

## *Darul Ahdi wa Syahadah* and the Implementation of Maqasid Al-Shariah in the Context of the Pancasila State

Edy Saputra,<sup>1</sup> Mohammad Ridwan,<sup>2</sup> Amri Effendi,<sup>3</sup> Rita Defriza,<sup>4</sup>  
Rahmad Hidayat<sup>5</sup>

Sekolah Tinggi Agama Islam Negeri Teungku Dirundeng Meulaboh, Indonesia<sup>1</sup>

Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia<sup>1,2,3,4,5</sup>

Universitas Darussalam Gontor, Indonesia<sup>2</sup>

Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia<sup>4</sup>

Email: [edysaputra@staindirundeng.ac.id](mailto:edysaputra@staindirundeng.ac.id)

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**Abstract:** *This research explores the application of the concept of Darul Ahdi Wa Syahadah as a foundation for implementing Maqasid al-Shariah within the context of the Pancasila state. The aim is to examine how Islamic values, which protect religion, life, intellect, progeny, and property, align with the principles of pluralism and diversity enshrined in Pancasila, ultimately striving to achieve a just, prosperous, and harmonious Indonesian society. Using a qualitative approach with a literature review and critical discourse analysis, this study examines various scientific works, official Muhammadiyah documents, and public policy reports. Findings reveal that Darul Ahdi wa Syahadah and Maqasid al-Shariah can harmonize in public policies that promote social justice and welfare in alignment with Pancasila's principles, underscoring the role of Muhammadiyah as a key agent in integrating Islamic values with state ideology. Despite significant challenges, particularly concerning pluralism and religious freedom, these concepts hold substantial potential to reinforce social and political stability in Indonesia. Future research should focus on developing specific indicators to assess the effectiveness of Darul Ahdi wa Syahadah and Maqasid al-Shariah in public policies across sectors such as education, economic development, and healthcare. Additionally, empirical studies should be conducted to evaluate the broader societal reception of these concepts within Indonesia's pluralistic framework.*

## Introduction

Indonesia, as a country with a majority Muslim population, faces significant challenges in maintaining socio-political harmony amid its religious, ethnic, and cultural diversity. Pancasila, as a state ideology, is an important foundation that unites society with the values of social justice and unity. Muhammadiyah, one of the largest Islamic organizations in Indonesia, adopted the concept of *Darul Ahdi wa Syahadah* to emphasize the role of Muslims in maintaining national agreements and ensuring that Islamic values can be integrated in the life of the nation and state. This concept affirms that Indonesia is *darul ahdi* (a state of agreement) and *shahadah* (a country of testimony), which means that Muslims are responsible for maintaining the integrity of the state through testimony to the application of Islamic values in

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accordance with Pancasila (Arif & Aulia, 2017). Through this concept, Muhammadiyah plays an important role in harmonizing Islamic values with the ideology of the state, ensuring that Muslims not only play the role of law-abiding citizens, but also as social agents who promote justice and welfare.

The concept of Maqasid al-Shariah has been a central focus in various studies of Islamic law, highlighting that the primary goal of Sharia is to achieve the welfare of the ummah through justice, well-being, and freedom. In some studies, *Maqasid al-Shariah* is seen as a framework that can be applied in various fields such as law, economics, and politics. Ahmad & Hanapi (2018) highlights how *Maqasid al-Shariah* is the basis in the development of Islamic economics that focuses on social justice and welfare. Gowhar Quadir (2018) also stated that this approach allows sharia to be understood rationally and humanistically, with the aim of promoting human welfare at large. Several other studies such as those conducted by Mokodenseho et al. (2024) show the relevance of *Maqasid al-Shariah* in the formation of Islamic legal policies in Indonesia, which provides flexibility in the application of sharia in accordance with the modern context. Asni (2017) and Abdul Rahim (2006) added that *Maqasid al-Shariah* can also help in unifying legal views through al-fiqh proposals, making Islamic law more adaptive in facing contemporary challenges (Ahmad & Hanapi, 2018; Al Haq & Asni, 2017; Mokodenseho et al., 2024; Quadir, 2018; Rahim, 2006). From this literature, it can be seen that *Maqasid al-Shariah* offers an approach that allows the application of sharia in a relevant and contextual manner in the governance of a modern country like Indonesia.

Meanwhile, the concept of Darul Ahdi wa Syahadah, as adopted by Muhammadiyah, has also been extensively studied in the context of the relationship between Islam and the state in Indonesia. Arif & Aulia (2017) introduced this concept as Muhammadiyah's view in integrating Islamic values with the ideology of Pancasila. Burhani (2020) examines how this concept develops in Muhammadiyah's political discourse, especially in facing ideological challenges from radical groups. The research of Junaedi et al. (2021) shows how *Darul Ahdi wa Syahadah* functions as Muhammadiyah's strategy in strengthening the integration between Islam and Pancasila, by rejecting all forms of radicalism and extremism that threaten national unity. Romadlan (2020) and Isdiyanto et al. (2022) emphasized the importance of this concept in social action and community empowerment, making *Darul Ahdi wa Syahadah* the foundation for Muhammadiyah's contribution in maintaining political and social stability in Indonesia (Arif & Aulia, 2017; Burhani, 2020; Isdiyanto et al., 2022; Junaedi et al., 2021; Romadlan & Id, 2020). The existing literacy shows that *Darul Ahdi wa Syahadah* is not only an ideological concept, but also a practical tool used by Muhammadiyah to bridge between Islamic values and the principles of Pancasila in the context of plural nationality.

The scientific novelty of this article lies in the integration of the concept of Darul Ahdi wa Syahadah with the approach of Maqasid al-Shariah. While most of the previous literature focused on the application of *Maqasid al-Shariah* in the fields of economics and law, this article proposes a new approach by integrating the two concepts in Indonesia's Pancasila-based socio-political order. The synergy between *Darul Ahdi wa Syahadah* and *Maqasid al-Shariah*

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is expected to provide a stronger theoretical framework in understanding the role of Islam in maintaining political and social stability and promoting community welfare.

The main issue discussed in this article is how the concept of Darul Ahdi wa Syahadah can be implemented alongside Maqasid al-Shariah within the context of the Pancasila state. Can the two synergize in building a just and prosperous socio-political order? Are there any potential conflicts or challenges in its application in a pluralistic society? The purpose of this study is to analyze the relevance and implementation of the concepts of *Darul Ahdi wa Syahadah* and *Maqasid al-Shariah* in the context of the state of Pancasila. This research is expected to make a new contribution to the study of the relationship between Islam and Pancasila, as well as provide a perspective on how the two concepts can play a role in maintaining national integrity and promoting social justice in Indonesia.

### **Method**

This research employs a qualitative approach with a literature study design and critical discourse analysis. Primary data was collected through literature searches, including sources such as the 2015 Muhammadiyah Mutakhtamar, which marked the beginning of ideas related to Darul Ahdi wa Syahadah, as well as social and educational media like Suara Muhammadiyah, Muhammadiyah Television, Muhammadiyah Radio, and Muhammadiyah Universities. Secondary data was gathered from books, documents, and scholarly journals relevant to the research, specifically concerning Darul Ahdi wa Syahadah and Maqasid al-Shariah within the context of the Pancasila state. After the data is collected, data analysis is carried out using descriptive qualitative analysis to collect data in accordance with the truth then the data is compiled, processed and analyzed to be able to provide an overview of the existing problems. Data analysis consists of three flows that occur simultaneously. First, data reduction, which is the process of selecting, focusing on simplifying, abstracting, and transforming rough data that emerges from written notes on hand. Second, data presentation, which is a set of organized information that gives the possibility of drawing conclusions and taking action. Third, drawing conclusions, i.e. verification as brief as the thoughts that pass through the analyzer's mind as he writes, a review of the field notes, or perhaps so thorough a revisit as to develop intersubjective agreement.

### **Results and Discussion**

#### ***Darul Ahdi wa Syahadah in the Context of the State of Pancasila***

Muhammadiyah formulated the concept of Darul Ahdi wa Syahadah as an approach to support Pancasila as the ideology of the Indonesian state, a strategic step that highlights the crucial role of Muslims in preserving national unity and social harmony amidst the nation's diversity. This concept emerged as a response to the ideological challenges faced, especially in the face of the spread of Islamism and movements that want to replace Pancasila with other ideologies, such as *the caliphate*. Muhammadiyah seeks to revitalize *the Siyar*

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*doctrine* through this concept to provide clear guidance for its members regarding the relationship between the state and the organization, and affirm that Indonesia is *Darul Ahdi wa Syahadah* - a country built on the basis of agreement (*ahdi*) and testimony (*shahadah*) (Bachtiar et al., 2020; Murod et al., 2022).

Muhammadiyah uses *Darul Ahdi wa Syahadah* as a foundation to affirm that Muslims can support Pancasila without conflicting with Islamic values. This step strengthens Muhammadiyah's position as a moderate and responsive Islamic movement to sensitive national issues, such as the emergence of Islamist movements that try to radicalize society. With the revitalization of *the Siyar concept*, Muhammadiyah wants to emphasize that the relationship between Muslims and the state can be harmonious and based on the value of agreements and testimonies to the principles of Pancasila.

At the 2015 Muhammadiyah Congress in Makassar, the concept of *Darul Ahdi wa Syahadah* was officially endorsed as the framework for the relationship between Islam and Pancasila. This decision is an effort by Muhammadiyah to affirm the responsibility of Muslims in supporting the national agreement manifested in the form of Pancasila, as well as an effort to maintain social harmony in Indonesia. Muhammadiyah not only aims to maintain the integrity of Pancasila, but also promotes the idea of Progressive Islam which places Islam as an important element in building a just and prosperous nation. With this approach, Muhammadiyah faced criticism from Islamist groups who saw Pancasila as a system that was not completely Islamic. However, Muhammadiyah still persists with its *raison d'etre* as a social movement based on Al-Ma'un theology - a theology that emphasizes the importance of kindness and social empowerment (Burhani, 2020).

Muhammadiyah's official decision to establish *Darul Ahdi wa Syahadah* at the 2015 Congress highlights the organization's commitment to defending Pancasila. Apart from being an effort to maintain social stability, the Progressive Islam approach shows the position of Muhammadiyah as an organization that is not only religious but also social, proving that Islamic values can be relevant to modernity and social justice carried out by Pancasila. Criticism from Islamist groups reflects the lingering tension in the interpretation of the relationship between Islam and state ideology, but Muhammadiyah points out that Islamic values and Pancasila do not have to be contradictory.

The recognition of Pancasila as *Darul Ahdi wa Syahadah* also serves as a countermeasure against exclusive ideologies that threaten the unity of the nation. Muhammadiyah emphasized that Islam and Pancasila can go hand in hand without having to contradict each other. This concept also strengthens Muhammadiyah's position as an organization that rejects efforts to establish *a caliphate* system in Indonesia, by basing its position on a moderate and constitutional understanding of Islam (Romadlan & Id, 2020). In addition, this recognition also encourages Muhammadiyah to continue to develop civic teaching based on Pancasila in the higher education environment, enrich teaching materials and strengthen national harmony (Arif & Aulia, 2017; Junaedi et al., 2021).

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Muhammadiyah's stance of rejecting the caliphate and supporting Pancasila positions it as one of the pioneers in preventing the rise of divisive ideologies. This support is also based on civic education integrated with Islamic teachings, showing that the recognition of Pancasila is not just a formality but is also applied in educational practices and daily life. Muhammadiyah shows that Islamic ideology can be in harmony with state ideology, so that Muslims can become good citizens while practicing their religion peacefully.

Muhammadiyah has also played a key role in fostering loyalty to Pancasila while integrating Islamic values into national policies and state life. This organization sees Pancasila as a "*middle way*" that is able to reflect Islamic principles without the need to replace the existing order. The concept of *Darul Ahdi wa Syahadah* reflects Muhammadiyah's belief that Indonesia is a good country, in accordance with the principle of *baldatun thayyibatun wa rabbun ghafur* which is stated in the Qur'an Surah Saba verse 15. This understanding strengthens Muhammadiyah's position in rejecting all forms of ideological extremism and supporting the process of building an inclusive and civilized state (Murod et al., 2022; Romadlan & Id, 2020).

Muhammadiyah supports Pancasila as a 'middle path' that aligns with Islamic principles, affirming that Muslims can practice their faith in harmony within the nation's life. This belief makes Pancasila a strong choice to maintain diversity and national unity, showing that Muhammadiyah's understanding of religion is very tolerant and peaceful. The recognition of the concept of *baldatun thayyibatun wa rabbun ghafur* strengthens the view that state and religious ideology can be the basis for inclusivity and sustainable development in Indonesia.

As an organization that has been actively involved since the inception of Indonesia's independence, Muhammadiyah also contributed to the drafting of the constitution and the development of laws grounded in Islamic democracy. This role continued until the reform era, where Muhammadiyah continued to promote the principles of social justice and welfare in the national legal system based on Pancasila (Pahlevi et al., 2020). Through the strategy of *ta'awun* or political cooperation, Muhammadiyah integrates the teachings of *Al-Ma'un* and *Al-Asr* as a theological basis to support Pancasila and state life.

Since the beginning of Indonesia's independence, Muhammadiyah's role in shaping the legal foundations has demonstrated its commitment to contributing to the Indonesian state system. The concept of Islamic democracy carried out by Muhammadiyah carries the understanding that Islamic law does not need to oppose Pancasila, but can function as a complement to achieve social justice. The continuous support until the reform era reflects Muhammadiyah's flexibility and adaptability in facing the changing times, making this organization a pioneer in the integration of Islamic values with nationalism.

In an effort to realize the vision of Progressive Islam, Muhammadiyah applies the *tanwiriyah* (enlightenment) movement model as a foundation for driving social change. This movement promotes real action in improving people's welfare, strengthening education, and ensuring social justice, in accordance with the values of social theology it adheres to (Junaedi et al., 2021). Thus, Muhammadiyah not only maintains its commitment to Pancasila,

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but also succeeds in integrating Islamic values in various aspects of state life, making it an important pillar in maintaining political and social stability in Indonesia.

The Muhammadiyah tanwiriyah movement demonstrates how the organization implements a progressive vision of Islam, addressing modern challenges. By focusing on welfare, education, and social justice, Muhammadiyah proves that Islamic values can make a meaningful contribution to the broader community. This effort strengthens the position of Muhammadiyah as a pillar of political and social stability, and shows that the vision of Progressive Islam is able to be in harmony with the state ideology, providing concrete solutions to the needs of the nation.

### **Implementation of *Maqasid al-Shariah* in the Legal System and Public Policy in Indonesia**

The Muhammadiyah tanwiriyah movement demonstrates how the organization implements a progressive vision of Islam, addressing modern challenges. By focusing on welfare, education, and social justice, Muhammadiyah proves that Islamic values can make a meaningful contribution to the broader community. *Maqasid al-Shariah* focuses on the protection of religion, soul, intellect, descendants, and property, which is in line with several principles in Pancasila, especially related to social justice and community welfare. *The implementation of Maqasid al-Shariah* in Indonesia can be seen in various public policies, especially those related to the Islamic banking system and Islamic financial instruments.

The compatibility between *Maqasid al-Shariah* and the principles of Pancasila provides a crucial foundation for explaining how Islamic values can be integrated into state policies focused on social justice and welfare. By focusing on fundamental aspects such as the protection of life and property, *Maqasid al-Shariah* demonstrates its flexibility and potential in supporting the achievement of broader social goals in Indonesia, ultimately enriching the Pancasila-based public policy framework.

The compatibility between *Maqasid al-Shariah* and the principles of Pancasila provides a crucial foundation for explaining how Islamic values can be integrated into state policies focused on social justice and welfare. This product not only supports economic stability, but also contributes to the welfare of the community which is one of the goals of *Maqasid al-Shariah*. Although Indonesia does not yet have an explicit mechanism like the Sharia Index implemented in Malaysia, the application of *Maqasid al-Shariah* principles in various aspects of public policy is still visible, especially in the Islamic finance sector (Kasri et al., 2023). The challenge ahead is how to integrate these sharia principles more deeply into national law without violating the principles of Pancasila that underlie the state.

The Indonesian Cash Waqf Sukuk is a concrete example of how *Maqasid al-Shariah* can be applied to support economic welfare and stability through Islamic financial instruments. Products like this reflect innovative efforts in presenting sharia principles that are in accordance with modern needs. The challenge of integrating these sharia principles more deeply into national law reflects the need for a careful balance to remain in line with the principles of

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Pancasila, so that this policy does not cause polemics in the midst of a pluralistic society.

In the context of Indonesia's pluralistic legal system, implementing *Maqasid al-Shariah* presents challenges in aligning sharia goals with the values of Pancasila, which emphasize diversity and pluralism. As a system that aims to safeguard human welfare through the protection of individual rights, *Maqasid al-Shariah* is in line with Indonesia's efforts to achieve social justice and welfare for all its citizens. However, the Indonesian Ulema Council (MUI), which plays an important role in issuing fatwas related to important issues such as medicine, tends to adopt a more exclusive interpretation of *Maqasid al-Shariah*, which sometimes causes controversy in the context of a pluralistic society such as Indonesia (Syafei, 2017). Nevertheless, efforts to harmonize *fiqh* with *Maqasid al-Shariah* in Islamic legal policies in Indonesia have helped create a legal framework that is more adaptive and relevant to the needs of modern society (Mokodenseho et al., 2024).

Legal pluralism in Indonesia creates challenges in implementing *Maqasid al-Shariah*, especially when the interpretations used tend to be exclusive. Meanwhile, the inclusive values brought by Pancasila provide the basis for a more open policy, and efforts to adapt *fiqh* with *Maqasid al-Shariah* reflect an adaptive approach that is more suitable for a pluralistic society. This confirms that a flexible understanding is needed to maintain the relevance of sharia in a modern and plural legal system.

The implementation of *Maqasid al-Shariah* in Indonesia can also be observed through various case studies, such as the protection of women's rights, family matters, and issues related to social and economic justice. In the context of Islamic finance, the use of waqf and sharia sukuk has played an important role in encouraging socio-economic development. For example, *Sukuk Waqf Linked Cash* shows how sharia principles can be applied to support sustainable development, while maintaining the principles of social justice and economic well-being of the community. In the small and medium enterprises (SMEs) sector, the application of *Maqasid al-Shariah principles* also has an effect on improving the performance of SMEs, which ultimately supports the economic welfare of the community (Kurniawati et al., 2020).

Case studies, such as the *Sukuk Waqf Linked Cash*, demonstrate how *Maqasid al-Shariah* functions not only in theory but also in practical application within socio-economic sectors. The focus on social justice and sustainable development shows that sharia can have a direct impact on community welfare, including in the empowerment of SMEs. This strengthens the role of *Maqasid al-Shariah* in supporting inclusive economic development, which is in accordance with the vision of social welfare in Pancasila.

In this context, applying *Maqasid al-Shariah* in Indonesia goes beyond Islamic finance, extending its relevance to public policies that focus on promoting social welfare. Despite the challenges in integrating sharia values with a plural and Pancasila-based national legal system, the potential of *Maqasid al-Shariah* to contribute to socio-economic development and social justice remains significant. Therefore, a more progressive and inclusive implementation of *Maqasid al-Shariah* will be needed so that sharia principles

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can continue to be relevant in public policy, without sacrificing the plurality and spirit of diversity that are the foundation of the Indonesian state.

The integration of Maqasid al-Shariah into public policy highlights its flexibility and ability to adapt to diverse and inclusive legal frameworks. Despite facing challenges in its integration with the Pancasila-based legal system, its potential contribution in promoting justice and social welfare remains large. A progressive approach is needed so that sharia remains relevant and in line with the spirit of Indonesian pluralism, while enriching pro-people public policies.

The concept of Maqasid al-Shariah provides a framework for integrating Islamic values into public policy in Indonesia, particularly in areas related to social justice and welfare, while remaining aligned with Pancasila as the foundation of the state. This conclusion confirms that *Maqasid al-Shariah* can be a framework that is not only relevant but also complementary to Pancasila, thus allowing the integration of Islamic values in public policy without sacrificing the ideological foundations of the state. This provides an optimistic direction to support the development of an inclusive, prosperous Indonesia, and in line with the spirit of social justice contained in Pancasila.

### **Synchronization of *Maqasid al-Shariah* and Pancasila: Harmony or Conflict?**

The synchronization of Maqasid al-Shariah and Pancasila, two foundational concepts grounded in distinct value systems, reveals several areas of harmony, particularly in social justice, legal pluralism, and religious freedom. The main principles of *Maqasid al-Shariah*, which include the protection of religion, soul, intellect, heredity, and property, are very similar to Pancasila's goals in creating social welfare and protecting human rights. Social justice, which is an important pillar in Pancasila, is in line with the principles of *Maqasid al-Shariah* which seeks to protect and promote human welfare in various aspects of life (A. H. Ibrahim et al., 2019).

The harmony between Maqasid al-Shariah and Pancasila demonstrates a solid foundation for both to coexist and complement each other within Indonesia's pluralistic society. Social justice, which is the main goal in these two concepts, creates a solid foundation for the implementation of Islamic values in the context of the Pancasila state without damaging the main principles of Pancasila. Thus, *Maqasid al-Shariah* can be integrated into the state order to strengthen the common goal of creating social justice and welfare.

In Indonesia, the application of Maqasid al-Shariah in promoting social justice is evident in sharia-based economic programs, such as Islamic microcredit, which have contributed to improving people's welfare. These programs show how these two concepts can work together to achieve the same goal, which is a more inclusive social justice (Said et al., 2019). However, challenges arise when the interpretation of *Maqasid al-Shariah* used is too exclusive or traditional, as is sometimes seen in the fatwas of the Indonesian Ulema Council (MUI). The MUI tends to adopt a more conventional interpretation of *Maqasid al-Shariah*, which sometimes causes controversy in plural and modern societies such as Indonesia (Syafei, 2017). Therefore, in order to create a better harmony between *Maqasid al-Shariah* and Pancasila,



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a more progressive and inclusive approach is needed in the interpretation of sharia, which is able to accommodate the legal pluralism and religious freedom guaranteed by Pancasila.

Sharia-based economic programs that promote social inclusivity highlight how Maqasid al-Shariah can serve as a foundation for inclusive welfare, aligning seamlessly with Pancasila. However, the challenges arising from exclusive interpretations suggest that differences in interpretation can be a barrier to full synchronization. Facing this, the concept of *Darul Ahdi wa Syahadah* applied by Muhammadiyah, which plays a role in maintaining a balance between sharia and Pancasila, is a model that can encourage a more open interpretation of sharia and respect Indonesia's diversity.

While there is significant harmony between Maqasid al-Shariah and Pancasila, potential conflicts can emerge, particularly in the implementation of Islamic law in Indonesia. Yudian Wahyudi developed the theory of *Maqasid al-Shari'ah* Indonesia which seeks to harmonize the main needs of sharia (*zharuriyyat al-khams*) with the context of Pancasila. This approach is a positive attempt to harmonize these two different systems, showing how the two concepts can complement each other (Muzammil et al., 2023). The results of research in Indonesia show that there are efforts to harmonize Islamic traditions and adaptation to modern law, thus creating opportunities to unite fiqh, Maqasid al-Shariah, and contemporary legal frameworks in Indonesian public policy (Mokodenseho et al., 2024).

The Indonesian Maqasid al-Shariah Theory underscores the importance of an integrative approach between sharia and Pancasila to foster greater harmony in Indonesia's pluralistic society. This approach is in line with the principle of *Darul Ahdi wa Syahadah*, where collective agreement (*ahdi*) is the basis for integration between Islamic values and Pancasila, and shahadah serves as a testimony to the commitment of Muslims in supporting Pancasila. This shows that with a broader understanding of sharia concepts, potential conflicts can be minimized and opportunities to create inclusive public policies will be even greater.

Muhammadiyah has successfully bridged Islamic values with Pancasila through the concept of *Darul Ahdi wa Syahadah*, which affirms that Indonesia is a nation founded on mutual agreement (*ahdi*) and shared testimony (*shahadah*). This concept was born from the contemporary ijtihad of Muhammadiyah which seeks to translate democracy within the framework of Progressive Islam. In this process, Muhammadiyah strengthens the social bonds of its members who are faced with the spread of Islamism and complex socio-political problems (Bachtiar et al., 2020). Muhammadiyah's understanding of the verse of the Qur'an Saba verse 15, "*baldatun thayyibatun wa rabbun ghafur*," is the foundation for this organization in supporting Pancasila as a state ideology, as well as a response to the movement that seeks to replace Pancasila with the Caliphate (Romadlan & Id, 2020).

The implementation of the *Darul Ahdi wa Syahadah* concept by Muhammadiyah highlights their commitment to integrating Islamic values with Pancasila, in line with the spirit of Progressive Islam. This understanding reflects the spirit of moderate and democratic Islam that rejects extremist ideologies, and emphasizes that Muslims can practice religious values without

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opposing Pancasila. This confirms that *Darul Ahdi wa Shahadah* can be a model of integration that serves as a constructive response to the threat of extremist ideologies that disrupt the harmony of the nation.

Despite accusations of shifting towards conservatism, Muhammadiyah remains true to its core purpose as a social movement, guided by al-Maun theology, which emphasizes social welfare and empowerment. However, in several cultural and political issues, Muhammadiyah is sometimes influenced by the dominant Islamist image in Indonesia (Burhani, 2020). Thus, the concept of *Darul Ahdi wa Syahadah* serves as Muhammadiyah's strategy to strengthen national harmonization, as well as provide a conceptual and practical framework on how Pancasila and Islam can go hand in hand in the context of a pluralistic modern state (Arif & Aulia, 2017; Junaedi et al., 2021).

Through its political *ta'awun* movement, Muhammadiyah has established itself as a respected force by the central government. This organization plays an important role in maintaining political stability through enlightenment efforts based on Pancasila values and moderate Islam. Muhammadiyah's view of Pancasila as Darul Ahdi Was Shahadah shows how Islam and Pancasila can be harmonized to form an inclusive and socially just society (Ridha & Syam, 2022).

The synchronization of Maqasid al-Shariah and Pancasila offers the potential for harmony, yet it also presents challenges, particularly in the context of pluralism and religious freedom. Muhammadiyah's efforts through the concept of *Darul Ahdi wa Syahadah* have shown that these two value systems can be combined within the framework of a modern state. However, a more inclusive and progressive interpretation of sharia is still needed to ensure that the implementation of *Maqasid al-Shariah* can run in harmony with the principles of Pancasila in the legal system and public policy in Indonesia.

The concept of *Darul Ahdi wa Syahadah* applied by Muhammadiyah demonstrates that harmonizing Islam and Pancasila is possible, but it requires an interpretation of sharia that is adaptable to the modern social and political context. With a more inclusive approach, *Maqasid al-Shariah* values can remain relevant in Indonesian law and public policy without sacrificing the principles of diversity. The application of *Darul Ahdi wa Syahadah* Muhammadiyah is an example that Islam can be part of the solution to maintain the stability and prosperity of the country based on Pancasila.

The concept of *Darul Ahdi wa Syahadah* emphasizes that Indonesia, as a Muslim-majority country, has a responsibility to uphold a harmonious relationship between Islamic teachings and Pancasila.

First, the benefit of religion (*Hifz al-Din*) encompasses several key aspects. Firstly, it ensures the sustainability of religious practices without any form of discrimination, allowing individuals to uphold their beliefs freely. Secondly, it provides space for the Muslim community to practice sharia in accordance with the principles of Maqasid Al-Shariah, emphasizing freedom of worship. Lastly, it promotes religious pluralism within the framework of Pancasila, fostering harmony and mutual understanding among different religious communities.

Second, the benefit of the soul (*Hifz al-Nafs*) is reflected in the Pancasila State, which upholds justice and protects all citizens, regardless of their

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religion, ensuring the safety and well-being of everyone's life. Additionally, the implementation of Islamic sharia supports the protection of life through principles such as the prohibition of murder and acts of violence.

Third, the benefit of the intellect (*Hifz al-Aql*) seeks to guarantee freedom of thought and access to education, thereby fostering the nation's development. In addition, the implementation of laws and policies in accordance with Maqasid Al-Shariah supports the development of useful knowledge.

Fourth, the benefit of descendants (*Hifz al-Nas*) emphasizes the importance of protecting the well-being and prosperity of families. The state plays a significant role in supporting this objective through the implementation of family laws, such as those based on Islamic values in marriage and child protection. Additionally, efforts are made to prevent moral degradation that could harm future generations, ensuring a stable and ethical societal foundation.

Fifth, the benefit of property (*Hifz al-Mal*) highlights the importance of an economic system rooted in social justice, as reflected in the principles of Pancasila and aligned with the spirit of sharia. This is further implemented through the application of zakat, infaq, and waqf, which serve as mechanisms for wealth redistribution aimed at reducing poverty.

The principle of Darul Ahdi Wa Syahadah affirms that the implementation of Maqasid Al-Shariah can be applied in a plural country such as Indonesia, noting that this principle must support social harmony, justice, and shared prosperity. Therefore, the benefits in the context of Pancasila are not only for Muslims, but for all citizens.

### **Challenges and Opportunities for the Implementation of *Maqasid al-Shariah* in the Pancasila State System**

The integration of Maqasid al-Shariah-based Islamic law with Indonesia's pluralistic, Pancasila-based national legal system presents complex ideological, political, and legal challenges. Ideologically, the principles of *Maqasid al-Shariah*, which are rooted in Islamic teachings, are sometimes considered to be contrary to the universal values embraced in Pancasila. One example is the protection of religion in *Maqasid al-Shariah*, which needs to be balanced with religious freedom guaranteed by Pancasila. This reflects the tension between the religious approach of *Maqasid al-Shariah* and the pluralism promoted by Pancasila, especially in the context of a multicultural and multireligious Indonesian society (A. H. Ibrahim et al., 2019).

The tension between Maqasid al-Shariah and the values of Pancasila poses a significant challenge in reconciling two distinct value frameworks. This integration demands a moderate and inclusive approach that can bridge Islamic values with religious freedom and pluralism that is the basis of Pancasila. In the context of a multicultural society like Indonesia, accommodating plurality without sacrificing Islamic values will be an important step in maintaining social cohesion.

Politically, the integration of Islamic law based on Maqasid al-Shariah has occasionally raised concerns about the potential Islamization of national law, particularly among non-Muslims. Nonetheless, research shows that the

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concept of *Maqasid al-Shariah*, due to its ethical nature and general welfare-oriented, is widely accepted, even by non-Muslim organizations, thus opening up opportunities to bridge this ideological gap (Hasan et al., 2022). In terms of law, the main challenge is how to harmonize the elements of *Maqasid al-Shariah* with a very plural national legal framework. The legal system in Indonesia that accommodates customary law, national law, and Islamic law requires a more holistic and inclusive approach. The experience of Malaysia, which has successfully integrated *Maqasid al-Shariah* into state governance through evaluation mechanisms such as the Sharia Index, shows that this kind of approach can provide real benefits (Rahim, 2006).

Concerns about the potential Islamization of national law highlight the political challenges Indonesia faces in integrating *Maqasid al-Shariah*. Although *Maqasid al-Shariah* is fundamentally concerned with the general welfare, the fear of the dominance of Islamic law requires a good communication strategy as well as evidence of impartial and inclusive application. Malaysia's experience with Sharia Indices inspired Indonesia to implement similar mechanisms that measure social well-being in a fair and inclusive manner, so that it is acceptable to pluralistic societies.

While these challenges are considerable, integrating *Maqasid al-Shariah* into Indonesia's national legal system has the potential to enhance ethical values and promote social justice in public policy. The principles of *Maqasid al-Shariah*, which emphasize community welfare, social justice, and sustainable development, are very relevant to the values upheld by Pancasila. This integration effort can encourage the strengthening of public policies that are more oriented to the public interest and people's welfare, especially in the fields of social welfare and economic stability (A. A. M. Ibrahim & Khan, 2019; Kasri et al., 2023).

The potential for integrating *Maqasid al-Shariah* to strengthen ethical values and social justice, in alignment with Pancasila, demonstrates that despite the challenges, significant opportunities remain. Values such as welfare and social justice can enrich inclusive public policies, particularly on social and economic issues. This integration offers the strengthening of the principle of justice that can be applied broadly, supports economic stability and social welfare, and is directly relevant to the pluralistic society in Indonesia.

On the other hand, Islamic organizations like Muhammadiyah have a significant opportunity to advocate for *Maqasid al-Shariah* in public policy, particularly on key issues such as social justice, economic welfare, education, and community empowerment. As one of the largest Islamic organizations in Indonesia, Muhammadiyah can play an important role in applying the principles of *Maqasid al-Shariah* as an ethical framework in responding to various contemporary issues. This approach can be used to encourage public policies that consider the protection of religion, life, intellect, heredity, and property (A. H. Ibrahim et al., 2019; Rahim, 2006).

As an influential organization, Muhammadiyah can play a key role in ensuring that the values of *Maqasid al-Shariah* are applied constructively, with a focus on critical issues. By encouraging policies based on social justice, education, and economic welfare, Muhammadiyah can make a real contribution to ethical public policies in accordance with the spirit of Pancasila

inclusivity, creating policies that are not only relevant for Muslims but also for all Indonesian people.

The Maqasid al-Shariah-based approach can offer ethical guidance in shaping more inclusive and equitable public policies, particularly in the economic and social sectors. For example, the application of *Maqasid al-Shariah* principles in economic policies such as social sukuk and cash waqf has been proven to support sustainable development and reduce poverty in various countries, including Indonesia. Thus, Muhammadiyah can strengthen its position in promoting policies that are in line with sharia principles and still respect the religious and cultural diversity in Indonesia (Hasan et al., 2022).

The application of Maqasid al-Shariah in economic instruments like social sukuk and cash waqf demonstrates that sharia can contribute to sustainable development and poverty alleviation. Muhammadiyah has a great opportunity to take the lead in promoting ethical and inclusive sharia-based policies, while still respecting religious diversity. This shows how *the principles of Maqasid al-Shariah* can support the vision of a just and equitable development of Indonesia.

Additionally, Maqasid al-Shariah can serve as an inclusive framework to strengthen interfaith cooperation in crafting fairer public policies. The concept of *Maqasid al-Shariah*, with its focus on general welfare, can increase acceptance of Islamic customs among non-Muslims and pave the way for more constructive interfaith dialogue. This shows that *the application of Maqasid al-Shariah* is not only relevant to Muslims, but also acceptable to non-Muslim groups, who see the ethical values and justice contained in it as a solution to social and economic challenges (Hasan et al., 2022).

With a focus on public welfare, Maqasid al-Shariah provides a framework that encourages interfaith cooperation in formulating equitable policies. This approach could increase acceptance of Islam among non-Muslims and encourage the creation of more inclusive public policies. This proves that *Maqasid al-Shariah* is not only suitable for Muslims but also relevant and acceptable as a guide to social ethics for the wider community.

Overall, while there are significant challenges in integrating Maqasid al-Shariah into Indonesia's pluralistic and Pancasila-based national legal system, there is also a great opportunity to enrich public policy with the ethical values and principles of justice inherent in Maqasid al-Shariah. Muhammadiyah, as one of the leading Islamic organizations in Indonesia, has an important role in promoting this integration in an inclusive, ethical, and in accordance with the spirit of Pancasila. The integration of *Maqasid al-Shariah* into Indonesia's public policy can encourage the creation of a fairer, more prosperous, and harmonious society, in accordance with sharia principles and Pancasila values that underlie the life of the nation and state in Indonesia.

Despite the challenges in integrating Maqasid al-Shariah with the national legal system, a significant opportunity remains to enrich public policy with the ethical principles of sharia. Muhammadiyah has an important position in encouraging this integration to be in accordance with the inclusive and ethical spirit of Pancasila. This integration can be the foundation for a harmonious and just Indonesian society, where Islamic and Pancasila values can go hand in hand and strengthen each other.

## Conclusion

In conclusion, this study highlights the importance of synergy between the concepts of *Darul Ahdi wa Syahadah* and Maqasid al-Shariah within the context of the Pancasila state to maintain social and political stability while promoting common prosperity in Indonesia. Muhammadiyah, through the concept of *Darul Ahdi wa Syahadah*, shows that Islam can be in harmony with Pancasila without sacrificing the fundamental values of religion, thus making a real contribution in maintaining national harmony. On the other hand, *the Maqasid al-Shariah* approach can be applied in various public policies that are relevant to the principles of social justice and welfare, which are the main values in Pancasila. Through inclusive application, these two concepts have great potential to enrich public policy with a strong ethical foundation and relevant to the needs of a pluralistic modern society.

Future research is recommended to develop specific indicators for measuring the effectiveness of implementing the concepts of *Darul Ahdi wa Syahadah* and Maqasid al-Shariah in public policy, particularly in the areas of economics, education, and social justice. Given the challenges of integrating Islamic values with Pancasila in a pluralistic legal system, multi-disciplinary approaches, including law, sociology, and political science, are also needed to better understand the various aspects of application that may require adjustment to the local context. In addition, further research can focus on empirical case studies on public policies in Indonesia that have adopted the principles of *Maqasid al-Shariah*, in order to understand the real challenges and successful implementation as well as the direct impact on community welfare.

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