulama's grave, for example, does not ask for safety, but makes worship (*jiarah*) a good practice so that prayers are more readily accepted. In short, it is not graves or Ulama that are buried as places to offer prayers, but rather make the pilgrimage as a momentum to ask (pray) to Allah SWT.

Unknowingly, with its various controversies, it turns out that moderate Islam is a solution to traditional practices mixed with religious concepts. With moderate Islam, Islam can exist today in various parts of the world. By the treasures of Islam itself, which is referred to as a universal religion is always relevant to the times.

During the Aceh Sultanate, the practice of moderate Islam, which was striking, was a consequence when Aceh was led by women (*Sulthaniah*). When the queens of Aceh led Aceh, they had advisors such as Sheikh Nurdin Ar-Raniry, Sheikh Hamzah

Fansuri, and various other scholars. If the Acehese clerics during the past kingdom were not moderate, they certainly disagreed if Aceh, which had the status of an Islamic kingdom, was led by women. Likewise, during Iskandar Muda's time, where one of the warlords was a woman, namely Admiral Malahayati. Admiral Malahayati did not only sit as a leader but also joined the battlefield. Her best achievement was winning the battle against Cornelis de Houtman as the captain of a Dutch ship about to colonize Aceh (Iqhrammullah, 2018).

Over time, moderate values in Aceh have faded, undermined by political interests. Aceh recently, including areas that are considered less tolerant when compared to other regions of Indonesia, can be seen from the various conflicts that occur among minorities. Both minorities as a religion and minorities within the sect. For example, the burning of a house of worship in Aceh Singkil is a phenomenon that has befallen the Christian community in Aceh, and there have even been fatalities. However, regardless of the motive, because the Christian party violated the agreement, the resolution of religious conflicts in a powerful way cannot be justified (Hartani & Nulhaqim, 2020). Likewise, what happened in Subulussalam Aceh, although not as extreme as Aceh Singkil, the refusal to build non-Muslim houses of worship always ends in chaos and does not prioritize a discussion (deliberation).

If entering the academic community, PTKIN is a new platform that is ideal for developing the concept of moderate Islam in Aceh. Through PTKIN, socialization regarding the importance of Islamic moderation can be transferred slowly to the community through students and community service programs. Since the last decade, moderation content in Aceh through PTKIN has been carried out in such a way. The presence of moderation houses in various PTKINs adds to the banging power, making people more enlightened (Irfanullah & Fuad, 2022). As a result, Aceh's religious moderation index is increasing. This follows the tests the Ministry of Religion carried out by ASNs throughout Indonesia in 2022.

Even so, moderate Islam is not entirely accepted by Acehese academics even though they are under the Ministry of Religion. It is

still obvious that some elements reject the moderation in religion initiated by the Government, especially the opposition in the previous elections. Likewise, in academics with the status of traditionalist Ulama Dayah, most do not accept religious moderation unanimously because it is not following local customary customs. In the end, there is a dualism between such figures, and they play a double role (a play). They claim to be moderate when positioning themselves as campus academics, but they disbelieve in religious moderation when they go out into society. This dualism is a problem in itself, so it is challenging for the Government to detect it.

Dispersion of *Wasathiyah* Islam at PTKIN Aceh

Dispersion is a term the author uses to describe the variation of *Wasathiyah* Islam in PTKIN Aceh (Saputra & Dhona, 2022). This term aims that the author does not label 'true-false' or 'halal-haram' moderate Islamic concepts in each region but rather shows that each PTKIN has its characteristics in formulating moderate values.

1. IAIN Langsa

Regarding area, Institut Agama Islam Negeri (IAIN) Langsa is a PTKIN, the gateway to Aceh from Sumatra. This is related to the condition of Aceh Tamiang (the Aceh-Sumatera border), which has yet to give birth to a PTKIN under the Ministry of Religion. The study results show that the agency legally recognizes *Wasathiyah*'s Islamic values. This is evidenced by the existence of a special course called '*Wasathiyah* Islamic Studies', which is taught to all study programs under IAIN Langsa.

Talking about the dispersion of *Wasathiyah* Islam at IAIN Langsa, the uniqueness found is *Wasathiyah* Islam based on *rahmatan lil'alam*. This terminology is under the vision and mission of IAIN Langsa, which makes the variable *rahmatan lil'alam* an indicator to be realized. These values are condensed in the official RPS of IAIN Langsa, which refers to a standard RPS set by LPM IAIN Langsa. The Islamic content of *Wasathiyah* IAIN Langsa consists of three principles and seven characters (Safieh,

Secretary of LPM IAIN Langsa, interview; 2021).

The three principles of *wasathiyah* Islam include *ukhwah islamiyah* (peace), *ukhwah wathaniyah* (nationality), and *ukhwah insaniyah* (humanity). The seven characters consist of the concepts of *tawasuth* (moderate), *i'tidal* (justice), *tasamuh* (tolerant), *syura* (consensus), *islah* (peace), *qudwah* (exemplary), and *muwathanah* (Love of the Motherland) (Fahmi, interview; 2021).

2. IAIN Lhokseumawe

IAIN Langsa and IAIN Lhokseumawe are close, and it is still relevant to be traversed for about 3 hours using public transportation. The dispersion of *Wasathiyah* Islam among these circles adheres to and emphasizes the concept of *tasamuh* (tolerance). Academics of IAIN Lhokseumawe emphasize more how religious moderation at IAIN Langsa must be carried out as a form of tolerance, good tolerance in the sense of respecting differences among religions and differences between different religions (Iskandar, vice chancellor of IAIN Lhokseumawe, interview; 2021).

The IAIN Lhokseumawe community differs in interpreting references to religious moderation in the Koran and hadith. If other groups use the word '*ummatan wasatan*' as an indication of moderation, IAIN Lhokseumawe sees more the value of moderation in Al-Fatihah, especially in the text '*Idhinassiratal Mustaqim*'. According to these circles, the one in the middle (*wasatan*) is only sometimes the best. Like S1, S2, and S3 for example. The S2 could be better even though it is midway. So the best is the straight path, especially the one that facilitates all matters as long as it leads to the essential truth (Munawar, interview; 2021).

3. UIN Ar-Raniry Banda Aceh

Universitas Islam Negeri (UIN) Ar-Raniry is the oldest PTKIN in Aceh and the only Islamic university (Aceh) under the Ministry of Religion. Given his age, it is not surprising that lecturers and academics at UIN Ar-Raniry are scattered in almost all other PTKINs in Aceh sporadically. The dispersion of *Wasathiyah* Islam at UIN Ar-Raniry can vary from one group to another. There are traditional Islamic circles represented by Dayah Ulama, who are active on campus, and

moderate academics are usually graduates from abroad. The style of moderation at UIN Ar-Raniry is "All of inclusive", meaning that the special identity regarding religious moderation is not explicitly mentioned but is integrated into the values of nationalism (Gunawan, vice chancellor I of UIN Ar-Raniry, interview, 2021).

The identity of the shura concept is also reflected in the harmonious relationship between the UIN Ar-Raniry Moderation House chairman and non-Muslim leaders. This was seen when the head of the Study Program of Religions (SAA) met with priests, monks, and other spiritual figures. For Muslim holidays, for example, when non-Muslims congratulate Islam, Muslims are grateful. However, when they expect a reply (want to wish them a happy big day too), the representative of the SAA Study Program at UIN Ar-Raniry will explain that; "It's not that we do not want to say it, but in our religious teachings, we are not allowed to say it. We hope that this can be understood." (Mawardi, Interview; 2021).

Through communicative presentations, non-Muslim parties and officials of other religions understand that the SAA UIN Ar-Raniry Study Program is not involved in pronouncing the holidays of people of other religions. Even so, relations between adherents of different religions are still harmonious. This shows that implementing the shura concept practised by campus academics can go well without mixing the sacred dimension recognized by the majority of the people of Aceh.

4. STAIN Dirundeng Meulaboh

Sekolah Tinggi Agama Islam Negeri (STAIN) Dirundeng Meulaboh is a PTKIN that exists in western Aceh. Meulaboh is one of the areas in Aceh that is very traditional and upholds *tassawuf* values. Historically, the value of religious moderation will take more work to develop in traditional area. However, in the last four years, STAIN Dirundeng has been led by a moderate chairman (Inayatillah), previously a lecturer at UIN Ar-Raniry. Many programs related to Wasathiyah Islam are running through his cold hands. Even exploratively, the existence of the Moderation House of STAIN Dirundeng is higher than

IAIN Langsa, which is the area close to the plural city of Medan (Inayatillah, Head of STAIN Dirundeng, Interview; 2021).

The dispersion of *Wasathiyah* Islam implemented by STAIN Dirundeng Meulaboh is religious moderation from the sidelines. That is, how religious moderation is adopted from local wisdom values, which are then used as indicators and standards. According to these circles, Religious Moderation must adapt to the style and character of a region in order to maintain its existence. Meulaboh is an area that is tolerant and accepts differences. Based on this attitude, moderation can be accepted at STAIN Dirundeng Meulaboh (Ikhwan, Chair of the Moderation House of STAIN Dirundeng, Interview, 2021).

Even so, some say that religious moderation in Meulaboh must go through inner paths (*irfani*) because the Meulaboh area is full of Sufism values. That means that religious moderation will be adaptive if, in its implementation, it applies spiritual values as a medium for socialization (Ramli, Interview; 2021). Unlike the case with Puket PAI STAIN Dirundeng Meulaboh, according to him, this moderation in religion is a political product of the state in suppressing criticism from society, especially academics. He argued that religious moderation should not be needed because it is included in the sub-material in the Pancasila Constitutional Court and National Insight (Herman, Interview, 2021).

5. IAIN Takengon

Based on the results of exploration and interviews, IAIN Takengon is a PTKIN with a minor Islamic *Wasathiyah* content compared to other Islamic campuses in Aceh. When the researchers arrived at the location, there was no House of Moderation at IAIN Takengon, even though the Ministry of Religion had socialized the circular. In a way, IAIN Takengon is still very closed to outside culture. Indigenous power, which is the Gayo ethnicity, is a crucial aspect, so moderate values are isolated in this area.

Campus academics concluded that *wasathiyah* Islamic values that matched the character of IAIN Takengon were moderation of authority. This means that religious moderation will exist if it is needed at IAIN Takengon, especially for campus elites. In this situation, most campus academics stated that

religious moderation at IAIN Takengon was unnecessary. This is influenced by the fact that the ethnicity of the Takengon people is dominated by Gayo natives (Amanda, Interview; 2021).

Adaptation of Religious Moderation at PTKIN Aceh

Based on the author's observations, the adaptation of religious moderation at PTKIN Aceh is influenced by five factors, including; First, scientific adaptation. This adaptation is how scientific motivation influences the implementation pattern of *Wasathiyah* Islam in PTKIN. IAIN Langsa, for example, the treasures of religious moderation stick out from the bottom up. That is how do lecturers of related studies (thinking lecturers) try to echo moderate values through scientific publications, scientific orations, learning methods, and popular articles (Wildan, Interview; 2022). This scientific adaptation is closely related to government programs, especially the Ministry of Religion, where the socialization or emphasis on issues of religious moderation is always encouraged on an ongoing basis.

Second, area adaptation. It is a style of *Wasathiyah* Islam in PTKIN Aceh, which is still influenced by its environmental conditions. Usually, PTKINs in urban areas are more moderate than those on the outskirts of Aceh. The same thing also happened in Medan City. Implementing religious moderation at UIN North Sumatra was more accessible than at STAIN Meulaboh and IAIN Takengon Aceh (Hasnah, vice chancellor I of UIN Sunatera Utara; 2021). More or less, academic forums will educate the community, especially lecturers who are zoning-domiciled in rural areas.

Third, local wisdom adaptation, it is an adjustment to the concept of religious moderation that blends with the local culture. Aceh, for example, has unique local wisdom, such as *meuseuraya* (mutual cooperation) and *hadih madja*. Through this media, moderate Islamic values will be easily accepted and disseminated in a sustainable manner (Sutrisna, 2021). The problem is that this dimension is only loved by the elderly, while millennials are already busy with new things outside of Acehnese culture.

Fourth, leadership adaptation is an encouragement to instill the value of moderation over the authority given by local leaders. Both leaders are within the scope of PTKIN and regional leaders (Muhammad & Illiyyun, 2022). Thus, it is not surprising that PTKIN Aceh has a different moderation weight when the leadership is different. Apart from leaders in the two dimensions above, there are also leaders in the context of influential persons. The Acehnese, for example, really appreciate the authority issued by the Ulama or *Tengku Dayah*. Therefore, religious moderation in Aceh is more acceptable if it is socialized by the Aceh Ulama themselves (Agus & Mat, 2018). The problem is that very few traditional Ulama in Aceh still accept the moderate concept, let alone socialize it with the congregation. Therefore, the values of religious moderation in Aceh must enter through this route because if the Dayah Ulama are moderate, the congregation will automatically be moderate.

Fifth, political adaptation is a state of moderation camouflaged in political interests. These circles do not see religious moderation as an ethnicity that brings good or bad but rather as how to use the term to reach political sympathizers (Mawardi, 2017). Since Aceh's political conditions are dominated by people who reject religious moderation, political actors will scapegoat the concept of moderation to get the public's attention.

This dimension is closely related to leadership adaptation, especially the progress of Dayah Ulama. Political actors do not see it objectively. What they see is a period that can win the stage of democracy. Since the congregation of the Dayah Ulama is very large, these circles often take advantage by supporting the programs and thoughts of the Dayah Ulama. Furthermore, when the Dayah Ulama did not accept religious moderation, the movement of Acehnese political persons did the same so that there would be sympathy for them.

CLOSING

Historically, Aceh was awarded by moderate Islamic preachers who spread Islamic values through a cultural and moral approach. Over time, the political and power aspects have influenced the thinking style of

the Acehese people so that they are increasingly closed and intolerant of differences in sects and religions.

PTKIN Aceh has various adaptations and dispersion of religious moderation. IAIN Langsa has the specificity of moderation based on *Wasathiyah* Islamic studies due to the influence of the scientific adaptation of the thinking lecturers in it. IAIN Lhokseumawe has *tasamuh*-based dispersion due to the influence of leadership adaptation (leadership authority). UIN Ar-Raniry has a *syura* dispersion due to the influence of scientific adaptation, which the lecturer in the Study of Religions popularized. STAIN Dirundeng Meulaboh implements the dispersion of local wisdom adaptation based on the adaptation encouragement of its leader's authority. IAIN Takengon does not have moderation dispersion specifically due to political adaptation's influence to maintain academic indigenization.

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