Affirming *Hifdz al-Daulah* as *Maqashid al-Syariah al-Daruriyyah* in a Multicultural Nation-State: Its Implications for Social Harmony in Indonesia

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ABSTRACT

The rise of radicalism and religious conservatism in Indonesia shows that multicultural nation-states are prone to social tensions when diversity values are not managed properly. Although various studies on maqashid al-shariah have discussed the dimension of *al-Daruriyyat*, there has been no study that systematically places *hifz al-daulah* as a component of *daruriyyat* in the context of a multicultural society and its implications for social harmony in Indonesia. This article aims to examine and analyse the urgency of hifdz al-daulah as part of *maqashid shari'ah al-dharuriyah*, as well as how *hifdz al-daulah* contributes to social harmonisation, thereby having implications for humanity and civilisation in Indonesia. This study uses a qualitative library research approach with textual analysis of classical literature (al-Syathibi, al-Mawardi) and contemporary maqashid literature (Auda), as well as a study of modern multiculturalism. Thematic-argumentative textual analysis was used in data analysis techniques, including data reduction, data presentation, and conclusions. The results of the study show that the placement of hifz al-daulah as part of daruriyyat has an adequate theoretical basis when linked to the function of the state in maintaining social stability and preventing (mafsadah) in a pluralistic society. This finding confirms that protecting the state as an institution that manages diversity is a prerequisite for achieving social harmony. In practical terms, this study contributes to the formulation of *maqashid*-based public policy and the development of a multicultural Islamic discourse in Indonesia.

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1.   INTRODUCTION

The emergence of actions suspected to be related to the phenomena of radicalism, intolerance, terrorism and religious conservatism poses a major threat to the stability of multicultural nation states. Van Bruinessen refers to this phenomenon as a 'conservative shift' in response to the emergence of groups and movements affiliated with certain ideologies that not only reject pluralism but also disrupt inter-religious and inter-ethnic coexistence in Indonesia, especially after the reform era (Bruinessen, 2014). In the context of Indonesia's highly diverse society, consisting of various ethnic groups, religious minorities and vulnerable communities can cause social tensions that have the potential to give rise to discrimination, civil rights violations and threats to state sovereignty.

The new conservative face of Islam is marked by several phenomena emerging in society, including religious conflict. These phenomena have revealed the vulnerability of minority groups to acts of intolerance such as restrictions on the establishment of places of worship, refusal to bury the dead based on religious identity, expulsion of indigenous communities from their ancestral lands, and marginalisation of vulnerable groups in public services and political rights (Saputra et al., 2023). So in the condition of Indonesian society which adheres to various religions and beliefs, it must have an attitude of religious tolerance, as practised by the Prophet Saw. towards the Jews and Christians as stated in the Medina charter (Hamdani, 2015). However, various cases that have occurred reflect the state's unequal protection of minority rights, and Indonesia's stability as a multicultural country still requires a strong normative foundation.

The trigger for the emergence of the above phenomena originated from the discourse on the reinstatement of the seven words in the Jakarta Charter into the 1945 Constitution amendment. This gave rise to many regional regulations on sharia law in several regions in Indonesia, and the emergence of new Islamic movements (*al-harakah al-Islamiyah*) affiliated with the ideologies of transnational Islamic movements such as Hizbut Tahrir and Salafy (Bruinessen, 2014).

For example, the Hizbut Tahrir movement, one of the Islamic fundamentalist movements, is a movement that uses religion as a political medium to win public votes in achieving power. Then their movement believes that the implementation of Islamic sharia or Islamic law is the key to solving all problems in society - moral, legal, social and economic (Adzkiya, 2020). Therefore, Islamic law has hidden objectives, called *maqashid as-shari'ah* (Alimi, 2018).

This fundamentalist Islamic thinking is not in line with the spirit of nationalism that has existed since Indonesia's birth. Furthermore, this thinking is not in harmony with the character of the Indonesian people, who have agreed to place religion, the state and diversity in a mutualistic relationship. So this, even with the spirit of Islam, needs to be modified with the traditions and conditions and ideology where it exists. Indonesia as a country is not based on religion, but does not separate the two. This movement demands to implement Islamic law in total or *kaffah* in all aspects of human life (Burlian, 2014).

Regarding Islam and politics, Leonard Binder states that if Islam is to maintain its social and political power in Indonesia then there must be a bridge between Islam and the national culture in Indonesia (Binder, 1959). Islam throughout Indonesian history has been an integral part of Indonesian politics. Islam as a religion has given birth to a socio-religious interaction and has become the key to life in society (HM et al., 2018). Therefore, the debate on the relationship between religion and the state cannot be separated from the context of multiculturalism and the need to protect the rights of minority groups.

Then according to Munawir Sadzali, there are three paradigms regarding the relationship between religion and the state. The first paradigm is the unity of religion and the state, which means integral. The state government is implemented on the basis of *ilahiyyah* based on revelation, because the sovereignty comes from and is in the hands of God (Syamsuddin, 2000).

The second paradigm sees religion and the state as symbolically related, reciprocally related and mutually necessary. In this paradigm, religion needs the state, because with the state religion can flourish. Then the state also needs religion, because in religion, the state can also develop under ethical and moral guidance (Syu'aib, 2004).

The third paradigm is secularistic; it rejects the first paradigm that is integral between religion and the state. It proposes a separation between religion and the state, and it rejects basing the state on Islam, or at least rejects Islam's determination of a particular form of state (Syamsuddin, 2000).

Indonesia itself is a multicultural nation-state composed of multi-ethnicity, language dialects and cultures as well as multi-religions. Therefore, it must create a harmonious atmosphere between religious adherents in this country of Indonesia (Adzkiya, 2020). If not, it will lead to SARA clashes (Mujiyatun, 2021). However, Islam itself has a concept for maintaining harmony between religion and the state, namely the concept of *maqashid syariah al-dharuriyah*, which includes protecting religion, life, reason, lineage, and property (Tsalitsah, 2024). The current socio-political conditions of modern states require an expansion of the function of *maqashid* to accommodate the need to maintain a multicultural society. Therefore, at this point, hifz al-daulah (protection of the state and socio-political system) becomes an important concept that is rarely discussed in classical maqashid but has been reinforced in contemporary maqashid literature. The position of this concept, protection of the state, is not only about maintaining the structure of the state, but also about the state providing certainty in protecting all citizens fairly, equally and sustainably, especially for minority groups who are often victims of intolerance and discrimination.

There are at least two things that will be the focus of discussion in this article, namely the urgency of *hifdz al-daulah* as part of *maqashid shari'ah al-dharuriyah* and how *hifdz al-daulah* leads to social harmonisation so that it has implications for humanity and civilisation in Indonesia. This is an effort to instil a religious *mindset* based on fundamental Islamic values as part of a protective measure to maintain state sovereignty (*hifdz al-daulah*).

Research on *hifdz al-Daulah* has been done, but specifically research on *hifdz al-daulah* as *maqashid shari'ah al-dharuriyah* towards social harmonisation in Indonesia, as far as the author's search has never been done. The research with similar themes include:

Research conducted by Ubbadul Adzkiya' with the title "Analysis of Maqashid Al-Syariah in the Islamic Economic System and Pancasila" in 2020. This article aims to strengthen the Islamic economic system in Indonesia, strengthen Pancasila with *maqashid al-syariah* in the economic field and the relationship between Islamic economics and Pancasila. Although both examine and discuss Pancasila, it is clearly different between the research conducted by Ubbadul Adzkiya' with the author's research which focuses on the study and analysis of the actualisation of *Hifdz al-Daulah*. Furthermore, research conducted by Leli Salman Al-Farisi with the title "Ideological Clash: Is Harmonisation Possible Between Pancasila and Post-Reformation Political Islam?" in 2019. This article discusses Pancasila as an ideology that cannot be accepted as a single ideology in the life of the nation and state, especially in the religious ideology group,

namely political Islam. Therefore, the state must harmonise nationalist Pancasila with political Islam by reconstructing a new political theory that can bridge the two. Previous studies have mostly placed *maqashid* within the framework of family law, Islamic economics or identity politics. Similarly, regarding hifzd al-daulah, there has been no research that specifically analyses the position of hifz al-daulah as part of maqashid syariah al-dharuriyah in relation to the position of a multicultural society and the protection of minority rights. Therefore, the focus of this study and analysis is directed at answering the research question: how can the norm of *hifzd al-daulah* as part of *maqashid syariah al-dharuriyah* normatively and practically protect the rights of minorities from intolerance and discrimination in the context of a multicultural nation-state in Indonesia?

Based on the above description, this article discusses *Hifdz al-Daulah* as part of *maqashid syari'ah al-dharuriyah* with a focus on understanding the *ushulli* reasons in the construction of *maqashid syari'ah* and the necessity of *Hifdz al-Daulah* as *maqashid al-syar'iyah al-dharuriyah.* This study attempts to show that *hifz al-daulah* as a *maqāṣid* concept not only serves to maintain the stability of the state, but is also an ethical mechanism to ensure the protection of minority groups, which is a prerequisite for the realisation of social harmony in a pluralistic society such as Indonesia. This article aims to examine and analyse the urgency of *hifdz al-daulah* as part of *maqashid syari'ah al-dharuriyah* and how *hifdz al-daulah* leads to social harmonisation, thereby having implications for humanity and civilisation in Indonesia.

2. METHODS

In this study, the method used is a type of qualitative research method that does not rely on statistical and mathematical mechanisms to process data. The research approach is a qualitative literature review (qualitative library research), which is a data analysis that is entirely text-based without field involvement. The data required to compile this article consists of qualitative descriptive data that summarises thoughts, opinions, and arguments. All data was obtained through systematic reading of various classical works such as *al-Muwafaqat* al-Syathibi and *al-Aḥkam al-Sultaniyyah* al-Mawardi, as well as contemporary literature on *maqasid al-shariah,* multiculturalism, pluralism, and minority protection. The literature search was conducted through various databases, such as Google Scholar, Scopus, Al-Maktabah al-Syamilah, and university digital catalogues using keywords such as "maqasid al-shariah," "hifzd al-daulah," "multiculturalism Indonesia," "minority rights," and "intolerance–discrimination."

The range of literature reviewed covers publications from 1950 to 2024 so that the analysis encompasses the development of the concept of maqasid from the classical era to its modern formulation. The author selected various literature through inclusion criteria that covered works that directly discussed maqasid al-syariah, Islamic political thought, multiculturalism, and empirical studies on the protection of minority groups in Indonesia. Meanwhile, sources that were popular opinion or could be considered references without academic substance were excluded from the analysis. This data processing strategy was important to maintain scientific integrity and ensure that the arguments presented in this study, particularly regarding *hifzd al-daulah,* which is part of *maqashid syariah al-dharuriyah*, were built on a strong textual and theoretical foundation. All collected and selected reference literature was evaluated through in-depth reading (closing reading). This was done to identify the relevance of each concept and argument's contribution to the research focus.

Documentary studies were used as a data collection technique. Then, the thematic-argumentative analysis method (thematic–argumentative textual analysis) was used in the data analysis technique. This process included grouping key concepts, comparing classical and contemporary concepts, identifying argument patterns, and evaluating the validity of theories. The thematic approach was used to organise the data based on major themes such as *maqasid al-syariah*, multicultural nation states, and minority protection, while the argumentative approach was used to construct normative reasoning that *hifz al-daulah* can be considered part of *al-ḍaruriyyat* in the contemporary maqasid framework. To improve understanding or data analysis techniques in this study, the data was grouped, summarised in different sections, synthesised, patterns were identified, important findings were selected, and conclusions were drawn (Miles et al., 2014; Sugiono, 2009). Through this process, the research produced a conceptual synthesis that is methodologically accountable and relevant to the current context in Indonesia.

3. RESULTS AND DISCUSSION

3.1 The Urgency of *Hifdz al-Daulah* as Part of *Maqashid Shari'ah al-Dharuriyah*

3.1.1. Understanding *Ushulli* Reasoning in the Construction of *Maqashid Shari'ah*

Maqasid shari'ah, commonly referred to as the higher purpose of Islamic law, is a fundamental ethical framework in Islamic jurisprudence (Harahap et al., 2023; Mohd Zain et al., 2024). As part of the products of thought in the realm of *ushul fiqh*, *maqashid al-syari'ah* becomes one of the productive and responsive perspectives in responding to the challenges of the times. Understanding the *ushulli* reasoning built by *ushuliyun* regarding the determination of levelness in becoming one of the bridges in an effort to produce legal products that are able to be an answer to a dynamic context. So in an effort to consider *hifdz al-daulah* to be part of *maqashid shari'ah al-dharuriyah*, there needs to be a paradigmatic description that not only talks about context and contextualisation but also the philosophical roots that are the basic milestones in *maqashidi* reasoning.

Maqasid shari'ah, describes the holistic view of Islam as a guide to life for individuals and society (Rahman et al., 2017). The words *hifdz* and *maqashid al-syari'ah al-dharuriyah* are two terms popularised by al-Syathibi. So Al-Syathibi with *his al-Muwafaqat* becomes one of the potential references that is important to elaborate on his paradigmatic reasoning to unravel this sub-discussion. But before that, it should be noted that according to al-Syathibi, reason is an important part of understanding the purpose or intention of the establishment of a sharia and the reasoning that he applies is reasoning based on methods that are able to be balanced in treating text and meaning. The methical reasoning built by al-Syathibi is actually a manifestation of his anxiety over the development of various methical reasoning which according to him is unable to be fair to text and meaning (Al-Syathibi, 2004).

Al-Syathibi actually uses several different terms to refer to *maqashid al-syari'ah* in *al-Muwafaqat*. Al-Syathibi often uses the terms *al-maqashid al-syar'iyyah fi al-syari'ah* and *maqashid min shari' al-hukm* which are intended to mean the same thing. Al-Syathibi interprets *maqashid al-syari'ah* as the purpose of the law revealed by al-Syari' in sharia which aims to realise human welfare both in this world and in the hereafter or in simpler language, namely the law that is prescribed for the benefit of servants (Al-Syathibi, 2004). The main purpose of Shari'ah is to build a strong society with a stable social system and encourage the orderly conduct of its affairs by ensuring justice and preventing damage (Mahyudin & Rosman, 2022).

Al-Syathibi then, divided *maqashid al-syari'ah* into three divisions, namely (Al-Syathibi, 2004): First, *Al-Dharuriyah*, which is the basic needs and protection that must exist and its realisation in the life of mankind. Because it is very decisive for human welfare and if it is not fulfilled it will threaten human existence in carrying out his religion and his worldly life. So the five things that must be maintained and realised or termed *hifdz* are religion, soul, mind, offspring and property (Baehaqi et al., 2020; Prasojo et al., 2023; Tarique et al., 2021; Taufik et al., 2023). These five things are then accommodated through certain forms of sharia obligations (*min janib al-wujud*) and certain prohibitions (*min janib al-'adam*).

Second, *Al-Hajiyat*, namely all the needs needed by humans in their lives in order to avoid various miseries and achieve happiness and well-being. And Third, *Al-Tahsiniyah* is a need related to additional appropriateness such as beauty and enjoyment that is generally accepted in society and is not a less commendable action based on normal logic.

His views which then produce *maqashid* products cannot be separated from the methodological derivatives inherited by Imam Malik. So there needs to be a further explanation that shows the relationship between Imam Malik's *maqashidi* reasoning as the founder of the Malikiyah madhhab and al-Syathibi as a follower of his madhhab.

Husein Hamid Hasan in *Nadzhariyyah al-Mashlahah fi al-Fiqh al-Islami* points out that the *maslahah al-mursalah* method is Imam Malik's *ushuli* thinking which implies *maqashidi* reasoning (Hasan, n.d.). As for *maslahah al-mursalah* itself, in *ushul fiqh* terminology, it is a benefit that is not specifically explained by the text and is in accordance with the principles of sharia (Hasan, n.d.). Imam Malik stated that one of the purposes of *maslahah mursalah* is to lead to a higher good or higher purpose even though it is not explicitly mentioned in the text or *nash* (Auda, 2015).

The philosophical foundation built by Imam Malik is basically continued by al-Syathibi in building *his maqashid* concept. However, in the classification strata he wrote, al-Syathibi only listed five things that were included in *al-dharuriyah*. These five things in the current context need to be reviewed, because as Jasser Auda criticises that the traditional *maqasihid* classification, including what al-Syathibi did, needs to be reconsidered for its suitability (Auda, 2015).

Jasser Auda says that the traditional *maqashid al-syari'ah* does not contain the two main and most basic universal values of justice and freedom. His argument is based on his reading of Abraham Maslow's hierarchy which divides human needs into five things, namely: 1) physiological needs; 2) need for security; 3) social needs; 4) status needs; 5) self-actualisation (Auda, 2015). In addition to Auda, Sahal Mahfudz, one of Indonesia's *ushul fiqh* experts, also sees the need for renewal of the hierarchy of human needs and then formulates four formulations that are broadly similar to Maslow's hierarchy (Mahfudz, 1994).

The argument above illustrates the flexibility in determining basic needs as a basis for classifying priorities. If we return to al-Syathibi's definition of *al-dharuriyah,* "*basic needs and protection that are mandatory and their realisation in the lives of mankind*", there are indications that the needs that are in *al-dharuriyah* are very likely to be renewed and reconceptualised. Something that is considered important to maintain and maintain its realisation for the sake of human existence will very likely become one of the *al-dharuriyah*. So in the next sub-discussion, there is an offer to make *hifdz al-daulah* one of the *al-dharuriyah.*

3.1.1. The necessity of *Hifdz al-Daulah* as *Maqashid al-Shar'iyah al-Dharuriyah*

Humans will not be able to fulfil or optimise their function as creatures unless they are able to maintain integrity in their community. This is because humans are social creatures not individual creatures. In this case humans must be able to protect the environment from disgrace and diseases that can be the cause of division in society.

Indeed, Islam has prescribed for its people to realise the main concepts of religious goals as stated in the concept of *maqashid al-syariah al-dharuriyah*. Indeed, Islam has mandated its followers to realise the main concepts of religious objectives as outlined in the concept of *maqashid al-syariah al-dharuriyah*. This concept refers to basic needs whose status will determine human survival and the social challenges therein. Therefore, in practice, efforts to optimise the implementation of maqashid al-syari'ah must be based on greater attention to the elements that exist within society itself. Al-Syatibi's classical classification places the protection of religion, life, reason, lineage and property as the five main maqashid (Fahmi R & Firdaus, 2023). So actually in the realm of praxis, efforts to optimise the implementation of *maqashid al-syari'ah* must be based on paying more attention to the elements that exist in society itself (Najar, 2008). However, in the context of multicultural national life, basic human needs depend not only on these five aspects, but also on the sustainability of the state as a collective institution that guarantees the rights of its citizens.

Society as a building actually consists of particular parts that support it. Abdul Majid Najar explains that society is a complex system in which the relationship between institutions in it determines the existence of the society. Therefore, there are two things that must be maintained in an effort to maintain the existence of society so that the implementation of *maqashid al-dharuriyah* can be guaranteed, namely: *first,* maintaining the continuity of each institution contained in society, and *second,* maintaining the continuity of interactions and relationships within each institution in it, these two things are then a unified concept called *hifdz al-daulah* (Najar, 2008). In this case, the state acts as an institution that regulates, protects and ensures the sustainability of its diverse society. Therefore, without stable state management, the maintenance of these five key aspects cannot be carried out effectively. However, it is important to understand that the position of *hifzd al-daulah* should not be understood as glorification of political power, but rather as protection of the social structure of society, which is a prerequisite for the realisation of other *maqashid*.

One of the directives of Sharia in addition to establishing the family as the smallest institution to support the existence of society, is to order to establish a state that is able to accommodate and maintain the continuity of society broadly. In the Qur'an, one of the arguments that is referred to in the case of government is Q.S al-Nisa: 59. According to Quraysh's view, in terms of language *uli* is the plural form of *waliy* which means the owner or who takes care or and controls. The plural form of the word indicates that they are many, while the word *al-amr* is an order or business. Thus *uli al-amr* is a person who is authorised to manage the affairs of the Muslims. They are the people who are relied upon in handling societal issues (Shihab, 2017).

From the previous description, the term *uli al-amr* can be drawn several meanings, *first* they are the rulers (government), *second,* they are scholars and *third* they are people who represent the community in various groups and professions both legal formal (such as police) and non-formal (such as scientists / scholars). Thus, it is not right to limit the meaning of *uli al-amr to* a caliph or *khilafah* system alone.

The term *ulil al-amr* in Q.S al-Nisa: 59 reflects the necessity of an authority capable of maintaining public order and justice. That authority is the state. Terminologically, the state has many definitions. Aristotle interpreted the state as a community power that aims to achieve the highest good for mankind. While al-Mawardi, an Islamic political expert argued that the state is a political institution as a substitute for the prophetic function to carry out religious affairs and regulate world affairs (Al-Khattani & Nurdin, 2000). He also emphasised that state institutions were established through the Sharia mandate to *hirasah al-din wa siyasah al-dunya* (protect religion and manage worldly affairs) (Khasyi'in & Muthiah, 2023).

From the definition submitted by al-Mawardi which is then associated with the opinion of Quraish Shihab in his tafsir, it can be concluded that the state is actually the highest element in society that is able to accommodate religious affairs and world affairs of a human being. As for this system adopted by a country that is flexible. So it is not bound to any system as long as its functions are able to be carried out optimally.

In the context of *maqashid,* the important question is not whether the state is the ultimate goal (*maqsud lahu)* or a means *(washilah),* but whether its position is a minimum requirement for the preservation of other *maqashid*. Therefore, *hifzd al-daulah* is positioned as *washilah daruriyyah*, which is an important means that has consequences equivalent to daruriyyat. Without a secure and non-discriminatory state, the five basic principles of al-syatibi protection cannot be optimally realised. Thus, the position of hifz al-daulah becomes a new entity that can be elevated to the level of daruriyyat because of its position as syart li tahqiq al-maqashid (a prerequisite for the realisation of other maqashid).

As the highest institution that has a large share and responsibility in ensuring the implementation of the objectives of sharia (*maqashid al-syari'ah*), the state cannot work alone. There needs to be positive integration and interaction between the state as the highest institution and other institutions in society. Society must follow the rules that have been drawn up by the government as a form of commitment to the state. This commitment will lead to a conducive and conflict-free society. This is in line with what Socrates and Plato said where they argued that the essence of law and state is to create justice, order and security in human life (Schmind, 1958).

In the context of Indonesia, which is known as a multicultural country, *hifz al-daulah* is not only interpreted as maintaining the geographical integrity or political stability of the country, but also as a guarantee that the state can provide protection for all citizens, including religious and ethnic minorities and other vulnerable communities. The justification for the position of maqashid here is in line with the principle of protecting minority rights in classical Islam, such as guaranteeing freedom of worship and civil rights for non-Muslims (ahl al-dhimmah) (Huwaydi, 1999), and is also in line with the development of contemporary maqashid which includes justice, equality, and freedom as universal values (Auda, 2015, pp. 56–58). Thus, *hifz al-daulah* does not legitimise exclusive political positions or majority domination, but functions as a normative principle that ensures the state does not discriminate or restrict minorities' access to places of worship, public services, education, or political representation. On the contrary, hifz al-daulah requires the state to eliminate all forms of intolerance because such actions undermine the more fundamental maqashid, namely justice, equality, human dignity, and collective security. Therefore, the emergence of cases of religious conservatism in recent times has encouraged the public to participate in efforts to maintain the political stability of the state. Gus Dur said that one of the goals of conservatism is to strengthen Islam in

the state system (caliphate). In fact, Pancasila is a reflection of the substantial universal values of Islam (Wahid, 2011).

This concept becomes increasingly relevant when linked to various phenomena of intolerance in Indonesia. All forms of intolerance will hinder the role of the state as the guardian of the public interest (mashlahah al-ammah). Therefore, efforts to realise the concept of hifdz al-daulah must be optimised, because the implementation of maqashid al-syari'ah will not be realised if the status of the state is in conflict and not conducive. The position of state power within the framework of maqashid should not use 'state protection' as an excuse to silence minority groups, because such actions are contrary to other daruriyyat. Therefore, hifz al-daulah requires state power to manage diversity fairly, create a safe space for cultural identities to express themselves, and ensure legal protection for all minority groups. The principle is that a discriminatory state is essentially destroying itself, because it is destroying the foundations of maqashid that support its position.

Thus, the argument for elevating hifz al-daulah to the level of ḍaruriyyat is not based on the political supremacy of the state, but on maqasidiyyah logic. Without a state that is fair, inclusive, and responsive to diversity, other maqasid cannot be realised. Therefore, *hifz al-daulah* must be understood as a principle of state protection oriented towards maintaining social harmony and respect for all citizens without exception, especially minorities. This makes *hifz al-daulah* not only theoretically relevant, but also urgently necessary in the context of contemporary Indonesia.

3.2 *Hifdz al-Daulah* Towards Social Harmonisation and its Implications for Humanity and Civilisation in Indonesia

It cannot be denied that ideological contestation is one of the things that is prone to cause friction between individuals, even between groups and the consequences are not trivial. Hate speeches, *hoaxes*, one-sided truth claims and even slander are easily made and spread to bring down people who do not share the same ideology. This makes efforts to build social harmony very difficult to realise. The existence of one-sided truth claims in religious recitations, as has happened in recent years, is one proof of the community's ineffectiveness in practising the fundamental values of Islam and Pancasila.

In developing a harmonisation framework based on ma'qashid, Indonesia can learn and draw lessons from various multicultural countries, one of which is Australia. Reporting from *detiknews*, religious diversity in Australia far exceeds religious diversity in Indonesia. Based on the Australian population census in 2011, there were 120 streams of belief believed by the community. However, the rate of religious discrimination is low. The low rate of discrimination is a reflection of the high attitude of religious tolerance there (Denny Indrayana, 2021). Therefore, Australia consistently ranks highest in the Global Peace Index and Social Cohesion Index, and has a relatively low rate of religiously motivated hate crimes compared to other multicultural countries. This shows the world that diversity does not automatically lead to conflict when it is managed through a strong anti-discrimination legal framework and an inclusive public culture.

Australians, both majority and minority, no longer ask about the religion of those around them. Everyone, regardless of who they are and what religion they follow, has the same rights and access to state facilities. For example, in studies of multiculturalism among Muslims in Australia, although they are not the majority, it is always easy to worship. This is because every university in Melbourne has a place to pray. On the other hand, religious tolerance there can also be felt in the large number of restaurants that sell

halal food for Muslims. This inclusive policy strengthens public trust in the state and minimises any potential for marginalisation that could trigger serious conflict.

This high level of religious tolerance has had a significant impact on Australia's progress. Their government is no longer bothered by conflicts that occur due to various differences in the community. They can focus on developing sectors that have the potential to help accelerate the nation's progress. This can actually be a role model for an ideal country, especially for Indonesia, which is in the "becoming" stage. From a maqashid perspective, this situation shows that *hifz al-daulah* cannot be separated from *hifz al-nafs, hifz al-din,* and *hifz al-'aql,* because a state that fails to guarantee security and equality for all citizens will lose the social foundation that supports its existence. Australia's experience is in line with contemporary maqashid objectives. The state functions as a protector of human dignity through nondiscriminatory laws, not as a tool of majority domination. In the context of Indonesia, which is still in the process of strengthening substantive multiculturalism, this lesson is highly relevant for developing a model of social harmonisation that is compatible with hifz al-daulah as part of ḍaruriyyat.

When people have been able to realise social harmonisation in their lives, then at that time they have also been able to minimise disturbances in order to welcome the progress of the nation and create peace. So simply social harmonisation is a representation of the success of the concept of *hifdz al-daulah* itself.

It is undeniable that in the midst of the rampant propaganda of transnational ideologies, many acts of intolerance are found. So as has been said at the beginning, historical awareness must be built in the paradigm of Indonesian society, especially Islamic society as an actor in society. Because Indonesia with the majority of the population is Muslim (As-Salafiyah et al., 2022). because a fundamental understanding of the reality of diversity and diversity in Indonesia, will lead to efforts to optimise the fundamental values of Pancasila as a guide in attitude, especially for Muslims if they have understood that Pancasila is a reflection of the fundamental values of Islam. This is as said by some scholars that the behaviour of society (*mode of conduct*) cannot be separated from its mindset (*mode of thaught*) (Abdul Mustaqim, 2014).

4.   CONCLUSION

Efforts to actualise the concept of *hifdz al-daulah* must be optimised, because the implementation of *maqashid al-syari'ah* will not be realised if the status of the country lived in is in conflict and not conducive. The change in the religious *mindset of* Muslims, especially in Indonesia, towards a more progressive direction, will bring Indonesia faster to leave the title of "developing country" that has been following it. This is because Muslims will no longer be busy dealing with issues that have the potential to divide and create polarisation among the ummah, such as political issues that have made religion their mount and issues of tolerance that are the result of normative-doctrinal methods of studying Islam. Muslims can focus on solving problems that are more important to be resolved for the benefit of human civilisation itself, such as the issue of environmental crises, which if not followed up can become a time bomb for human civilization.

and howto present the contents of the article. Therefore, the author expects criticism and input to improve this article.

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