



**Pre-Marriage Course Based on Religious Moderation in
Sadd Al- Ķarī'ah Perspective**

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Abstract: This study intends to investigate pre-marital course practices based on religious moderation as an effort to oppose extremism. This is founded on the concept that the family is the smallest institution of a country, so it is very vital to develop a balanced attitude. The Ministry of Religious Affairs as the spearhead in this strategy has its own purpose in fulfilling this policy. One of the goals is how to genuinely avoid mafsadat early on. The concept of averting this mafsadat in the study of ushul *fiqh* and *fiqh* (Islamic law) is known as the *sadd al-żarī'ah* approach. This study is a literature review based on primary data from rules addressing the implementation of pre-marital courses. Meanwhile, secondary data were obtained from studies linked to the issue of this study. Content analysis method is used to derive findings. The findings in this study indicate that a pre-marital course focused on religious moderation as an effort to fight radicalism is a course model that provides training for future married couples to be moderate. Meanwhile, in the *sadd al-żarī'ah* perspective, a pre-marital course focused on religious moderation is a measure to prevent *mafsadat*.

Keywords: Pre-Marriage course, religious moderation, radicalism, *sadd al-żarī'ah*.

Pre-Marriage Course Based on Religious Moderation *Sadd Al-Ẓarī'ah* Perspective

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Abstrak: *Kajian ini bertujuan untuk menganalisa kebijakan kursus pra nikah berbasis moderasi beragama sebagai upaya menangkal radikalisme. Hal ini didasarkan bahwa keluarga menjadi lembaga terkecil dari sebuah negara, sehingga sangat penting untuk menanamkan sikap moderat. Kementerian Agama sebagai ujung tombak dalam kebijakan ini memiliki tujuan tersendiri dalam merealisasikan kebijakan ini. Salah satu tujuannya adalah bagaimana sebenarnya mencegah mafsadat sejak dini. Konsep mencegah mafsadat ini dalam kajian ushul fiqh dan fiqh (hukum Islam) dikenal dengan metode sadd al-ẓarī'ah. Kajian ini merupakan kajian pustaka berbasis data primer dari peraturan-peraturan tentang pelaksanaan kursus pra nikah. Sementara data sekunder diambil dari penelitian-penelitian yang terkait dengan tema kajian ini. Metode konten analisis digunakan untuk menarik kesimpulan. Temuan dalam kajian ini menunjukkan bahwa kursus pra nikah berbasis moderasi beragama sebagai upaya menangkal sikap radikalisme adalah model kursus yang memberikan pembekalan bagi calon pasangan suami istri untuk bersikap moderat. Sementara itu dalam perspektif sadd al-ẓarī'ah kursus pra nikah berbasis moderasi beragama merupakan langkah untuk mencegah terjadinya mafsadat.*

Kata Kunci: *Kursus pra nikah, moderasi beragama, radikalisme, sadd al-ẓarī'ah.*

Introduction

This study is based on the researcher's belief that the family is actually a place for a person to have an attitude in social life based on religious values.¹ In Muslim communities, the creation of a family is based on an agreement governed by a contract that is anchored in Islamic beliefs.² Because the family is the smallest unit in the construction of the society and the state, its position in the life of the nation and state becomes extremely significant.³ This is due to the fact that before the establishment of a family unit, a legal relationship known as a marriage contract exists.⁴ Marriage is one of the most significant aspects of

¹ Euis Nurlaelawati, "For The Sake of Protecting Religion: Apostasy and Its Judicial Impact on Muslim's Marital Life in Indonesia," *Journal of Indonesian Islam* 10, no. 01 (2016), p. 90.

² Muhammad Latif Fauzi, "Actors and Norms in An Islamic Marriage: A Study of Madura Community in Rural Eastern East Java," *Journal of Indonesian Islam* 13, no. 02 (2019), p. 297.

³ Khoiruddin Nasution, "Peran Kursus Nikah Membangun Keluarga Sejahtera," *Ahkam: Jurnal Ilmu Syariah* XV, no. 2 (2015), p. 181.

⁴ Mengenai konsep keluarga ideal, lihat dalam Sudirman, Ramadhita, Syabbul Bachri, Erfaniah Zuhriah, & Zaenul Mahmudi, "The Family Corner for the Post-COVID 19

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human existence in our world.⁵ God designed marriage as a means for humans to reproduce, coexist, and sustain life on earth.⁶ In Islam,⁷ every couple is required to play a positive role in achieving the goal of procreation by living as a husband and a wife (marriage)".⁸ As required by Marriage Law Number 1 of 1974, it is explained that "marriage is an inner and outer relationship between a man and a woman as a husband and a wife with the purpose of building a joyful and eternal family based on the Almighty Allah so that life may flourish in this earth."⁹

According to Quraish Shihab, a happy family has a structure-like family life. For a building's resistance to shocks to be realized, it must be constructed on a solid base using materials that are durable, reliable, and of high quality. The religious teachings and physical and mental preparedness of potential husbands and spouses provide a solid foundation for establishing a family.¹⁰ Teens who have reached marriageable age and future brides-to-be who are on the verge of tying the knot are required to complete the premarital education program. Then, with the launch of this pre-wedding course program, it is believed that the soon-to-be-married bride and groom would be able to maintain a healthy family and not consider divorce.

With the changing times and religious knowledge, especially in Indonesia, it appears that comprehending a family through premarital courses with happy life ideas is insufficient. According to a study conducted by Yulina Eva Riany et al., family circumstances may play a role in keeping moderate Islamic parents from adopting extreme ideologies.¹¹ Zidni added that the radicalism movement poses a threat to family life, particularly for children. This

Revitalization of Family Function," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021).

⁵ Khoiruddin Nasution, "Membangun Keluarga Bahagia (Smart)," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 1, no. 1 (2008), p. 4–5.

⁶ Muhammad Ngizzul Muttaqin & Nur Fadhilah, "Hak Ijbar Wali Tinjauan Maqashid Syari'ah Dan Antropologi Hukum Islam," *De Jure* 12, no. 1 (2020), p. 103.

⁷ Kasjim, "Abuse of Islamic Law and Child Marriage In South-Sulawesi Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (2016).

⁸ Zakyyah Iskandar, "Peran Kursus Pra Nikah Dalam Mempersiapkan Pasangan Suami Istri Menuju Keluarga Sakinah," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 10, no. 1 (2017), p. 86.

⁹ Euis Nurlaelawati, "Modernization, Tradition and Identity: The Kompilasi Hukum Islam and Legal Practice in the Indonesian Religious Courts," *Amsterdam University Press* 4 (2010).

¹⁰ Muhammad Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan, 1994, p. 254.

¹¹ Yulina Eva Riany, et.al., "Understanding the Role of Parenting in Developing Radical Beliefs: Lessons Learned from Indonesia," *Security Journal*, 2018.

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scenario necessitates the formation of a family that can withstand the perils of radicalism.¹² In a separate study, Zidni also suggested that family unity could halt the radicalism movement. Where the husband and wife manage the alliance by performing their respective responsibilities and functions.¹³

There is a rising fear that Islam in Indonesia is turning away from its image as a moderate religion and toward a more militant, conservative ideology, as evidenced by the many attempts and research results described above.¹⁴ This is evidenced by the increasing number of persecutions and acts of violence against religious minorities such as Ahmadiyah, Shia, and Christians, and the number of districts and cities in Indonesia that have adopted local Islamic sharia legislation.¹⁵ At the same time, there is a growing perception that mainstream Islamic organizations like Nahdlatul Ulama (NU)¹⁶ and Muhammadiyah, which have long advocated for moderation and tolerance in Indonesia, are losing influence to newer and more conservative Islamic organizations like the Partai Prosperous Justice (PKS), Hizbut Tahrir Indonesia (HTI), and Islamic Defenders Front (FPI).¹⁷

Muslims are those who oppose the use of violence in their philosophy and tactics. In the context of the United States and the West as a whole, the concept and behavior of Islamic moderates may differ from that of Indonesian Muslims. In the United States, moderateism emphasizes a more selective and reflective mentality and pattern of religious thought, as well as support for democracy and basic human rights, and promotes secularism as an ideology.¹⁸

¹² Ervi Siti Zahroh Zidni, "Kemitraan Keluarga dalam Menangkal Radikalisme," *Jurnal Studi Al-Qur'an: Membangun Tradisi Berpikir Qur'an* 14, no. 1 (2018).

¹³ Ervi Siti Zahroh Zidni, "Kemitraan Hubungan Gender Dalam Keluarga Sebagai Penangkal Gerakan Radikalisme," *HARKAT: Media Komunikasi Islam Tentang Gender dan Anak* 12, no. 2 (2017).

¹⁴ Dinda Rosanti Salsa Bela, et.al., "Meta-Analysis at the Root of Terrorism from the Perspective of Islamic Movement in Indonesia," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, no. 2 (2021).

¹⁵ Alexander R Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Studies Review*, (2018), p. 1–2.

¹⁶ Muhammad Noor Harisudin, "Islam Wa Fiqh Nusantara: Al-Tanafus 'alá Al-Huwiyah Wa 'alaqat Al-Sultah Wa Al-Ramz Al-Dini Li Jam'iyah Nahdlatul Ulama," *Studia Islamika: Indonesian Journal for Islamic Studies* 24, no. 3 (2017).

¹⁷ Marcus Mietzner & Burhanuddin Muhtadi, "Explaining the 2016 Islamist Mobilisation in Indonesia: Religious Intolerance, Militant Groups and the Politics of Accommodation," *Asian Studies Review*, (2018), p. 1–2.

¹⁸ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism: A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013), p. 25.

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The last characteristic of moderateism is undoubtedly problematic when viewed in the context of Indonesian Islam.¹⁹

Through the roots of the rapidly expanding radicalism and the family's position as the smallest institution in a country. Consequently, the idea of a premarital course based on religious moderation as an effort to combat radicalism is of the utmost importance and urgency. The essence of *maslahah* is to prevent *madharat* and *mafsadat*, according to Islamic legal doctrine. Through the mapping and discussion of the aforementioned challenges and analytical tools, this study focuses on the research question, what is the concept of a religiously moderate premarital course? How about a premarital course based on religious moderation from the standpoint of *sadd al-ẓarī'ah*?

To resolve these two questions, the author employs *sadd al-ẓarī'ah* as an analytical tool and Islamic law's approach technique as support²⁰ This study is characterized as a literature review, using data drawn from the study and analysis of numerous literatures pertaining to the policies of the Ministry of Religion addressing premarital courses and *sadd al-ẓarī'ah* theory. In assessing the data, the author used content analysis as a foundation for drawing conclusions about the research findings.²¹ This paper's objective is to offer a scholarly argument for the necessity to reexamine rules regarding premarital courses in the study of *ushul fiqh* and *fiqh* (Islamic law).

Pre-Marriage Course: The Indonesian Government's Efforts in Creating Happiness in the Family

Pre-marriage classes are a means of preparing adolescents who have reached the age of marriage for married and family life by enhancing their understanding, knowledge, and awareness. The term course refers to a determination that someone will be able to proceed through a number of subsequent processes, such as maintaining a household. While premarital relations are derived from the words pre and marriage. The prefix pre denotes before or in advance.²² Marriage is the agreement between a man and a woman

¹⁹ Mujamil Qomar, "Islam Nusantara: An Approach To Practice Islam," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 14, no. 1 (2019), p. 183.

²⁰ Mestika Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2007, p. 7.

²¹ John W. Creswell, *Qualitative Inquiry and Research Design, 3rd Ed*, Los Angeles: SAGE, 2013, p. 37.

²² Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 2005, p. 694.

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to become (formally) husband and wife, or marriage.²³ The pre-wedding course program is an endeavor by the government to reduce the divorce rate and anticipate the incidence of domestic violence. This pre-marital course is given to teenagers who have reached the age of marriage prior to their marriage. It is hoped that the bride and groom will receive a training on religion, reproductive health, their rights and responsibilities as a married couple in the future.

If tracked in the course of the pre-wedding course program in Indonesia, this pre-wedding course program has previously been conducted under the name “bride candidate course,” which is indicated in the Regulation of the Director General of the Islamic Community Guidance Number DJ.11/4/2009. In this regulation, the period and implementation of a prospective bride and groom course are specified. However, the Ministry of Religion revised this policy in 2013 by the Regulation of the Director General of Islamic Community Guidance Number DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses with a program named “pre-marriage courses.”²⁴

Regarding the implementation of the premarital course program, the two programs have practically the same goals, albeit distinct details. This is evident via the comprehension of the premarital counseling program. According to the 2009 Regulation of the Director General of Islamic Guidance, the prospective bride and groom course (*suscatin*) appears to be a brief endeavor to give the bride and groom with information, awareness, and skills regarding family life. Pre-marital classes are compulsory for all future brides, not just those who have reached the age of marriage as teenagers. All persons registered as potential brides and grooms are expected to complete the pre-wedding course, notwithstanding the fact that the participants are no longer adolescents.

The pre-wedding course, in the meantime, is an endeavor by the government to teach knowledge and skills related family guidelines to future brides, whether they are a husband or a wife, as a method to develop a peaceful, prosperous, and tranquil family and to minimize the high divorce rate in society.²⁵ The Marriage Preservation and Development Advisory Board, or BP4 for short, is a semi-formal entity under the auspices of the Ministry of Religion or an organization engaged in offering marriage counseling, dispute resolution, and divorce prevention.

²³ Khoiruddin Nasution and Syamruddin Nasution, “Implementaton of Indonesian Islamic Family Law to Guarantee Children’s Rights,” *Al-Jami’ah: Journal of Islamic Studies* 59, no. 2 (2021).

²⁴ Peraturan Direktur Jenderal Bimbingan Masyarakat Islam Nomor DJ.II/542 Tahun 2013 Tentang Pedoman Penyelenggaraan Kursus Pra Nikah.

²⁵ Harun Nasution, *Ensiklopedi Islam: Badan Penasehat Perkawinan, Perselisihan, Dan Penyelesaian Perceraian*, Jakarta: Departemen Agama RI, 1993, p. 212.

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Teenagers who have reached the age of marriage and prospective brides receive a brief debriefing as part of the execution of premarital education programs. Article 8 paragraph (4) of the 2013 Regulation of the Director General of Islamic Guidance specifies that the duration of the course is three days or sixteen hours of instruction; the period can be altered according to the participants' availability. Several components are included in the implementation of premarital education courses, including: (1) The Ministry of Religion has fostered the development of learning arrangements, including the creation of modules and learning materials. (2) Material is presented through lecture, discussion, question-asking, and learning to handle and analyze examples (simulation). (3) The instructors for this premarital education course are qualified and experienced in their industries. This training is financed by the government through APBN and APBD budgeting. (5) A certificate from the Ministry of Religion.²⁶

The certificate will be issued to participants as evidence that they have attended the course and as an additional prerequisite for registration with the Office of Religious Affairs. Although the certificate is not required, it is strongly suggested. Therefore, a person who has attended the premarital course is believed to have extensive knowledge and comprehension of married life, so that if a problem arises in the future, it can be managed or anticipated appropriately. The government's efforts in developing this premarital course are a response to the increasing prevalence of various family difficulties. In addition, the government provides for every possibility that may arise in family life. Because the family is the smallest and most fundamental element in the building of a nation's character. This premarital training is also a sort of debriefing for couples who intend to start a family.

Religious Moderation: Becoming a Muslim in a Multicultural Society

In recent years, the study of Islamic moderation (*wasathiyah*) or moderate Islam has expanded and become more focused on modernist Islam, progressive Islam, and reformist Islam²⁷ In terms of the meaning of Islamic moderation. As evidenced by the authenticity of the Qur'an and the Hadith of the

²⁶ Muhammad Lutfi Hakim, "Kursus Pra-Nikah: Konsep Dan Implementasinya (Studi Komparatif Antara BP4 KUA Kec. Pontianak Timur Dengan GKKB Jemaat Pontianak)," *Al-Maslahah: Jurnal Ilmu Syariah* 13, no. 2 (2017).

²⁷ Iffatin Nur, et.al., "Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam," *Asian Research Journal of Arts and Social Sciences* 10, no. 2 (2020), p. 7. Muhammad Irfan Helmy, et.al., "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021).

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Prophet Muhammad PBUH, which expressly command Muslims to be “moderate Muslims.”²⁸ This is due to the significance of propagating a moderate mindset (*wasathiyyah*)²⁹ as a type of Islamic identity and image.³⁰ In the book *al-Wasathiyyah* in the Qur'an, al-Karim explains that *wasathiyyah* is included in the form of an attribute that indicates choosing, especially the best, the fairest, and that that is between good and evil (middle).³¹

However, according to Yusuf al-Qardhawi, the meaning of *wasathiyyah* is a just and united attitude.³² In addition, *wasathiyyah* is often regarded as the disposition and quality of tolerance and collaboration among diverse individuals and groups.³³ Based on the ideas in the Qur'an and Hadith that clearly reference *wasathiyyah*, the use of the term *wasathiyyah* is also regarded as a "middle road."³⁴ Regarding the Indonesian setting, two main religious organizations, Nahdlatul Ulama (NU) and Muhammadiyah, initiated the concept of religious moderation and agreed on the phrase "moderate Islam" as the basis of religion.³⁵

As the language for religious moderation or moderate Islam, the basic idea is to create a medium ground as the spirit and value of Islamic teachings. As religious notions' middle ground, the Qur'an, Hadith, and the scholars' interpretations serve as primary references.³⁶ In the Islamic notion, religious moderation is one of the key signs that appears to have been neglected. In contrast, the concept of moderate Islam in Islamic teachings is multifaceted in

²⁸ Khaled Abou el-Fadl, *Selamatkan Islam Dari Muslim Puritan*, Terj. Helmi Mustofa (Jakarta: Serambi Ilmu Semesta, 2005), p. 27. See in QS. al-Baqarah [2]: 143, Departemen Agama RI, *Al-Qur'an dan Terjemahnya*.

²⁹ Muhammad Tholchah Hasan, *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme* (Malang: Lembaga Penerbitan UNISMA, 2016), p. 63.

³⁰ Haidar Bagir, *Islam Tuhan Islam Manusia: Agama Dan Spiritualitas Di Zaman Kacau*, Bandung: Mizan, 2017, p. 130.

³¹ Ali Muhammad al-Salabi, *Al-Wasathiyyah Fi Al-Qur'an Al-Karim* (Kairo: Maktabah at-Tabi'in, 2001), p. 13-14.

³² Yusuf al-Qardhawi, *Al-Kalimat Fi Al-Wasathiyah Al-Islamiyah Wa Ma'alimaha* Kairo: Dar al-Shuruq, 2011.

³³ Masdar Hilmy, “Whither Indonesia’s Islamic Moderatism: A Reexamination on the Moderate Vision of Muhammadiyah and NU.”, p. 28.

³⁴ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyyah*, New York: Oxford University Press, 2005.

³⁵ Ngainun Naim & Mujamil Qomar, “The Actualization of Liberal Indonesian Multicultural Thought in Developing Community Harmonization,” *QIJIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021).

³⁶ Septi Gumindari & Ilman Nafi'a, “The Role Of Cirebon Women Ulama In Countering Religious Radicalism,” *QIJIS: Qudus International Journal of Islamic Studies* 8, no. 1 (2020).

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every area that Islamic teachings emphasize.³⁷ Islam's tolerance and respect for adherents of other religions may be traced back to the religion's past.³⁸

As a manner of application, the concept of religious moderation seeks to prevent religious extremism and foster religious peace in society.³⁹ The primary orientation in the source of Islamic teachings concerning moderation is ultimately connected to the identity and worldview of Muslims within the Muslim community.⁴⁰ Moreover, religious moderation is thought to be able to promote social harmony and equilibrium in the life of the larger community.⁴¹ In Islam, the idea of *wasathiyyah* refers to the practical wisdom that Muslims employ in their daily interactions with others, particularly those of different religions.⁴²

In addition, in order to realize the attitudes and concepts of *wasathiyyah*, it is essential to prohibit crime and maintain the divide of humanity.⁴³ Allah says in Surah al-Baqarah [2]: 143, “And so We made you (Muslims) a *wasathan ummah* (just and selected people) so that you may be witnesses of (human activities) and so that the Messenger (Muhammad) may be your witness.”⁴⁴ In the preceding verse, the term *ummatan wasathan* appears beside the word *wasath*, which indicates intermediate, moderate, middle path, balanced between two poles or two extremes (right and left). This indicates that the *wasath ummah* is a people who are patterned, think, and act equitably, reasonably, and proportionally between material and spiritual components, humanity and divinity, the past, present, and future, and reasoning and revelation. between individuals, communities, and the general public, between idealism and realism, and between worldly and eternal perspectives.

³⁷ Noorhaidi Hasan, “Religious Diversity And Blasphemy Law: Understanding Growing Religious Conflict and Intolerance in Post-Suharto Indonesia,” *Al-Jami'ah: Journal of Islamic Studies* 55, no. 1 (2017).

³⁸ Muhammad Nida' Fadlan & Rangga Eka Saputra, “Islam, Radicalism, Democracy, and Global Trends in Southeast Asia,” *Studia Islamika: Indonesian Journal for Islamic Studies* 24, no. 3 (2017).

³⁹ Charles S. Liebman, “Extremism as a Religious Norm,” *Journal for the Scientific Study of Religion* 22, no. 1 (1983), p. 70.

⁴⁰ Muhammad Harfin Zuhdi, “Potential Islamic Radicalism and Terrorism in The Province Of West Nusa Tenggara,” *Ahkam: Jurnal Ilmu Syariah* 19, no. 1 (2019).

⁴¹ Felipe Souza, “Book Reviews of The Middle Path of Moderation in Islam: The Qur'ānic Principle of Wasatiyyah by Mohammad Hashim Kamali,” *Intellectual Discourse* 24, no. 1 (2016), p. 320.

⁴² Felipe Souza, *Book Reviews of The Middle Path of Moderation in Islam...*, p. 321.

⁴³ Felipe Souza, *Book Reviews of The Middle Path of Moderation in Islam...*, p. 321.

⁴⁴ Departemen Agama RI, *Al-Qur'an Tajwid Dan Terjemah* (Semarang: PT. Karya Toha Putra, 2010).

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This notion instructs and encourages Muslims to embody Islam in a holistic and balanced manner in all facets of human life. The improvement and development of the quality of life, knowledge, development, economic system, political system, education system, nationality, defense, unity, equality, justice, egalitarianism, and equality between tribes, races, and religions are the primary concerns. *Ummatan wasathan* (the moderate Muslim) becomes a model that will be debated at all levels of human civilization.⁴⁵

Extremist movements and ideas seem to have afflicted and tormented religious comprehension throughout the modern period. In the present day, the pattern of violence in religion appears to have become a way of da'wah in religion. This image gave rise to a negative stigma against religious teachings, which initially preached a friendly and just disposition. So that the concept of religious moderation with the output of "moderate Muslims" has value in opposing all forms of violence and extremism and restoring the image of a religion that is ambiguous, welcoming, and full of justice. Consequently, actions and activities aiming at avoiding the presence of religious extremism in the modern day are an absolute necessity.

Rejecting *Mafsadat* on the Basis of *al-dzari'ah*, the Islamic Law's Essence

It is noted that the purpose of *dzari'ah* study is to avoid *mafsadat* or harm (*daf'ul mafsadat*). As a matter of fact, *dzari'ah* is also utilized to attract rewards (*jalbul manafi'*). Imam al-Qarafi explained: "Know that the *dzari'ah*, in addition to being closed or denied its presence, must also be welcomed and its presence allowed. It can be makruh, mandub, or permitted, because the *dzari'ah* is fundamentally *wasilah* (intermediary)".⁴⁶

In the general term, the *sadd al-ẓarī'ah* means:⁴⁷

هي المسئلة التي ظهرها الاء باحة ويتوصل بها الى فعل المحظور

Meaning: "The basic law on a particular issue is permissible, but when it encourage the emergence of bad deeds unacceptable bt the Islamic law, it is then prohibited.

حسم مادة وسائل الفساد دفعا له او سد الطريق التي توصل المرأ الى الفساد

Meaning: "Preventing/clogging something that is a path of damage, or blocking a road that can convey someone to damage."

⁴⁵ Mohd. Shukri Hanapi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia," *International Journal of Humanities and Social Science* 49, no. 1 (2014), p. 55.

⁴⁶ Al Qarafi, *Syarh Tanqih Al Fusul Fi Ikhtisar Al Mahsul Fi Al Usul*, Kairo: Dar al-Fikr, 2001.

⁴⁷ Abu Zahrah, *Ushul Al-Fiqh*, Kairo: Dar al-Arabi, 2005.

For instance, the use of perfume/deodorant was once permitted, however perfume that is visible in a public setting and can stimulate the sexual desire of the opposite sex is now prohibited. For instance, generally smiling at others is advised, but when it can arouse the libido of others, it is forbidden.⁴⁸

Sadd al-zarī'ah shares in meaning with the following Hadits:

الا وان حمى الله معا صيه فمن يرعى حول الحمى يوشك ان يواقععه - متفق عليه

Meaning: The Prophet PBUH said: Know that Allah's plant is an act of disobedience to Him. Whoever grazes the pasture around the plant, he will fall into it."

This hadith shows that completing deeds around immorality, the chance of falling into disobedience is greater than his safety. Therefore, even if the conduct that leads to disobedience is not forbidden, it must still be stopped, that is, it must also be prohibited.⁴⁹

Regarding the repercussions of an activity, it is separated into four components, namely:⁵⁰

1. actions that have been disobeyed (*qath'i*) bring about destruction (*mafsadat*). In some books of ushul fiqh, it is exemplified when someone digs a well behind the entrance of a house in a gloomy circumstance. This condition is then ignored will drop someone who passes through it. This is founded on a rule: "avoiding injury must take precedence above drawing advantages"".
2. actions that are potential (rarely) create damage (*mafsadat*). In the book of ushul fiqh, it is exemplified when someone plants or sells grapes. Although the wine by the person who uses it will be utilized to make an intoxicating drink. However, given this example, the *ushul fiqh* experts conclude that producing and selling grapes is still a lot of people who take advantage of it as a good thing than those who take advantage of it in a negative way. In this regard, Imam al-Syathiby said: "The conduct of a person who wishes to draw advantage or prevent harm where he understands the chance of harm is relatively limited, cannot be interpreted as negligence or intentional harm (danger). The act is still within the limitations permitted by syara."⁵¹
3. Actions in which damage is conceivable (*mafsadat*) on the basis of strong assumptions (*ghalabat al-dhan*) but does not reach the level of absolute certainty (*taqwa*) (*ainul yaqin*). This behavior equates strong assumptions

⁴⁸ Abdul Karim Zaidan, *Al-Wajiz Fi Ushul Al-Fiqh, Al-Dar Arobiyah Littiba'ah*, Baghdad: al-Dar Arobiyah Littiba'ah, 2000, p. 92.

⁴⁹ Abdul Wahab Khalaf, *Ilm Ushul Fiqh*, Jakarta: Al-Majlis al-A'la al-Indunisi li al-Da'wah al-Islamiyah, 2010, p. 39.

⁵⁰ Abu Zahrah, *Ushul Al-Fiqh*.

⁵¹ Abu Zahrah, *Ushul Al-Fiqh*.

with faithful beliefs. This category in *sadd al-ẓarī'ah* is employed as a precaution against the danger of injury (*mafsadat*). By way of the concept of *sadd al-ẓarī'ah*, prudence (*ikhtiyath*) must be paired with a high level of suspicion (*ghalabat al-dhan*). This is owing to the rule that practical allegations about legal items (*amaly*) have the same status as beliefs.⁵²

4. Actions that have the potential to inflict harm (*mafsadat*) However, this act does not fall under the category of strong suspicion (*ghalabat al-dhan*) nor does it fall under the category of strong belief (*ainul yaqin*). This often takes the form of purchasing and selling, which can be utilized as *dzari'ah* (intermediaries or methods) for usury and lying.⁵³

Through the *sadd dhari'ah* approach, Islamic law is not only based on the legality of the deed, but also on its repercussions for every action's effects. So that the law of an activity can be deduced from the action's outcomes. In the development of Islamic law, the notion of *dzari'ah* relates primarily to the prevention of damage (*mafsadat*). This philosophy is consistent with the principles and methods employed by the *madhhab* priests, who place a greater focus on preventing damage than achieving good.⁵⁴ The approach employed by the imams of this *madhhab* is founded on the reasoning of the Qur'an and Hadith, which provide numerous arguments and foundations for the prevention of harm.⁵⁵ In the discourse of current Islamic law studies, this approach has ramifications for Islamic legal products with characteristics of humanity, justice, and tolerance.⁵⁶ This concept is aimed to preserve the existence and honor of a religion whose mission is to defend humanity. This gave rise to the concept of *maqashid shari'ah*, which is comprised of five principles that all aim to protect humans.⁵⁷

Sadd al-ẓarī'ah is not just interpreted in this context as anything that leads to wrongdoing and disobedience. *Sadd al-ẓarī'ah*, however, is viewed as something that can be employed as a control in human existence in order to

⁵² Abu Ishaq Al-Shatibi, *Al-Muwafaqot Fi Ushul Al-Syari'ah*, Beirut: Dar al-Kutub al-Ilmiyah, 2004.

⁵³ Abu Ishaq Al-Shatibi, *Al-Muwafaqot Fi Ushul Al-Syari'ah*.

⁵⁴ Iffatin Nur & Muhammad Ngizzul Muttaqin, "Reformulating The Concept of *Maşlahah*: From A Textual Confinement Towards A Logic Determination," *Justicia Islamica Jurnal Kajian Hukum Dan Sosial* 17, no. 1 (2020).

⁵⁵ Zaky al-Din Sya'ban, *Ushul Al-Fiqh Al-Islami*, Mesir: Mathba'ah Dar al-Ta'lif, 2003, p. 73.

⁵⁶ M. Noor Harisudin, "The Formulation of Nusantara Fiqh in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 21, no. 1 (2021).

⁵⁷ Iffatin Nur, et.al., "Maqāşid Al-Sharī'at: The Main Reference and Ethical Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020).

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avoid mafsadat and madharat. *Sadd al-ẓarī'ah* also aims for the actions of humans to lead to kindness and benefit for themselves and others.⁵⁸ The pattern of ideas and methods for developing Islamic law that places greater emphasis on the issue of preventing *mafsadat* and the realization of *maslahah* in the modern period appears to be significant for resolving contemporary Islamic law's ever-increasing number of new difficulties. In the contemporary day, *fiqh* (Islamic law) products must revive the spirit and image of religion by emphasizing qualities of goodness and justice. *Sadd al-emergence dzari'ah's* in the methodology of Islamic law (*ushul fiqh*) can be developed at any time and place with the objective of producing a virtuous Islamic law product.

Pre-Marriage Course Based on Religious Moderation in the Study of *Sadd al-ẓarī'ah*

As the Regulation of the Director General of Islamic Community Guidance Number DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses, where these guidelines have the aim of fostering a harmonious family by providing an understanding, skills and various experiences in fostering a family. Improving the quality of religious life services is a policy priority for the Ministry of Religious Affairs in the context of increasing religious moderation. Where pre-marital course services are provided as an effort to increase the quality of religious moderation in the family as one of the service efforts to achieve religious moderation. As an entity that plays a significant role in the realization of religious moderation in society, the Ministry of Religious Affairs implements it through pre-marriage courses.

Based on the curriculum and resources in BP4, the pre-wedding course can be characterized as coaching and knowledge provision for the future bride and groom in order to prepare them for married life.⁵⁹ The topics covered and gifts presented to the bride and groom are marriage-related stuff. Article 3 paragraph 1 of the Regulation of the Director General of Islamic Guidance No. DJ.II/542 of 2013 Concerning the Implementation of Pre-Marriage Courses legalizes the Marriage Advisory, Development and Preservation Agency (BP4) and the Ministry of Religion as providers of pre-wedding courses.⁶⁰

⁵⁸ Muhammad Ngizzul Muttaqin & Iffatin Nur, "Menelusuri Jejak Maqashid Syari'ah Dalam Istimbath Hukum Imam Hambali," *Ahkam: Jurnal Hukum Islam* 7, no. 1 (2019).

⁵⁹ Eric Hariyanto, et.al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 2 (2021).

⁶⁰ Jamaluddin Faisal Hasyim, et.al., "Pre-Marriage Course In Indonesia And Malaysia In The Prespective of Maslahah And Human Right Theory," *Ahkam: Jurnal Ilmu Syariah* 20, no. 1 (2020).

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This clause allows the implementation of pre-marital courses at the subdistrict level to be taken up by private institutions or agencies from outside the government agency, in this case the KUA. This foreign private organization must comply with the terms and criteria established by the Ministry of Religious Affairs.⁶¹ In this circumstance, the government, via the Ministry of Religious Affairs, serves as a regulator and supervisor. The introduction of pre-marital courses as outlined in this guideline gives chances for broad community participation in the reduction of divorce and domestic violence rates. This pre-wedding course or short course is designed for adolescents or future brides who will be married for a specific amount of time, namely 24 hours of lessons (JPL) over the course of three days, or with implementation provisions that are in accordance with the conditions and number of participants.⁶²

The Ministry of Religious Affairs, represented by the Office of Religious Affairs (KUA), is the smallest social and religious institution with a significant influence in family development. The pre-marital course policy based on religious moderation, which is part of the priority program in the 2020-2024 RPJMN-Technocratic Draft, aims to lay the groundwork for a country to have a religious perspective, attitude, and practice that takes the middle path in order to achieve tolerance and interreligious harmony as a group through this premarital education program, the Ministry of Religious Affairs seeks to establish a happy family based on moderate religious values.⁶³ In addition, it is anticipated that the Ministry of Religious Affairs' pre-wedding training program will help the community, nation, and state whose lives are founded on the ideals of fairness, balance, and mutuality, as well as religious moderation.⁶⁴

The key component of the premarital course based on religious moderation is that the Ministry of Religious Affairs will design a curriculum for premarital advice in 2020 that will include the prevention of radicalism. The curriculum that will be introduced in 2020 will include topics such as radicalism, gender equality, and human rights. The new curriculum will place an

⁶¹ Habib Ismail Muhammad Lutfi Hakim, et.al., "Implementasi, Kendala Dan Efektifitas Kursus Pranikah Di KUA Kecamatan Pontianak Tenggara," *Al Istinbath: Jurnal Hukum Islam: Jurnal Hukum Islam* 5, no. 2 (2020), p. 312.

⁶² Faiq Hidayat, "Cegah Radikalisme, Kemenag Beri Materi Moderasi Beragama Di Bimbingan Pranikah," *Detiknews*, 22 September, 2019, <https://news.detik.com/berita/d-4794892/cegah-radikalisme-kemenag-beri-materi-moderasi-beragama-di-bimbingan-pranikah>.

⁶³ Tim Editor, "KUA Institusi Penting Perkuat Moderasi Beragama," *Republika.Com*, 11 Agustus, 2020, <https://republika.co.id/berita/dunia-islam/islam-nusantara/qew7uf366/kua-institusi-penting-perkuat-moderasi-beragama>.

⁶⁴ Tim Editor, "Pengantin Akan Dapat Bimbingan Moderasi Beragama Di KUA," *Gatra.Com*, 12 September, 2019, <https://www.gatra.com/detail/news/444001/gaya-hidup/pengantin-akan-dapat-bimbingan-moderasi-beragama-di-kua>.

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emphasis on human rights and domestic violence. Based on the fact that Indonesia has acknowledged the necessity for a religious moderation movement to combat and avoid radical religious views, this is the case. The religious moderation program given to potential brides who would marry at the KUA is one of them.⁶⁵

The pre-wedding training is one of the efforts to equip the bride and groom for a *sakinah* (happy) family life after marriage. This course use modules and a syllabus as a teaching and learning method. Based on Zakiyah Iskandar's investigation, it is known that the 2013 implementation of the Regulation of the Director General of Islamic Guidance pertaining to learning facilities for premarital courses did not meet expectations. The syllabus has been attached as a guide, however it has not been completely organized. Preparing the curriculum as the basis for conducting the course is one method of achieving this improvement.⁶⁶ Curriculum is a planned structure for learning that serves as a direction, guidance, and reference within the learning system. The existence of a curriculum will simplify the standardization of course implementation and the production of instructional materials based on previously examined sources.⁶⁷

If the premarital course curriculum is structured on the basis of religious moderation, it cannot be separated from the following characteristics: *tawassuth* (taking the middle path), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *islah* (reform), and *alawiyah* (moderation) (put priority). Some of these are used as foundational concepts and are connected to the following materials: marital *fiqh*, state marriage law, values of religious moderation in the family, implementation of family functions, caring for love in the family, conflict management in the family, psychology of marriage and family, and reproductive health of a husband and a wife. Experts in their domains are also involved in the process of developing the curriculum, such as psychologists who consider which instructional materials are most suitable for marriage and family psychology.⁶⁸

⁶⁵ Tim Editor, "Pencegahan Radikalisme Jadi Materi Kursus Pra Nikah," *Kompas.Com*, 22 November, 2019, <https://nasional.kompas.com/read/2019/11/22/20580891/pencegahan-radikalisme-jadi-materi-bimbingan-pranikah>.

⁶⁶ Zakyyah Iskandar, "Peran Kursus Pra Nikah Dalam Mempersiapkan Pasangan Suami Istri Menuju Keluarga Sakinah.," p. 85-90.

⁶⁷ Ulfatul Husna & Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa : Jurnal Pendidikan Islam* 14, no. 1 (2020).

⁶⁸ Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studia Islamika: Indonesian Journal for Islamic Studies* 23, no. 23 (2016).

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In relation to premarital courses based on religious moderation, the meanings of the words understanding, skills, and various experiences in fostering a family are interpreted as an effort to provide an understanding of the essence of religious moderation, skills that will prevent radicalism, and experience with attitudes that harm religion and the state. Based on the preferences of the content of religiously moderate premarital guidance, it appears that it genuinely applies the way of constructing Islamic law and the technique of approaching Islamic law, and even embodies the essence of Islamic law. This is due to the fact that *sadd al-ẓarī'ah* is a paradigm of Islamic legal reasoning, the essence of which is to prevent *mafsadat*. As previously indicated, the premarital course based on religious moderation must include materials relevant to religious moderation and attempts to prevent radicalization. With these efforts, it appears that avoiding injury is the essence of the primary objective.

Understanding of Islamic moderation is then achieved, among other ways, by transforming the values of Islamic adaptability by strengthening an understanding of the fundamentals of Islamic law, particularly in relation to a comprehensive understanding of the *Qur'an* and *al-Sunnah* (as a source of transcendental law), *amal ahl al-Medina* and *urf* customs (as sources of profane law). *Ijma'*, *qiyas*, *maslahah mursalah*, *istihsan*, *sad-fath al-dzari'ah* (as options for the *ijtihad* methodology). In addition, by illuminating the adaptability of Islam and the three fundamental concepts of Islam about the treatment of fellow humans, namely justice (*'adalah*), mercy (*rahmah*), and equality (*musawa*).

In its application to daily life, *ummatan wasatan* signifies that one is neither frugal nor lavish, neither excessive nor lacking, and neither far to the left nor far to the right. Nothing is unfair, unbalanced, disproportionate, unilateral, or arbitrary.⁶⁹ *Wasath* represents the meaning of justice or something in between from a linguistic perspective.⁷⁰ Efforts to promote awareness of the fact that acts of violence and disorder, which are frequently committed, are opposed to Islamic ideals and even tarnish Islamic beliefs. As Muslims, Muslims are supposed to be able to reflect and ground these principles through the idea of *wasathiyyah*. In this case, there are four primary indicators of radicalism and extremism: 1) intolerance, unwillingness to respect the opinions and beliefs of others; 2) fanaticism, always feeling right; considering others to be wrong; 3) exclusivity, differentiation from Muslims in general; and 4) revolutionary,

⁶⁹ Ahmad Ibnu Faris al-Razi, *Mu'jam Maqayisil Lughah*, Kairo: Dar al-'Ilm al-Malayan, 1998.

⁷⁰ Muhammad Murtadha al-Zubaidi, *Taj Al-'Arus Min Jawahir Al-Qamus*, Kairo: Dar al-Arabi, 2000.

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tendency to use violence to achieve goals. The aforementioned standards and principles have resulted in graduates of modern premarital education programs; thus, a policy of course learning direction has been developed to produce moderate participants. In addition, the current of moderation evolved towards the principle of *tasammuh*, tolerance, so as not to impose religious knowledge excessively.⁷¹

Moreover, the meaning of *rahmatan lil 'alamin* is equated with humanism, according to the Islamic perspective that Islam is a kind and peaceful faith. This refers to a viewpoint that does not resist western ways of thinking, tolerance for western interpretations, acceptance of a number of western rules and culture, etc. Similarly, the argument *ummattan wasathan* is used as a justification to prevent Muslims from being religious extremists, i.e., obeying the *Shari'a* and advocating for *Shari'a* to become the formal law of the country. As for the rules of *fiqh*, *dar'ul mafsīd muqadamun 'ala jalb al-mashalih* (avoiding *mafsadat* takes precedence over realizing *mashlahah*) and the rule that all of *Shari'a* seeks to realize meaningful *mashlahah* as the basis for every policy and decision (including policies regarding pre-wedding courses) are applicable.⁷² In dialectics and the quest for the *ijtihad* model utilizing *sadd al-zarī'ah*, it is discovered that *maqashid shari'ah* always relies on *mashlahah* as its essence.⁷³ From the *ijtihad* approach employing *sadd al-zarī'ah*, it is evident that the flexibility⁷⁴ and dynamics of Islamic law are founded on benefit (*maqashid shari'ah*) as the law's spirit.⁷⁵

Furthermore, Wahbah Zuhaili positioned Islamic moderation as one of the essential *maqashid sharia* in the form of avoiding a *mafsadat* (*sadd al-dzar'ah*) by following the opinion of Al-Fasi and Ibn Asyu.⁷⁶ Important aspects of *sadd al-zarī'ah* include equality (*al-musawah*), balance (*al-'itidal*), freedom (*al-huriyah*), justice (*al-'adl*), and tolerance (*al-tasamuh*), as well as goodness

⁷¹ Khoiruddin Nasution, "The Roles of Families in Combating Drugs Uses, Violence and Terrorism," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021).

⁷² M. Noor Harisudin & Muhammad Choriri, "On The Legal Sanction Against Marriage Registration Violation in Southeast Asia Countries: A Jasser Auda's Maqasid Al-Shariah Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021).

⁷³ Zakaria Syafei, "Tracing Maqasid Al-Shari'ah In The Fatwas of Indonesian Council of Ulama (MUI)," *Journal of Indonesian Islam* 11, no. 1 (2017), p. 105.

⁷⁴ Saim Kayadibi, "The State As An Essential Value (Daruriyyat) of The Maqashid Al-Shari'ah," *Ahkam: Jurnal Ilmu Syariah* 19, no. 1 (2019).

⁷⁵ Eko Saputra and Busyro, "Kawin Maupah: An Obligation To Get Married After Talak Tiga In The Tradition of Binjai Village In Pasaman District A Maqasid Al-Shari'ah Review," *QIJIS: Qudus International Journal of Islamic Studies* 6, no. 2 (2018), p. 191.

⁷⁶ Muhammad Wahbah Az-Zuhaili, *Moderat dalam Islam*, Jakarta: Akbar Media Eka Sarana, 2005.

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(*al-ihsan*), purity and cleanliness (*al-thaharah wa al-nadhafah*), assistance in goodness (*al-ta'awun 'al-birr*), and (*al-fitrah*), relief and easiness (*taisir w al-yasar*) and humanity's brotherhood (*al-ukhuwah al-insaniyah*).

Brotherhood between fellow humans (*al-ukhuwah al-insaniyah*) receives a bigger section of the explanation than the other points, in which it is explained that humans are the reason of *syara'* and the ultimate objective of Islamic law's existence.⁷⁷ Therefore, the *sadd al-ẓarī'ah* ideals genuinely seek to preserve the welfare of all humans, not just Muslims. It is very obvious that *sadd al-ẓarī'ah* and moderation are integral components of Islam. Islam's concept of moderation is not a new one; it was originally conceived at the same time as Islam itself. The concept of Islamic moderation that is currently being echoed is part of the da'wah strategy to handle all the contemporary developments, including the recent events in Indonesia.⁷⁸

Moderation epistemology (*wasathiyyah*) is an epistemology and Islamic identity that promotes a moderate, sensible, and fair approach and seeks to minimize extremist, radical, fanatical, and violent behavior in the name of religion. Ideal moderation requires a dialogue with transcendental revelation and a dialectic with the socio-cultural conditions of society. Thus, in the premarital course, it is possible to use Islamic terminology in different parts of social life, and it has become a model for the mainstreaming of Indonesian Islam during the past decade. This concept is not just a solution to the problem of religious insults, but also the engine of world civilization.

Families that have completed premarital courses based on religious moderation must be extra cautious and cannot quickly label some organizations and groups as extremist, extreme, or even terrorist, in the spirit of moderation. Radical diction becomes a problem, a topic for discussion and investigation, and its countermeasures are extraordinary. Some even politicize it and consider it a hot commodity. In actuality, everybody who is identified as radical and radicalism become an immediate adversary that must be eradicated.⁷⁹

In the historical progression of Islamic law, the institutionalization of multiple schools of thought with distinct characteristics and systems of legal *istinbath*, which, in the decades that followed, gave rise to a variety of legal goods, is the opposite of extremism and radicalism. The lack of the idea of the

⁷⁷ Mukti Tabrani, "Maqashid Revitalization in Global Era: Istidlal Study from Text to Context," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 13, no. 2 (2018).

⁷⁸ Muhammad Chairul Huda, et.al., "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *QJIS: Qudus International Journal of Islamic Studies* 7, no. 1 (2019).

⁷⁹ Mhd. Syahnan, et.al., "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021).

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necessity to adhere to one school just demonstrates a flexible and respectful approach toward other schools of thinking. This perspective emphasizes tolerance and rejection of any indicators of radical Islam.

Through the mapping and correlation between Islamic moderation and *sadd al-żarī'ah* in the discourse of Islamic law, which aims to eradicate *mafsadat*, the premarital course is an interpretative model for creating a family with a moderate attitude. This entails expecting a radical action that results in *mafsadat*, a requirement in the discourse-based approach to the study of *ushul fiqh* and Islamic law.

Conclusion

The religious moderation-based pre-marriage training introduced by the Ministry of Religious Affairs is an effort to prevent family radicalization. This moderation-based pre-marital course model is often a pre-wedding course procedure that includes a moderation-based religious curriculum. In addition to providing additional curriculum in accordance with the regulations of the Director General of Islamic Community Guidance No. DJ.II/542 of 2013 concerning Guidelines for the Implementation of Pre-Marriage Courses, religious moderation is one of the course's top focuses. Priority is given to addressing Islamic moderation in order to inform prospective brides about the significance of being a moderate Muslim and the consequences of having an intolerant and extreme mindset. In the study of *sadd al-żarī'ah*, it is recognized as a notion whose purpose is to predict the occurrence of a *mafsadat*. The scholars argue that the essence of *ushul fiqh* and *fiqh* discourse is to promote good and prevent evil. The essence of the Ministry of Religious Affairs' policy regarding pre-marital courses based on religious moderation is how the family has a moderate outlook and the fortitude to reject extremist viewpoints. Thus, premarital courses based on religious moderation have a very strong correlation with the implementation of the essence and fundamental values in the study of *ushul fiqh* and the determination of Islamic law in the form of rejecting *mafsadat* in the form of a radical attitude and fostering a moderate attitude in the form of tolerance in family life.

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