

RELIGIOUS MODERATION IN THE PERSPECTIVE OF MAQASHID SHARI'AH AND ITS APPLICATION IN INDONESIA¹Siti Ropiah, ²Syafi'i, ³Abd. Haris¹Sekolah Tinggi Agama Islam Haji Agus Salim, Cikarang, Indonesia²Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia³Universitas Islam Madura, Indonesia¹ropiah@staihas.ac.id, ²syafiidahlan@gmail.com, ³abd.haris@uim.ac.id**Abstrak**

Tujuan penelitian adalah peran Maqashid Syariah dalam membentuk pola pikir moderat yang menghargai keberagaman dan menjaga keseimbangan antara keyakinan pribadi dan sosial agama. Dalam perspektif Maqashid Syariah, moderasi beragama tidak hanya mencakup aspek formalitas beragama, melainkan mengacu pada tujuan utama syariah, yaitu kemaslahatan umat. Maqashid Syariah menekankan lima prinsip utama: (hifz al-din), (hifz al-nafs), (hifz al-aql), (hifz al-nasl), dan (hifz al-mal). Penelitian ini menggunakan pendekatan kualitatif dengan fokus pada analisis teks-teks keislaman terkait konsep moderasi beragama. Sumber data utama penelitian ini terdiri dari literatur klasik dan modern yang berasal dari karya para ulama seperti Al-Ghazali, Al-Syatibi, dan Yusuf Al-Qaradawi. Hasil yang diperoleh dalam penelitian ini adalah bahwa Konsep moderasi beragama dalam Maqashid Syariah memberikan gambaran bahwa umat Islam dapat menghindari sikap ekstremisme dan intoleransi, mendorong terciptanya masyarakat yang damai dan inklusif. Di Indonesia, sebagai negara yang beragam dalam hal agama dan budaya, penerapan nilai-nilai moderasi beragama perspektif Maqashid Syariah sangat relevan untuk memperkuat persatuan dan kesatuan bangsa. Implikasi penelitian ini memperkuat konsep moderasi beragama sebagai bagian dari Maqashid Syari'ah, yang menekankan keseimbangan dalam beragama untuk menjaga keberlangsungan kehidupan sosial yang harmonis, penelitian ini memperkaya kajian tentang hubungan antara ajaran Islam yang moderat dengan nilai-nilai kebangsaan, memperkuat narasi bahwa Islam dan kebangsaan bukanlah dua hal yang bertentangan.

Kata Kunci: Moderasi Beragama, Maqashid Syariah**Abstract**

The purpose of the study is the role of Maqashid Sharia in forming a moderate mindset that respects diversity and maintains a balance between personal and social religious beliefs. In the perspective of Maqashid Sharia, religious moderation does not only include aspects of religious formalities, but refers to the main goal of sharia, namely the benefit of the people. Maqashid Sharia emphasizes five main principles: (hifz al-din), (hifz al-nafs), (hifz al-aql), (hifz al-nasl), and (hifz al-mal). This research uses a qualitative approach with a focus on the analysis of Islamic texts related to the concept of religious moderation. The main data sources of this research consist of classical and modern literature derived from the works of scholars such as Al-Ghazali, Al-Syatibi, and Yusuf Al-Qaradawi. The results obtained in this study are that the concept of religious moderation in Maqashid Syariah provides an overview that Muslims can avoid extremism and intolerance, encouraging the creation of a peaceful and inclusive society. In Indonesia, as a diverse country in terms of religion and culture, the application of religious moderation values from the perspective of Maqashid Syariah is very relevant to strengthen national unity and unity. The implications of this study reinforce the concept of religious moderation as part of Maqashid Shari'ah, which emphasizes balance in religion to maintain the sustainability of a harmonious social life, this research enriches the study of the relationship between moderate Islamic teachings and national values, reinforcing the narrative that Islam and nationality are not two contradictory things.

Keywords: Religious Moderation, Maqashid Sharia

Introduction

In the face of an increasingly plural and complex world, religious moderation has become a relevant and significant concept to maintain balance and harmony in society. Religious moderation refers to a balanced attitude that rejects extremism or fanaticism that can undermine social and religious values. In the Islamic view, religious moderation (wasathiyah) is supported by the principles of Maqasid al-Shariah or sharia goals that emphasize the benefits of human beings in all aspects of life. Maqasid al-Shariah, as formulated by scholars such as Al-Ghazali and Al-Syatibi, aims to protect and advance the five basic human needs, namely religion, soul, intellect, heredity, and property.[1]

Maqasid al-Shariah emphasized that Islamic law is not only aimed at the ritual aspect, but also aims to realize justice, peace, and prosperity for mankind. In the context of religious moderation, maqasid serves as a foundation that directs people to understand religion wisely, without creating friction or tension with other communities. Al-Syatibi in Al-Muwafaqat emphasizes that all sharia rules must basically be directed to prevent damage (mafsadat) and achieve benefits (maslahat) for individuals and society.[2]

This maqasid principle makes religious moderation an ideal choice to overcome the challenges of intolerance and radicalism. Al-Ghazali asserted that maqasid is not only about ritual arrangements, but also has far-reaching social implications, such as safeguarding justice, maintaining brotherhood, and respecting the rights of others.[1] In the framework of maqasid, religious moderation emphasizes that every Muslim is obliged to practice religious teachings without violating the rights of other individuals and maintaining social harmony.

Furthermore, the concept of religious moderation in maqasid is not only for the benefit of Muslims, but also to ensure the welfare of all human beings, as taught in Islamic teachings about compassion and mercy. Al-Qaradawi, in his book Fiqh Al-Awlaiyyat, explained that sharia maqasid must be carried out in a flexible way, in accordance with the conditions and developments of the times. This reflects that religious moderation also functions as a bridge to understand diversity without eliminating the basic principles of Islam.[3]

Furthermore, religious moderation from a maqasid perspective can be seen as a solution to increasing radicalism and intolerance in some parts of the world. Extreme and intolerant attitudes often arise due to a lack of understanding of the essential purpose of sharia, which actually promotes the benefit and balance of life. Al-Syatibi stated that all sharia laws are directed to protect basic human rights and avoid actions that can damage the lives of individuals and society.[2]

In Indonesia, which is a country with diverse religions and cultures, the application of religious moderation within the framework of sharia maqasid is very important. Pancasila and the principle of Bhinneka Tunggal Ika which is the basis of the state are in line with maqasid which prioritizes the common good. Religious moderation from the perspective of maqasid is also an effective way to reduce conflicts and invite people to coexist peacefully and respectfully.[4]

Thus, religious moderation in the perspective of maqasid sharia not only functions as a theological instrument, but also as a social approach that allows plural societies to live in peace and mutual understanding. This moderation, which is based on maqasid, is the key to realizing justice and harmonious community welfare in the midst of differences.

Research Methods

This study uses a descriptive qualitative approach with a focus on the analysis of Islamic texts related to the concept of religious moderation in the perspective of Maqasid al-Shariah. The qualitative approach was chosen because this study seeks to understand the concepts and values contained in Islamic teachings in depth and contextual, especially related to maqasid sharia which is the main basis for the concept of religious moderation. Qualitative research also allows for the exploration of abstract concepts that are difficult to quantitatively measure, but are essential for understanding religious values comprehensively.[5]

The main sources of data for this research consist of classical and modern literature on Maqasid al-Shariah, including the works of Al-Ghazali in Al-Mustasfa and Al-Syatibi in Al-Muwafaqat, as well as modern books such as Fiqh Al-Awlawiyyat by Yusuf Al-Qaradawi which elaborates on maqasid in a contemporary context. In addition, this research also utilizes academic journals and other literature sources that are relevant to the concept of religious moderation in Islam.

In data collection, the literature study method is used to collect information from various primary and secondary sources related to sharia maqasid and religious moderation. This process involves searching for literature relevant to the research topic, both from classic books, contemporary books, and academic articles. Through this literature study, various views of Islamic scholars and scholars on maqasid and religious moderation can be understood more broadly and deeply.

Once the data is collected, the next step is content analysis. This analysis is carried out by critically examining the content of the text to find the views of scholars on the purpose of sharia (maqasid) related to religious moderation. This technique allows researchers to identify the

principles of maqasid that underlie religious moderation, including how those principles are applied in social and cultural contexts. This analysis also focuses on the contextual meaning of the maqasid concept, especially related to its relevance in building tolerance and harmony in a plural society[6].

The results of this analysis are then presented in descriptive-analytical form, where the researcher explains how the concept of maqasid sharia can be related to religious moderation in the Indonesian context. In this presentation, maqasid principles such as the protection of religion, soul, intellect, descent, and property became the basic framework used to assess the relevance of religious moderation in overcoming social problems and the challenges of pluralism.

With this research method, the research is expected to provide a comprehensive and in-depth understanding of religious moderation from the perspective of sharia maqasid and contribute to building social harmony in a diverse society.

Discussion

The Concept of Religious Moderation from the Perspective of Maqashid Sharia

The concept of religious moderation or wasathiyah in Islam refers to a balanced approach, avoiding extremism and fanaticism in carrying out religious teachings. This concept is in line with Maqasid al-Shariah, which is the goals of Islamic sharia which aim to achieve benefits and prevent harm to mankind. Maqasid al-Shariah, taught by Al-Ghazali and further developed by Al-Syatibi, emphasizes the protection of five main purposes: religion (hifzh al-din), soul (hifzh al-nafs), reason (hifzh al-'aql), heredity (hifzh al-nasl), and property (hifzh al-mal)[7].

Religious moderation is based on this maqasid with the aim of creating a just and peaceful society, where the rights and well-being of each individual are respected. According to Al-Ghazali in his work Al-Mustasfa, maqasid al-shariah is a basic principle that should be used as a guide to carry out sharia without neglecting human welfare and social balance. In this context, religious moderation is a middle way that keeps people away from excessive attitudes in worship and attitudes that are too loose in carrying out religious teachings.

Religious moderation also emphasizes the importance of adaptability and flexibility of Islamic teachings in accordance with changing times. Yusuf Al-Qaradawi in Fiqh Al-Awlawiyyat explained that the principle of maqasid plays an important role in regulating the priorities of Islamic law to suit the situation and needs of contemporary society. In his book, he emphasizes that Islamic law must be applied in an adaptive way to achieve the benefit of society and prevent actions that have the potential to harm individuals or groups.

In the perspective of maqasid shariah, religious moderation aims to realize justice and balance in all aspects of life. Al-Syatibi in Al-Muwafaqat explained that moderation is not only an individual aspect but also a social aspect, where Muslims are directed to maintain social harmony and not impose beliefs that can cause conflicts between religious communities. This principle is important in the context of a country like Indonesia which is religiously and culturally diverse.

In Indonesia, the application of the concept of religious moderation in the framework of maqasid sharia reflects the spirit of tolerance and pluralism that is upheld by the community. Pancasila and the motto Bhinneka Tunggal Ika which prioritizes unity in diversity are in line with the goal of sharia maqasid in creating social harmony. By applying maqasid as the basis for religious moderation, Muslims are expected to be able to play the role of tolerant citizens, maintain unity, and respect the rights of other citizens to practice their respective beliefs without interference.

Religious moderation from the perspective of maqasid sharia is a way to carry out Islamic teachings that are not only fair but also bring goodness to everyone. This moderation involves an inclusive, dialogical, and adaptive attitude to differences. By adhering to maqasid, religious moderation reflects the teachings of Islam as rahmatan lil 'alamin, mercy for all nature, and is a way to achieve the goals of universal benefit.

Religious moderation is an effort to avoid extremism and radicalism, as well as uphold the principles of balance and justice. In the context of Maqashid Sharia, there are several important values that support religious moderation, namely:

1. Justice (Al-'Adl), Moderation in religion demands the application of justice in every aspect of life. This principle of justice is also the main goal of Maqashid Sharia. Islam emphasizes justice, both in social, economic, and political relations, so that there is no discrimination or injustice that can trigger conflicts between groups.[8]
2. Tolerance (At-Tasamuh), Religious tolerance is one of the values of moderation that is strongly emphasized by Islam. In Maqashid Sharia, maintaining the honor of each individual and group is part of the protection of religion (Hifz ad-Din), intellect (Hifz al-Aql), and soul (Hifz an-Nafs). This value encourages Muslims to be open to differences and respect the beliefs of others.[9]
3. Balance (Al-Mizan), The concept of moderation demands a balance in religious life. Islam rejects all forms of exaggeration (ghuluw) in worship and in daily life. This balance is in line with the goals of Maqashid Sharia, which seeks to create harmony between spiritual and material human needs, as well as balance in human relationships.[10]
4. Peace (As-Salam), Peace is the main value that must be realized in interfaith relations. In Maqashid Sharia, preserving the soul (Hifz an-Nafs) is part of the main goal that demands peace

as the basic condition of life. Islam advocates conflict resolution through dialogue and deliberation, as well as avoiding violence.

5. General Welfare (Maslahah Ammah), Religious moderation is also related to the achievement of common welfare. The principle of maslahah in Maqashid Sharia requires that every action taken brings benefits to the wider community, not only for the benefit of certain groups or individuals. Moderation in religion will encourage Muslims to contribute positively to social life and community development.[2]

Thus, the values of religious moderation, such as justice, tolerance, balance, peace, and general welfare, are in line with the main goals of Maqashid Sharia. The implementation of these values will support the creation of harmony in religious and social life in a plural society.

Scholars agree that Maqashid Syariah (sharia goals) has an important role in supporting religious moderation. The concept of moderation (wasatiyyah) in Islam emphasizes balance, tolerance, and justice, which are the main goals of sharia. The following are the views of scholars on the application of Maqashid Sharia in supporting religious moderation:

1. Mohammad Hashim Kamali, Hashim Kamali emphasized that Maqashid Syariah is very relevant in supporting religious moderation. According to him, religious moderation refers to a balance between extremism and excessive liberal attitudes. Maqashid Sharia principles such as religious protection (hifz al-din), soul protection (hifz al-nafs), and intellectual protection (hifz al-'aql) are very important in creating harmony in a religiously and culturally diverse society. Religious moderation promotes tolerance and mutual respect, which ultimately prevents people from extremism.
2. Jasser Auda, an expert in the field of Maqashid Sharia, argues that Maqashid Sharia must be implemented in every aspect of Muslim life, including in interfaith relations. Auda emphasized that the goals of sharia, especially in terms of safeguarding human life and honor, encourage the creation of peace and harmony. Religious moderation, in his view, is an attitude that supports the general good (good for all mankind) which is the main goal of sharia. The application of Maqashid Syariah also helps in combating intolerance and radicalism which often arise from narrow interpretations of religion.
3. Yusuf Al-Qaradawi, Yusuf Al-Qaradawi is one of the leading scholars who supports moderation in religion by basing his views on Maqashid Sharia. Al-Qaradawi emphasized that Islam teaches a balance between spirituality and worldly affairs, and avoids religious rigidity that can cause social tensions. In his book on moderation in Islam, he explains that Maqashid Sharia provides a basic framework for Muslims to coexist peacefully with others, without sacrificing the basic

principles of religion. He also criticized radicalism and suggested that the values of moderation be revived as part of Islam's universal mission.

4. Muhammad Abu Zahrah, another great scholar, Muhammad Abu Zahrah, in his discussion of Maqashid Sharia stated that sharia aims to maintain justice and balance among human beings. Religious moderation is a reflection of the broader goals of sharia, which is to preserve the five pillars of life: religion, soul, intellect, heredity, and property. Abu Zahrah emphasized that religious moderation is key to ensuring that Muslims can live in a pluralistic society without unnecessary conflict.

Thus, the views of scholars on the application of Maqashid Sharia in religious moderation show that the goals of sharia are very important in creating social harmony and avoiding extremism. The scholars agreed that Maqashid Sharia provides a strong foundation for developing a moderate attitude in religion, which is very relevant in a plural and dynamic modern society.

Maqashid Syariah supports the concept of religious moderation in community life

The concept of Maqasid al-Shariah (sharia purposes) is a principle that emphasizes the benefit of human beings and the prevention of damage. Through maqasid, sharia aims to protect religion, soul, intellect, heredity, and property (known as al-daruriyyat al-khams). These goals reflect Islam's concern for the well-being of individuals and society, where the preservation of these five aspects is considered a prerequisite for the realization of a harmonious life. In the context of society, this maqasid supports the concept of religious moderation by promoting a balance between individual rights and social obligations and encouraging tolerance and mutual respect between individuals in society.[7]

Religious moderation, or wasathiyah, is a principle in Islam that avoids extreme attitudes in religious practice. Maqasid al-Shariah plays an important role in supporting this moderation, because maqasid emphasizes the application of laws that are proportionate and fair according to the needs and conditions of the times. In his book, Al-Muwafaqat, Al-Syatibi explained that sharia maqasid aims to facilitate benefits and minimize difficulties for mankind. According to Al-Syatibi, maqasid leads Muslims to take a middle path that is not excessive but also does not ignore religious teachings[2]. Therefore, maqasid sharia supports religious moderation in community life because it teaches people to live in harmony and reject extreme behavior.

In addition, religious moderation supported by sharia maqasid is relevant in a multicultural and multireligious society such as Indonesia. The application of the principle of maqasid in religious life helps Muslims not only to understand religious teachings textually but also contextually, so that they are able to be tolerant of differences and maintain unity in the midst of

diversity. Yusuf Al-Qaradawi in Fiqh Al-Awlaiyyat stated that maqasid al-shariah must be prioritized in facing the changing times so that religious teachings remain relevant and accepted in society. Al-Qaradawi teaches that moderation in religion can be realized by prioritizing universal sharia goals, such as justice, freedom, and human rights.

The principle of maqasid applied in religious moderation is also a solution to overcome potential conflicts between religious communities. By adhering to sharia maqasid practices, Muslims can maintain harmony in society, prevent intolerance, and support efforts for interfaith dialogue. According to Nurcholish Madjid, the principle of moderation based on sharia maqasid is relevant to build a diverse Indonesian society, because sharia maqasid supports human values and peace that are in line with the spirit of Pancasila and Bhinneka Tunggal Ika.

Furthermore, the application of sharia maqasid in religious moderation strengthens the values of unity and social welfare, because maqasid teaches Muslims to prioritize the common good over personal interests. By making maqasid the foundation of religion, Muslims are directed to build a just, harmonious, and prosperous society. Moderation in the maqasid perspective also emphasizes adaptive attitudes to social change and encourages Muslims to develop an inclusive understanding of religion in accordance with universal human values.

Overall, maqasid sharia supports religious moderation as a guideline in living a social life. By practicing moderation based on maqasid, Muslims can become agents of peace and balance in a pluralistic society, as well as play an active role in promoting tolerance, dialogue, and interfaith cooperation.

Implementation of Maqashid Sharia Principles in Religious Moderation

The principles of Maqashid Sharia are sharia goals set to achieve good and avoid harm in the lives of Muslims. In the context of religious moderation, the application of these principles is very important to build mutual respect and understanding in the midst of diversity. Here are some of the principles of Maqashid Sharia and their implementation in religious moderation:

1. Religious Protection (Hifz ad-Din), This principle emphasizes the importance of maintaining religious freedom. In the context of moderation, it teaches Muslims to respect the beliefs and practices of other religions. The application of this principle can be done through interfaith dialogue, strengthening understanding of shared values, and rejecting intolerance and extremism[9].
2. Protection of the Soul (Hifz an-Nafs), Respecting human life is the core of this principle. Religious moderation here means rejecting all forms of violence and radicalization, and

promoting peace and justice. Muslims can implement this principle by contributing to social projects aimed at improving the welfare and security of the community[8].

3. Protection of the Intellect (Hifz al-Aql), This principle emphasizes the importance of education and intellectual development. Religious moderation encourages Muslims to participate in scientific discussions and broaden their horizons on a variety of views. It also means rejecting dogmatic thinking that limits critical thinking[2].
4. Protection of Descendants (Hifz an-Nasl), This principle emphasizes the importance of the family and future generations. In the context of religious moderation, this means supporting harmonious relations among different religious groups and encouraging education that teaches tolerance to children.
5. Protection of Assets (Hifz al-Mal), This principle focuses on the protection of assets and economic resources. In religious moderation, this includes justice in the distribution of resources and rejection of corrupt practices and exploitation that harm others. Muslims are expected to engage in fair and sustainable economic activities[10] .

Thus, it can be concluded that the implementation of Maqashid Sharia principles in religious moderation is very relevant to create a harmonious and respectful society. By prioritizing these values, Muslims can play an active role in building good relationships with people of different religions, avoiding conflicts, and creating a peaceful environment.

The application of religious moderation based on Maqashid Sharia in modern society faces a number of challenges and opportunities. Religious moderation, which refers to balance, tolerance, and justice in religion, seeks to avoid extremism and promote harmony in the midst of the plurality of society. Some of these challenges are:

1. Extremism and Radicalism, One of the biggest challenges in implementing religious moderation is the existence of extremist groups that interpret religious teachings narrowly and rigidly. These groups often reject pluralism and undermine the values of tolerance that are at the core of religious moderation. Although Maqashid Syariah emphasizes the protection of religion (hifz ad-din) in a peaceful way, radicalism can be a major obstacle to the achievement of moderation goals.
2. Political and Ideological Interests, Religious moderation is also often faced with certain political interests or ideologies that use religion for the purpose of power or social control. This makes the application of Maqashid Sharia values in religious moderation more difficult, because there is a distortion of religious meaning that is adjusted to certain political interests.

3. Lack of Understanding of Maqashid Sharia, Another challenge is the lack of in-depth understanding of Maqashid Sharia among the general public. Many do not know how the main purpose of sharia leads to the common good, so they tend to view religion formalistically and textually without paying attention to substantial values such as justice, balance, and the protection of human rights.
4. Technology and Globalization, Modern society that is influenced by globalization and technological developments also poses its own challenges. The rapid dissemination of information, including extremist content, can affect public perceptions of religious moderation. Technology can also trigger the spread of unmoderate and difficult to monitor religious interpretations.

In addition, there are also opportunities in the application of religious moderation from the perspective of maqashid sharia, namely:

1. Awareness of Pluralism, Modern society that is increasingly open to religious and cultural diversity is a great opportunity to implement religious moderation. The principles of Maqashid Sharia, which emphasizes the protection of religion, life, and general welfare, are in line with the growing spirit of pluralism and tolerance. This allows the creation of harmony in a plural society.
2. The Role of Educational Institutions, Education is the key in forming a moderate religious attitude. Islamic educational institutions that integrate Maqashid Syariah values in their curriculum can be a force to spread religious moderation. With a better understanding of the goals of sharia, Muslims will be better able to reject extremism and prioritize justice and tolerance in public life.
3. The involvement of the Government and Ulama, The Government and ulama have a big role in promoting religious moderation. With the support of both parties, the principles of Maqashid Sharia can be implemented in public policies that reflect the values of moderation, such as justice, welfare, and peace. The role of the government in preventing the spread of extremism through education regulations and policies is also an opportunity to enforce moderation.
4. Interfaith Cooperation, In the midst of an increasingly globalized world, interfaith cooperation is an opportunity to strengthen religious moderation. Interfaith dialogue and collaboration in the face of common challenges, such as poverty and injustice, can strengthen harmony and affirm the importance of moderation in religious life, in line with the values of Maqashid Sharia.

Based on the above discussion, it can be concluded that although the implementation of religious moderation based on Maqashid Sharia faces major challenges in modern society, such as extremism and politics, there are opportunities that can be optimized through education,

government involvement, and interfaith cooperation. The implementation of the principles of Maqashid Syariah can be a solution to create a more peaceful, just, and prosperous society.

Conclusion

The conclusion of religious moderation from the perspective of maqashid sharia focuses on the main objectives of sharia in safeguarding five main aspects: religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-aql), heredity (hifz al-nasl), and property (hifz al-mal). Religious moderation emphasizes balance in religious practice so as not to be extreme (ghuluw) or loose (tafrith), but to prioritize the principles of justice, tolerance, and maintaining harmony.

Maqasid sharia supports religious moderation as a guideline in living a social life. By practicing moderation based on maqasid, Muslims can become agents of peace and balance in a pluralistic society, as well as play an active role in promoting tolerance, dialogue, and interfaith cooperation.

The application of religious moderation within the framework of maqasid sharia not only helps to avoid social tensions but also becomes an effort to build a harmonious, just, and prosperous society. Religious moderation allows Muslims to practice religious teachings while respecting the rights and beliefs of others, as well as upholding universal human values. The implementation of religious moderation based on Maqashid Sharia faces major challenges in modern society, such as extremism and politics, some opportunities can be optimized through education, government involvement, and interfaith cooperation. The implementation of the principles of Maqashid Syariah can be a solution to create a more peaceful, just, and prosperous society.

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