

The Relevance of Maslahah Theory In Islamic Law To The Concept of Sabbe Satta Bhavantu Sukhitatta: A Comparative Study of The Implementation of Religious Moderation At Budhasari Vihara, Tulungagung

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Abstract.

Religious moderation is one of the important paradigms in maintaining harmony within Indonesia's multicultural society. From the perspective of Islamic Law, the theory of *maslahah* is oriented toward realizing benefit and preventing harm as the main objectives of *sharia* (*maqāṣid al-syarī'ah*). Meanwhile, Buddhist teachings recognize the concept of *Sabbe Satta Bhavantu Sukhitatta*, which carries a universal meaning in the form of a prayer and hope that all living beings attain happiness, peace, and freedom from suffering. This study aims to analyze the relevance of *maslahah* theory in Islamic Law to the concept of *Sabbe Satta Bhavantu Sukhitatta* and its implementation in the practice of religious moderation at Budhasari Vihara, Tulungagung. The study uses a qualitative approach with a field research design combined with a literature study. Data were obtained through observation, in-depth interviews with vihara administrators, religious figures, and the surrounding community, as well as documentation, and were then analyzed using descriptive-comparative analysis techniques with normative and sociological approaches. The results show that *maslahah* theory and the concept of *Sabbe Satta Bhavantu Sukhitatta* meet at points of universal human values, namely the protection of life, respect for human dignity, tolerance, compassion, and efforts to realize social peace. The implementation of both concepts is reflected in the practice of interfaith dialogue, openness to the community, social activities, and interfaith cooperation that take place at Budhasari Vihara, Tulungagung. This study concludes that *maslahah* theory in Islamic Law has substantive relevance to the concept of *Sabbe Satta Bhavantu Sukhitatta* as an ethical foundation for building religious moderation, so that both can become a shared paradigm in strengthening harmony, social integration, and a harmonious national life amid a plural society.

Keywords: *Maslahah*, Islamic Law, *Sabbe Satta Bhavantu Sukhitatta*, Religious Moderation and Comparative Study.

I. INTRODUCTION

Indonesia is a country built upon the reality of religious, cultural, ethnic, and traditional plurality.¹ This diversity constitutes valuable social capital for national development, yet at the same time holds the potential for conflict if not managed through values of tolerance, justice, and respect for differences. In this context, religious moderation has developed as a paradigm that emphasizes balance in understanding and practicing religious teachings without eliminating each religious identity. Religious moderation is not intended to homogenize beliefs, but rather to build space for dialogue, cooperation, and harmonious social life amid a plural society.² Various studies show that the people of Tulungagung have a relatively good level of acceptance of the four indicators of religious moderation, namely national commitment, tolerance, anti-violence, and acceptance of local culture, although challenges remain in maintaining relations between religious groups.

From the perspective of Islamic Law, one theory that has strong relevance to strengthening religious moderation is the theory of *maslahah*. This theory places benefit as the main orientation of legal determination, with the aim of realizing benefit (*jalb al-maṣāliḥ*) and preventing harm (*dar' al-mafāṣid*). This concept developed within the tradition of *ushul fiqh* and is closely related to *maqāṣid al-syarī'ah*, which aims to protect religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Thus, *maslahah* is understood not only as an instrument for determining law, but also as an ethical paradigm that encourages the creation of justice, peace, and respect for human dignity in social life. On the other hand, Buddhist teachings recognize the concept of *Sabbe Satta Bhavantu Sukhitatta*, which

literally means "may all beings be happy." This concept represents universal values in the form of loving-kindness (*mettā*), compassion (*karuṇā*), respect for all living beings, and a commitment to avoid actions that cause suffering. These values are not only realized in spiritual practice but also form the basis of social ethics that encourages the creation of harmonious relationships among people. In the context of religious moderation, Buddhist teachings also place respect for diversity as part of the practice of a peaceful and inclusive religious life. When examined substantively, the theory of *maslahah* in Islamic Law and the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings show a meeting point in their universal humanitarian orientation. Both place welfare, safety, peace, and respect for life as fundamental values. This shared orientation shows that the values of Islamic law function not only in the normative realm for Muslims, but also have relevance to universal values alive within other religious traditions. Therefore, a comparative study between the two concepts becomes important to show that religious moderation can be built through common values without eliminating the theological characteristics of each religion.

Empirically, Budhasari Vihara in Tulungagung is a relevant context for examining the implementation of these values. As one of the centers of Buddhist religious activity in Tulungagung Regency, this vihara functions not only as a place of worship, but also as a space for social interaction, community activities, and the strengthening of interfaith relations. The relatively harmonious social condition of the Tulungagung community provides an opportunity to observe how the values of loving-kindness, tolerance, and benefit are realized in daily life practice through interaction between the Buddhist community and the predominantly Muslim society. Research findings on religious moderation in Tulungagung also show that the practice of harmony is supported more by social interaction, local culture, and collaboration among residents than by mere formal relations between religious institutions.³ Although research on religious moderation has developed quite rapidly, most of it still focuses on aspects of government policy, education, interfaith dialogue, or the implementation of tolerance values from the perspective of a single religion. Studies that specifically connect *maslahah* theory in Islamic Law with the concept of *Sabbe Satta Bhavantu Sukhitatta* as an ethical foundation for religious moderation are still relatively limited. Likewise, research that makes a vihara the locus of study from the perspective of Islamic Law is still rarely conducted. This condition indicates a research gap, particularly in the development of Islamic legal studies that use a comparative approach toward universal values across religions.⁴ Based on the above description, this study aims to analyze the relevance of *maslahah* theory in Islamic Law to the concept of *Sabbe Satta Bhavantu Sukhitatta* through a comparative study of the implementation of religious moderation at Budhasari Vihara, Tulungagung. This study is expected to provide a theoretical contribution to the development of Islamic legal studies, particularly regarding the actualization of *maslahah* theory in a multireligious society, while also enriching the discourse on religious moderation through a comparative approach that places humanitarian values as a meeting point between religious traditions.

II. RESEARCH GAP

Studies on religious moderation in Indonesia have developed rapidly in recent years. Most research focuses on the implementation of religious moderation policy, education, strengthening tolerance, and managing harmony between religious communities. However, existing research is still dominated by normative, sociological, and government-policy approaches, while studies that connect cross-religious theological concepts within a comparative framework remain very limited. A recent bibliometric study even confirms that studies on religious moderation still require the development of comparative research that is more oriented toward strengthening theory rather than merely policy implementation. On the other hand, research on *maslahah* theory in Islamic law generally examines its implementation in the fields of family law, Islamic economics, public policy, and the strengthening of religious moderation within Islamic higher education institutions. Such studies have not yet extended their analysis to a conceptual dialogue with the ethical values of other religions, particularly Buddhist teachings on *Sabbe Satta Bhavantu Sukhitatta* as a

universal principle of happiness and welfare for all beings. Research on religious moderation within the Buddhist tradition also tends to describe Buddhayana teachings, the value of *mettā* (loving-kindness), tolerance, and social harmony conceptually. However, such research has not specifically linked the principle of *Sabbe Satta Bhavantu Sukhitatta* with *maslahah* theory in Islamic law as a shared ethical foundation that could strengthen the practice of religious moderation across religions.

In addition, research on religious moderation in Tulungagung Regency mostly consists of surveys on the level of community moderation or the implementation of socio-cultural values within particular communities. No research has yet been found that specifically makes Budhasari Vihara in Tulungagung the study location to examine how the value of *Sabbe Satta Bhavantu Sukhitatta* is practiced in social life and then compared with *maslahah* theory in Islamic law as a comparative perspective. Based on these conditions, there are four research gaps, namely: (1) the absence of comparative studies connecting *maslahah* theory in Islamic law with the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings; (2) the scarcity of research building interfaith theological dialogue based on universal ethical values as a foundation for religious moderation; (3) the still limited empirical research on the implementation of Buddhist values in the practice of religious moderation at Budhasari Vihara, Tulungagung; and (4) the absence of a conceptual model showing the meeting point between the principle of benefit (*maslahah*) and the principle of universal welfare (*Sabbe Satta Bhavantu Sukhitatta*) as an inclusive paradigm of religious moderation. Thus, this study offers novelty in the form of a comparative analysis between *maslahah* theory in Islamic law and the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings through an empirical study at Budhasari Vihara, Tulungagung. This study is expected to enrich the development of religious moderation theory by presenting an interfaith perspective that is not only normative but also rooted in socio-religious practice at the community level.

Problem Formulation

This study raises several questions that require answers, including: How is the concept of *Sabbe Satta Bhavantu Sukhitatta* implemented in the practice of religious moderation at Budhasari Vihara, Tulungagung? How is the concept of *maslahah* theory in Islamic law understood as a foundation for realizing benefit and religious moderation? What is the relevance between *maslahah* theory in Islamic law and the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings as universal values that support religious moderation?

III. RESEARCH METHOD

This study uses a qualitative research method with a field research design. Field research was chosen because it aims to obtain data directly from the research location regarding the implementation of religious moderation at Budhasari Vihara, Tulungagung. In addition, this study also uses a comparative approach, namely comparing the concept of *maslahah* in Islamic law with the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings to find meeting points, similarities, differences, and their relevance in the practice of religious moderation. The approach used is normative-empirical. The normative approach is used to examine *maslahah* theory in Islamic law and the concept of *Sabbe Satta Bhavantu Sukhitatta* based on religious sources and scholarly literature. Meanwhile, the empirical approach is used to analyze the implementation of both concepts in community life through the practice of religious moderation at Budhasari Vihara, Tulungagung.

The research was conducted at Budhasari Vihara, Tulungagung. This location was chosen because it is one of the Buddhist places of worship that actively holds religious activities while also maintaining harmonious relations with the interfaith community. This condition makes Budhasari Vihara a relevant location for examining the implementation of religious moderation values. Research subjects were determined using purposive sampling technique, namely selecting informants who are considered to have in-depth knowledge of the research object. Informants in this study include: administrators of Budhasari Vihara, Tulungagung; Buddhist religious figures; Islamic religious figures or figures from the local Forum for Religious Harmony (FKUB) where necessary; Buddhists who actively participate in religious activities; and members of the community around the vihara who are involved in interfaith social interaction. The data

sources in this study consist of primary data obtained directly through in-depth interviews with informants, observation of religious and social activities at Budhasari Vihara, and documentation of religious moderation activities. Secondary data were obtained from books, scholarly journals, undergraduate theses, master's theses, dissertations, and relevant scholarly articles.

IV. RESEARCH RESULTS AND DISCUSSION

Implementation Of The Concept Of Sabbe Satta Bhavantu Sukhitatta In The Practice Of Religious Moderation At Budhasari Vihara, Tulungagung

The concept of *Sabbe Satta Bhavantu Sukhitatta* is one of the moral teachings in Buddhism that means "may all living beings be happy." This teaching is understood not only as a prayer or hope, but also as an ethical guideline that encourages every Buddhist to develop loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy in others' happiness (*muditā*), and equanimity (*upekkhā*) in daily life. These values shape an attitude that respects the dignity of every being without distinguishing religion, ethnicity, race, culture, or social status. Therefore, the concept of *Sabbe Satta Bhavantu Sukhitatta* has strong relevance to the principle of religious moderation, as both place respect for diversity as part of social life. In the context of Budhasari Vihara, Tulungagung, the implementation of this concept is seen through religious life that is open to interaction with the interfaith community. The vihara functions not only as a place of worship for Buddhists, but also as a social space that supports the creation of harmonious relations between Buddhists and the surrounding community. This openness is realized through the acceptance of visits from various groups, whether from educational institutions, community organizations, local government, or other religious figures who wish to build dialogue and strengthen interfaith relations. The presence of interfaith communities within the vihara environment is accepted as part of an effort to build mutual trust and eliminate prejudices that could trigger social conflict.⁵

The implementation of the value of *Sabbe Satta Bhavantu Sukhitatta* is also reflected in the behavior of Buddhists who prioritize respect for the freedom to worship according to one's own beliefs. Buddhists at Budhasari Vihara do not view religious diversity as a threat, but rather as a social reality that must be accepted with mutual respect. This principle is realized through polite communication, avoiding actions that could offend the beliefs of other religions, and maintaining good relations with the surrounding community. This attitude shows that religious moderation is realized not only through passive tolerance, but also through active efforts to create a peaceful atmosphere and strengthen social cohesion amid a plural society. Besides interfaith relations, the implementation of the concept of *Sabbe Satta Bhavantu Sukhitatta* is also seen in various social activities involving the community without distinguishing religious background. Social activities such as community environmental work, social service, assistance to those in need, blood donation, and participation in community activities are concrete forms of the practice of universal loving-kindness.⁶ These activities show that Buddhist teaching on the happiness of all beings does not stop at the spiritual dimension, but is realized in concrete actions that benefit shared life. Through these activities, Buddhists build social relationships based on care, solidarity, and shared responsibility for community welfare.

The practice of religious moderation at Budhasari Vihara is also seen through the strengthening of a culture of dialogue. Dialogue is understood as a means to build mutual understanding, not as a medium to pit religious teachings against one another. On various occasions, vihara administrators establish communication with other religious figures, local government, and community elements in order to maintain harmony.

This dialogical approach is an effective strategy for reducing misunderstanding, strengthening interfaith cooperation, and building trust amid a plural society. Thus, the implementation of *Sabbe Satta Bhavantu Sukhitatta* contributes to the creation of inclusive and harmonious social relations. The universal value of compassion contained in the concept of *Sabbe Satta Bhavantu Sukhitatta* also plays a role in shaping the character of Buddhists so that they are able to control intolerant attitudes, hatred, and discriminatory actions. In Buddhist teaching, hatred cannot be eliminated with hatred, but through loving-kindness and

wisdom. This value encourages adherents to resolve differences through deliberation, dialogue, and peaceful approaches. Therefore, the practice of religious moderation at Budhasari Vihara is oriented not only toward external relations with adherents of other religions, but also toward the formation of the internal character of adherents so that they have an open, humble attitude and appreciate differences. When analyzed comparatively with *maslahah* theory in Islamic law, the implementation of the concept of *Sabbe Satta Bhavantu Sukhitatta* shows a meeting point in humanitarian orientation. *Maslahah* theory places public benefit as the goal of law through the protection of religion, life, intellect, lineage, and property. Meanwhile, the concept of *Sabbe Satta Bhavantu Sukhitatta* emphasizes the importance of bringing happiness, peace, and welfare to all beings. Both concepts equally reject actions that cause harm, hostility, or social conflict. Thus, the implementation of religious moderation at Budhasari Vihara can be understood as a form of actualization of the values of benefit that are useful not only for Buddhists, but also for the entire community.⁷

The relevance between *maslahah* theory and the concept of *Sabbe Satta Bhavantu Sukhitatta* is further seen in the practice of interfaith cooperation in maintaining the harmony of social life. The value of benefit in Islam directs adherents to create a life that is safe, peaceful, and mutually protective, while Buddhist teaching teaches loving-kindness that knows no boundaries of identity. This shared orientation gives rise to a practice of religious moderation that places common interests above group interests. In the context of the Tulungagung community, which has religious diversity, the implementation of both values becomes important social capital in strengthening unity, preventing conflict, and building a harmonious life based on the principle of mutual respect. Thus, the implementation of the concept of *Sabbe Satta Bhavantu Sukhitatta* at Budhasari Vihara, Tulungagung, not only represents the practice of Buddhist teachings, but also shows a real contribution to strengthening religious moderation at the local level. The value of universal compassion,⁸ respect for diversity, social concern, dialogue, and interfaith cooperation become concrete manifestations of this teaching in community life. These results show that although originating from different religious traditions, the concept of *Sabbe Satta Bhavantu Sukhitatta* and *maslahah* theory have an aligned orientation, namely realizing benefit, peace, and shared welfare. This shared orientation strengthens the argument that religious moderation can be built through universal values alive within every religion, thereby becoming a foundation for the creation of a harmonious, tolerant, and just society.

The Concept of Maslahah Theory in Islamic Law Understood as a Foundation for Realizing Benefit and Religious Moderation

Maslahah theory is one of the fundamental concepts in Islamic law oriented toward realizing benefit (*jalb al-maṣāliḥ*) and preventing harm (*dar' al-mafāsid*) for human life. This concept developed within the discipline of *ushul fiqh* as a method for understanding the objectives of the establishment of sharia law (*maqāṣid al-syarī'ah*), so that Islamic law is understood not only as a set of normative rules, but also as an instrument for realizing justice, welfare, and the benefit of society. In the perspective of *ushul fiqh* scholars such as Imam al-Ghazali, *maslahah* is everything capable of protecting the five basic human needs (*al-darūriyyāt al-khams*), namely the protection of religion (*hifẓ al-dīn*), life (*hifẓ al-nafs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ al-nasl*), and property (*hifẓ al-māl*). These five elements are the primary objectives of sharia that must be realized in all aspects of life, including in social relations between religious communities.⁹ The development of *maslahah* theory was further strengthened by the thought of Imam al-Syatibi, who placed benefit as the core of all the objectives of sharia. According to him, all provisions of Islamic law were essentially revealed to preserve the continuity of human life and create a balance between individual and communal interests. Therefore, the application of Islamic law cannot be separated from the ever-developing social context. The *maqāṣid al-syarī'ah*-based approach provides space for Islamic law to respond adaptively to the dynamics of society without neglecting the basic principles of sharia. In the context of a multicultural society, this approach becomes important because it allows Islamic law to function as an instrument that supports the creation of a peaceful, just, and harmonious life. In *ushul fiqh* studies, *maslahah* is classified

into three levels, namely *maslahah ḍarūriyyah*, *maslahah ḥājiyyah*, and *maslahah taḥsīniyyah*. *Maslahah ḍarūriyyah* is a primary need that constitutes the main requirement for the continuity of human life, such as the protection of religion, life, intellect, lineage, and property. *Maslahah ḥājiyyah* relates to secondary needs aimed at eliminating hardship in life, while *maslahah taḥsīniyyah* relates to the refinement of morals, ethics, and the quality of human life. These three levels show that benefit in Islam is understood not only as the fulfillment of material needs, but also encompasses moral, spiritual, and social aspects that support the creation of a dignified life.

In the context of religious moderation, *maslahah* theory provides a strong normative foundation for building harmonious relations amid a plural society. Religious moderation is a way of viewing, an attitude, and a religious practice that places balance (*tawāzun*), justice (*'adālah*), tolerance (*tasāmuḥ*), and respect for diversity as the primary values in social life. These values are closely related to the objectives of *maqāṣid al-syarī'ah*, because a peaceful life free from conflict is part of the benefit that must be realized by Islamic law. Thus, the application of *maslahah* theory relates not only to the determination of law in matters of worship and *muamalah*, but also becomes an ethical foundation for building inclusive social relations that appreciate diversity.

The principle of preventing harm (*dar' al-mafāsid*) in *maslahah* theory has significant relevance to efforts to prevent the development of intolerance, discrimination, and conflict carried out in the name of religion. In the perspective of Islamic law, every action that has the potential to damage unity, deprive others of their rights, or threaten public safety must be avoided because it contradicts the objectives of sharia. Conversely, all forms of activity that strengthen brotherhood, cooperation, and peace are regarded as part of the effort to realize public benefit. Therefore, religious moderation is not merely a social choice, but the implementation of sharia values oriented toward the protection of shared life.

This understanding shows that *maslahah* theory has a universal dimension that is not limited to the internal interests of Muslims. Scholars explain that the benefit that is the objective of sharia encompasses all of humanity as long as it does not contradict the basic principles of Islam. This perspective shows that Islam gives great attention to respect for human rights, social justice, and the creation of a safe life for all members of society. Thus, the implementation of *maslahah* in social life encourages Muslims to build good relations with adherents of other religions through mutual respect, cooperation in social fields, and the peaceful resolution of differences. In Indonesian society, which is characterized by religious, cultural, and ethnic plurality, *maslahah* theory becomes one of the important foundations in developing the practice of religious moderation. Life in a plural society requires an attitude of mutual respect so that differences do not develop into conflict. The principle of benefit encourages every individual to prioritize common interests over group interests, as long as this does not sacrifice fundamental religious principles. Therefore, values such as tolerance, dialogue, mutual cooperation, respect for religious freedom, and conflict resolution through deliberation are concrete forms of the implementation of *maslahah* theory in social life. The relevance of *maslahah* theory to religious moderation is also seen in its orientation toward maintaining social stability and creating a just life. Justice is one of the primary principles of sharia closely related to benefit. Without justice, the goal of protecting religion, life, intellect, lineage, and property is difficult to realize optimally. Therefore, religious moderation built on the basis of justice not only provides space for every adherent of religion to practice their beliefs, but also creates social conditions that enable all citizens to live peacefully and respect one another.

This approach shows that Islamic law has an adaptive character and is able to contribute to strengthening social cohesion in a diverse society. In this study, *maslahah* theory becomes an analytical framework for understanding the meeting point with the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings. Both concepts equally place welfare, peace, and respect for human dignity as their main orientation. If *maslahah* departs from the objective of sharia in realizing benefit and preventing harm, then *Sabbe Satta Bhavantu Sukhitatta* emphasizes the importance of universal loving-kindness and the happiness of all beings. This shared orientation shows that universal values in various religious traditions can become a foundation for strengthening religious moderation. Thus, *maslahah* theory is relevant not only as a concept in

Islamic law, but also has significance in building interfaith dialogue and strengthening a harmonious, tolerant society oriented toward shared benefit.

The Relevance Between Maslahah Theory in Islamic Law and the Concept of Sabbe Satta Bhavantu Sukhitatta in Buddhist Teachings as a Universal Value Supporting Religious Moderation

Maslahah theory in Islamic law and the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings have a strong meeting point in their orientation toward the creation of benefit, peace, and welfare for all beings. Although born from different religious traditions, both concepts contain universal values that can become a foundation for strengthening religious moderation amid a plural society. In the context of Indonesia as a multicultural country, the relevance of both concepts becomes increasingly important for building a harmonious, tolerant, and mutually respectful social life. From the perspective of Islamic law, *maslahah* is a principle that places benefit as the primary objective of sharia (*maqāṣid al-syarī'ah*). Scholars such as Imam al-Ghazali and al-Syatibi explain that all provisions of sharia are essentially directed at protecting the five basic human needs (*al-ḍarūriyyāt al-khams*), namely the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Thus, a policy or action is judged good if it is able to bring greater benefit and prevent the occurrence of harm (*maḥṣadah*). This principle provides space for Islamic law to respond adaptively to the dynamics of society as long as it remains oriented toward public benefit.

On the other hand, Buddhist teachings recognize the concept of *Sabbe Satta Bhavantu Sukhitatta*, which means "may all living beings be happy." This phrase is an expression of prayer as well as a manifestation of the practice of *mettā* (universal loving-kindness), which teaches that every being has the right to live peacefully, be free from suffering, and attain happiness. This concept does not limit compassion based on religious identity, ethnicity, race, or social status, but rather places all beings as the object of moral concern. Therefore, *Sabbe Satta Bhavantu Sukhitatta* becomes one of the foundations of social ethics in Buddhism that encourages tolerance, empathy, and respect for diversity. When compared substantively, *maslahah* theory and the concept of *Sabbe Satta Bhavantu Sukhitatta* have a similar orientation, namely placing human welfare as the main objective of moral action. In Islam, benefit is realized through the protection of basic human rights and the creation of social justice. Meanwhile, in Buddhism, universal happiness is realized through the development of loving-kindness, compassion (*karuṇā*), and the avoidance of actions that could harm other beings. Thus, both concepts equally reject violence, discrimination, and actions that damage the harmony of shared life.

This shared value shows that religious moderation does not have a normative foundation in only one religion, but gains legitimacy from various religious traditions. Religious moderation emphasizes balance (*tawassuṭ*), tolerance (*tasāmuḥ*), justice (*i'tidāl*), and respect for differences. These values are in line with the spirit of *maslahah*, which prioritizes public benefit, and are also in line with the practice of *mettā* in Buddhist teachings, which prioritizes compassion for all beings. Therefore, interfaith dialogue is no longer understood as an effort to homogenize beliefs, but as a process of finding universal values that can become the basis of shared life. The relevance of both concepts is seen in the implementation of religious moderation at Budhasari Vihara, Tulungagung. As one of the Buddhist places of worship located within a plural community, Budhasari Vihara functions not only as a center of religious activity, but also as a space for interfaith social interaction. Various social activities, such as social service, blood donation, community environmental work, and participation in community activities, show that religious practice does not stop at internal rituals, but is realized in concrete actions that benefit the wider community without distinguishing religious background.

From the perspective of *maslahah* theory, these social activities can be understood as a form of realization of public benefit (*al-maṣlaḥah al-'āmmah*), namely bringing benefits felt by all levels of society. Meanwhile, from the perspective of Buddhist teaching, these activities are an implementation of the value of *Sabbe Satta Bhavantu Sukhitatta*, realized through the practice of universal loving-kindness toward others. Thus, although departing from different doctrines, both teachings produce social behavior with the same orientation, namely building welfare, strengthening social solidarity, and creating a harmonious life. Furthermore, the implementation of these values also shows that religious moderation is not merely a

normative concept, but a social practice that can be observed in community life. The presence of a religious community that is open to dialogue, respects differences, and is active in social activities is an indicator that religious values are able to contribute to peacebuilding. In this context, Budhasari Vihara, Tulungagung, can be seen as an example of how the universal values of Buddhist teachings interact harmoniously with the values of benefit also known in the Islamic tradition.

Thus, the relevance between *maslahah* theory in Islamic law and the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings shows that both religious traditions have the same ethical orientation in realizing humanity, peace, and shared welfare. This shared orientation becomes a strong foundation for the development of religious moderation in Indonesia, particularly in strengthening interfaith relations through cooperation, respect for diversity, and a shared commitment to creating a peaceful and inclusive social life. Therefore, interfaith dialogue needs to continue to be developed by focusing on the universal values held by each religion so as to create a harmonious, just, and mutually respectful society.

Research Novelty

The novelty of this study lies in its comparative-interreligious approach, which connects *maslahah* theory in Islamic law with the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings as a foundation of universal ethics in building religious moderation. Unlike previous research, which generally discusses religious moderation from the perspective of Islam or Buddhism separately, this study analyzes the philosophical meeting point of both concepts as shared values oriented toward benefit, welfare, and social peace. In addition, this study does not stop at the conceptual level, but tests the relevance of both concepts through field study at Budhasari Vihara, Tulungagung. Thus, this study shows how the values of *maslahah* and *Sabbe Satta Bhavantu Sukhitatta* are realized in the practice of social life, interfaith interaction, and the implementation of religious moderation at the community level. This approach produces an analytical model that connects the normative dimension (religious texts and doctrine) with the empirical dimension (socio-religious practice), which is still relatively rarely examined in research on religious moderation in Indonesia. The scholarly contribution of this study is to offer a new paradigm that religious moderation can be understood not only through policy indicators or social relations, but also through the synthesis of universal values alive within various religious traditions. In this context, *maslahah* theory is positioned as the principle of public benefit in Islam, while *Sabbe Satta Bhavantu Sukhitatta* is understood as the principle of universal loving-kindness in Buddhism. Both have the same ethical orientation, namely realizing benefit, respect for human dignity, and a peaceful life in a multicultural society.

Thus, this study produces a novelty in the form of a conceptual model explaining that *maslahah* and *Sabbe Satta Bhavantu Sukhitatta* are two concepts from different religious traditions, yet have convergent value orientations in strengthening religious moderation. This model can become a theoretical framework for the development of interfaith dialogue, the formulation of religious moderation policy, and interdisciplinary research on the relationship between Islam and Buddhism in Indonesia. The theoretical novelty lies in integrating *maslahah* theory in Islamic law with the concept of *Sabbe Satta Bhavantu Sukhitatta* in Buddhist teachings as a universal value framework for religious moderation; the methodological novelty uses a comparative approach that combines normative analysis of religious doctrine with empirical study at Budhasari Vihara, Tulungagung; while the practical novelty produces a model for implementing religious moderation based on universal values that can be replicated in strengthening interfaith harmony in multicultural society.

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