

Maqasid Syariah as the Foundation of Religious Moderation in a Multicultural Society: A Conceptual Analysis of Strengthening Social Benefits

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ABSTRACT

This study to analyze the relationship between Maqasid Syariah and religious moderation in strengthening social welfare within multicultural societies. The research employed a qualitative approach through library research. The primary data sources consisted of the Qur'an, Hadith, classical and contemporary Islamic scholarship on Maqasid Shariah, as well as scientific publications discussing religious moderation and multiculturalism. Data were analyzed using thematic analysis by identifying, categorizing, and synthesizing key themes related to the objectives of Islamic law and the principles of religious moderation. The findings indicate that Maqasid Shariah, through the principles of preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*), provides a normative foundation for promoting tolerance, social justice, peaceful coexistence, and resistance to radicalism. The novelty of this study lies in its conceptual synthesis that systematically links the objectives of Maqasid Shariah with indicators of religious moderation and social welfare in multicultural contexts. The study contributes theoretically by enriching the discourse on religious moderation through a maqasid-syariah framework that bridges Islamic normative values with contemporary social realities. Therefore, Maqasid Shariah serves not only as a legal objective but also as a conceptual foundation for strengthening social welfare and harmonious coexistence in multicultural societies.

1. INTRODUCTION

Various national events show that the challenges of intolerance, radicalism, identity conflicts, and social polarization are still problems in the lives of multicultural Indonesian people. The Human Resources Development Agency (BPSDM) of the Ministry of Law emphasized that Pancasila must be the foundation in dealing with radicalism and intolerance that has the potential to disrupt social integration. In addition, the development of information technology has accelerated the spread of extreme ideas so that requires an approach that is not only repressive, but also preventive through the strengthening of moderate religious values. Reports on the threat of terrorism also show that intolerance and radicalism are the root of various acts of violence that threaten pluralism and social security. This condition demonstrates the importance of efforts to build religious moderation as a strategy to maintain social harmony in a pluralistic society. From an Islamic perspective, Maqasid Syariah is a normative framework that is oriented towards the benefit of human beings through the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), heredity (*hifz al-nasl*), and property (*hifz al-mal*). These values are relevant to the principles of religious moderation such as tolerance, justice, balance, respect for differences, and rejection of all forms of extremism. The principle of *hifz al-nafs* emphasizes the importance of protecting human life from violence and destructive acts, while *hifz al-'aql* encourages the strengthening of education, dialogue, and the

development of critical reasoning in social life. On the other hand, *hifz al-din* emphasizes respect for religious freedom as part of efforts to maintain harmony in a pluralistic society. Various previous studies have discussed religious moderation from the perspective of Islamic education, local wisdom, multicultural curriculum, and the strengthening of tolerance values. Other studies have also examined Maqasid Syariah in the context of rights protection, social justice, economic development, and the prevention of radicalism. However, studies that specifically map the relationship between the dimensions of Maqasid Syariah and indicators of religious moderation in the context of multicultural societies are still relatively limited. Theoretically, most previous research has placed Maqasid Syariah and religious moderation as two concepts discussed separately. As a result, there is no conceptual framework that explains how the goals of Maqasid Syariah can function as a normative foundation while producing the practice of religious moderation in pluralistic social life.

Based on these gaps, this article offers a conceptual synthesis that connects the principles of Maqasid Syariah with the indicators of religious moderation through mapping the relationship between sharia goals, the value of moderation, and the strengthening of social benefits. The novelty of this research lies in the preparation of a conceptual framework that explains Maqasid Syariah as the normative basis of religious moderation while placing religious moderation as a form of practical implementation of Shari'a goals in a multicultural society. Therefore, this study aims to analyze how the principles of Maqasid Syariah become the conceptual foundation of religious moderation and its contribution to strengthening social benefits in a multicultural society. The studies in EDUSOSHUM reinforce the direction of this research because several recent articles place religious education, local values, and social ethics as important mediums for grounding religious moderation. Bakhri and Saleh (2026) emphasize that the paradigm of Islamic Religious Education needs to be built through a model of moderate resilience that integrates critical literacy, religious-national identity, and resistance to extreme propaganda. Arifin et al. (2026) show that the values of Sipakatau, Sipakalebbi, and Sipakainge can strengthen moderation through respect, humanity, and advising each other in kindness. Yuliawati et al. (2026) emphasized that *tasamuh*, *tawassuth*, *tawazun*, and *ta'adul* in Aswaja form an ethical framework for social harmony. In the curriculum dimension, Rasyid et al. (2026) and Ilham Hidayat and Syahrul (2026) place the multicultural PAI curriculum as an instrument that instills tolerance, mutual cooperation, solidarity, and holistic evaluation. In the institutional dimension, Sandi et al. (2026) show that inclusive Islamic education management is able to manage cultural conflicts and differences in religious practices into integrative forces. In the dimension of community assistance, Majid and Rahmawati (2026) show the importance of professional ethics of religious extension workers to prevent polarization. Muthalib, Tang, and Azis (2026) and Muttalib, Nisar, and Tang (2025) both strengthen the argument that local wisdom can be a bridge between Islamic teachings and multicultural realities. Thus, the novelty of this article lies in the synthesis of Maqasid Sharia, religious moderation, EDUSOSHUM references, and model visualization in the form of charts, algorithm design, and fishbone to explain the conceptual and implementive flow more completely.

2. METHODS

This research method uses library research with a qualitative approach. Data were obtained through searching literature relevant to the themes of Maqasid Sharia, religious moderation, and multicultural society. The literature search process was carried out systematically through the Google Scholar, Garuda, Dimensions, and Crossref databases using the keywords "Maqasid Syariah", "Maqashid Sharia", "religious moderation", "religious moderation", "multicultural society", and "multicultural society". The search is focused on scientific publications published in the 2015–2025 range to obtain relevant and up-to-date references. Primary data sources include the Qur'an, Hadith, and works of classical and contemporary scholars on Maqasid Shariah. The secondary data sources

are in the form of journal articles, academic books, proceedings, and research documents relevant to the focus of the study. Reference selection was carried out using inclusion and exclusion criteria. Inclusion criteria include: (1) discussing Sharia Maqasid, religious moderation, or multicultural society; (2) published in credible academic sources; (3) available in full text; and (4) have direct relevance to the focus of the research. Meanwhile, the exclusion criteria include publications that are not relevant to the research theme, popular non-scientific articles, and sources that have duplicate substance. Data analysis was carried out using thematic analysis. The stages of analysis include literature identification, theme coding, concept categorization, analysis of relationships between concepts, conceptual synthesis, and drawing conclusions. The validity of the data is maintained through triangulation of sources, critical review of references, and comparison between relevant research results.

The development of the article is carried out through four additional stages, namely the inventory of the main text from the PDF manuscript, the mapping of the theme of Maqasid Syariah and religious moderation indicators, the integration of relevant supporting literature, and the preparation of conceptual visualizations. The inventory stage aims to preserve the original substance of the manuscript, while the mapping stage is used to connect the dimensions of *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal* with indicators of religious moderation such as tolerance, non-violence, national commitment, respect for local traditions, and social justice. To clarify the relationship between the goals of Maqasid Syariah and the indicators of religious moderation, a conceptual matrix is presented that shows the relationship between each dimension of *maqasid* and the social risks that can be prevented, the moderation indicators produced, and its implementation strategies in a multicultural society.

Literature analysis algorithm diagram

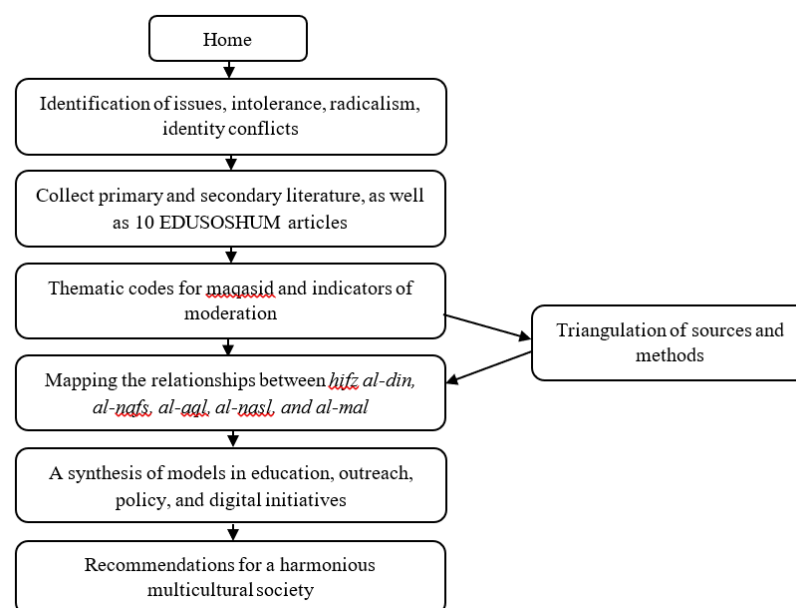


Figure 1. Design of a literature analysis algorithm based on Maqasid Syariah

Figure 1 shows that each dimension of Maqasid Syariah has a specific contribution in building religious moderation. *Hifz al-din* contributes to the strengthening of tolerance and respect for religious freedom, while *hifz al-nafs* reinforces the principles of non-violence and the protection of human dignity. Meanwhile, *hifz al-'aql* encourages critical literacy, *hifz al-nasl* strengthens inclusive character education, and *hifz al-mal* supports the realization of social justice. This relationship shows that religious moderation is a practical manifestation of the goals of Maqasid Syariah in the life of a multicultural society.

3. RESULTS AND DISCUSSION

RESULTS

The Benefits of Sharia Maqasid as the Basis for Religious Moderation

The benefits of Maqasid Syariah are an important foundation for strengthening religious moderation because all its goals are directed to maintain the balance of human life. The principle of safeguarding religion (*hifz al-din*) directs the ummah to practice their beliefs responsibly without imposing the teachings on others.¹⁴ For example, the concept of "*lā ikrāha fī al-dīn*" (there is no coercion in religion) suggests that Islam rejects radical attitudes that ignore the value of freedom of belief.¹⁵ This moderate attitude is in line with the aim of the *shari'a* which seeks to maintain social order through respect for diversity.¹⁶ Thus, The principle of *Hifz al-Din* provides a strong foundation for the birth of inclusive and non-extreme religious behavior. The principle of safeguarding the soul (*hifz al-nafs*) and maintaining the intellect (*hifz al-'aql*) is also proof that Maqasid Syariah strongly supports the attitude of *wasathiyyah* in religious life. *Hifz al-nafs* emphasizes the obligation to protect the human soul so that all forms of violence and destructive acts cannot be justified in the name of religion.¹⁷ For example, acts of terrorism and hate speech are violations of *maqasid* because they threaten human safety.¹⁸ On the other hand, *hifz al-'aql* teaches the importance of education, critical thinking, and avoidance of misleading doctrines so that one is able to understand religious teachings proportionately.¹⁹ Therefore, These two principles affirm that religious moderation is the most appropriate way to maintain the physical and intellectual safety of the community. In addition, the purpose of protecting posterity (*hifz al-nasl*) and protecting property (*hifz al-mal*) also supports the formation of a moderate society that lives in a safe and prosperous atmosphere. *Hifz al-nasl* emphasizes the importance of family stability and social harmony, which can only be achieved if people respect each other and avoid narrow fanaticism.²⁰ Meanwhile, *hifz al-mal* emphasizes the need to maintain economic security and prohibit actions that are detrimental to the welfare of others, such as fraud or deprivation of rights.²¹ These values show that moderation is not just a religious attitude, but also a social principle that promotes the creation of justice and justice. balance in human interaction.²² Thus, all the goals of *maqasid* comprehensively support the realization of religious moderation as a pillar of harmony in a multicultural society. This study shows that religious moderation is a logical consequence of Maqasid Syariah which is oriented towards the common good through the principle of *hifz al-wathon* or protecting the state. The principle of safeguarding the state requires the ummah to play an active role in maintaining stability, security, and order as part of their moral and religious responsibilities.²³ This can be seen when a moderate attitude is able to reduce potential conflicts and prevent social tensions that can weaken the unity of the nation.²⁴ One of the proofs is that people who apply the values of *wasathiyyah* tend to be more tolerant and able to work together beyond the boundaries of religious identity. ethnicity, as well as culture.²⁵ Thus, *hifz al-wathon* is a strong basis that moderation is an attitude that is in line with the goals of the sharia in safeguarding the welfare of the state.

In addition, religious moderation is also a tangible form of implementing the principle of *hifz al-ummah* or keeping the ummah in a harmonious and balanced condition. *Hifz al-ummah* emphasizes the importance of maintaining the integrity and harmony of communities through mutual respect, cooperation, and peaceful conflict resolution.²⁶ This is reflected in a multicultural society that prioritizes moderation, where differences are not seen as a threat, but as wealth that reinforces collective identity.²⁷ One indication is that communities that practice religious moderation are better able to prevent social disintegration and polarization because they understand the moral limits taught by maqasid.²⁸ Therefore, religious moderation can be seen as an applicative form of *hifz al-ummah* in safeguarding the benefits of the ummah at large. Conceptually, *Maqasid Syariah* works as an

ethical framework that connects the value of revelation with social needs. *Hifz al-din* does not only mean maintaining rituals, but also maintaining the space of belief so that people do not force each other and do not degrade each other. *Hifz al-nafs* not only prevents murder, but also rejects verbal violence, bullying, terror, and acts that take away a sense of security. *Hifz al-'aql* rejects information manipulation, religious hoaxes, and propaganda that kills critical reason. *Hifz al-Nasl* maintains the quality of family and generations, while *Hifz al-mal* maintains economic justice so that social conflicts do not develop from inequality and resource struggles. EDUSOSHUM's findings clarify the relevance of the framework. The MITKM model places critical religious literacy as a reinforcement of ideological resilience (Bakhri & Saleh, 2026). Local 3S values in Bugis culture enrich *maqasid* through strengthening respect and humanity (Arifin et al., 2026). Aswaja's tolerance adds the foundation of *tawassuth* and *tawazun* so that the people do not move to the extreme right or extreme left (Yuliawati et al., 2026). Thus, *maqasid* does not stop as a theory of Islamic law, but becomes a tool of social analysis for reading the sources of conflict, building a culture of peace, and designing relevant educational actions.

Conceptual Framework for the Integration of Maqasid and Moderation

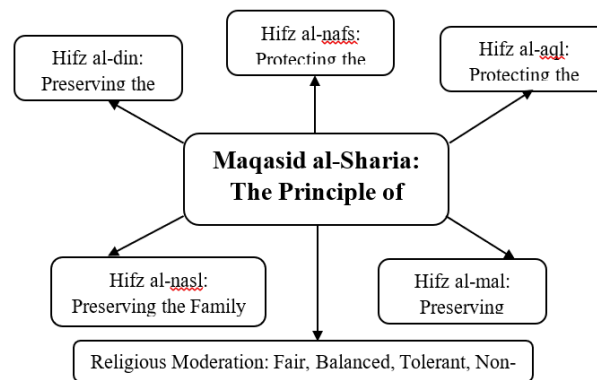


Figure 2. Conceptual chart of Maqasid Syariah as the foundation of religious moderation

Table 1. Maqasid Sharia matrix and religious moderation indicators

Purpose of Maqasid	Prevented Risks	Moderation Indicators	Implementation Strategy
<i>Hifz al-din</i>	Imposition of beliefs and exclusivism	Tolerance and respect for religious freedom	Interfaith dialogue, tolerance curriculum, da'wah rahmah
<i>Hifz al-nafs</i>	Physical violence, terror, bullying	Anti-violence and protection of human dignity	Conflict mediation, protection of vulnerable groups, safe spaces
<i>Hifz al-aql</i>	Hoaxes, extreme propaganda, blind taqlid	Critical literacy and open-mindedness	Digital literacy, scientific discussion, case-based learning
<i>Hifz al-nasl</i>	Family breakdown and inheritance of fanaticism	Inclusive character education across generations	Family example, moderate school culture
<i>Hifz al-mal</i>	Inequality, disenfranchisement, economic conflict	Social justice and economic care	Anti-discrimination and community empowerment policies

Religious Moderation as a Practical Application of Maqasid in a Multicultural Society

Religious moderation is a practical application of Maqasid Syariah in a multicultural society because it plays an important role in maintaining harmony in the midst of diversity. Mutual respect is one of the main pillars of moderation, because acceptance of the existence of other groups will reduce the potential for social conflict. This is seen in a society that prioritizes dialogue and

deliberation so that differences of opinion do not develop into hostility. One indication is the ability of citizens to refrain from discriminatory attitudes that can damage social harmony. Thus, The attitude of mutual respect is a concrete form of the application of *maqasid* in an effort to create a harmonious and inclusive life. Religious moderation also encourages the realization of equality and restrictions on fanaticism, both of which are indispensable to maintain the stability of a pluralistic society. Equality requires every individual to respect the rights and dignity of others, so that no one group feels superior to another. This is reflected in a community that encourages a fair space for participation regardless of religious, cultural, or ethnic background. On the other hand, limiting fanaticism is important because excessive attitudes in religion often trigger intolerance and social polarization. Therefore, Religious moderation is an effective means to actualize the values of *maqasid* in order to create a multicultural society that is peaceful, equal, and free from fanaticism. In the context of education, religious moderation based on Maqasid Syariah is an effective strategy to prevent radicalism while strengthening the inclusive character of students. This strategy can be seen in the application of the value of *hifz al-'aql* which emphasizes the importance of critical thinking skills so that students are able to sort information and avoid extreme ideologies. This can be seen in schools and madrassas that integrate tolerance education and interfaith dialogue in the curriculum, so that students are accustomed to dealing with differences in an adult manner. In addition, the application of the principles of *hifz al-nafs* and *hifz al-din* encourages the creation of a safe learning environment, respects diversity, and rejects all forms of faith-based violence. Thus, Maqasid Sharia-based moderation education is able to produce an intelligent generation, tolerant, and have moral resilience to radicalism. In the realm of public policy, the value of moderation plays an important role in creating social rules that are fair and in line with the goals of Maqasid Sharia. This is reflected in policies that guarantee freedom of religion and protection of minority groups as part of the implementation of *hifz al-din*. As an illustration, governments that apply a moderate approach usually prioritize regulations that reject discrimination and encourage equal access to public services for all citizens. In addition, the application of the principles of *hifz al-mal* and *hifz al-nafs* can be seen through policies that maintain public security and regulate the equitable distribution of resources so that social inequality does not occur.

Thus, the value of moderation in public policy is able to strengthen the achievement of the public benefit as desired by Maqasid Sharia. Studies confirm that religious moderation is an effective bridge to translate Maqasid Syariah in modern social life. This can be seen from the value of moderation which is in line with the goal of *maqasid* in maintaining the safety of soul, intellect, and religion so that people's lives remain stable in the midst of changing times.³⁸ As an illustration, people who apply a moderate attitude tend to be more open to dialogue and collaboration across groups, so that the potential for conflict can be significantly suppressed. In addition, the values of moderation encourage the use of common sense and the development of social literacy that is very needed in the digital era which is full of hoaxes and polarization. Thus, religious moderation serves as a mechanism that makes it easier for *maqasid* to be implemented in a relevant way in the context of modern life. Moderation is also a practical means to realize justice and benefits that are at the core of *maqasid* teachings in a multicultural society. This is evident in communities that place the value of equality and respect for diversity as guidelines for living together, so that the rights of each individual can be preserved. For example, the application of moderation in social interactions has been shown to reduce group fanaticism and encourage the creation of more inclusive public spaces. The value of moderation also supports the strengthening of social solidarity, because the community is invited to put the common good above the interests of narrow groups. Therefore, religious moderation is an instrument that is able to bridge the goals of *maqasid* with the complex social realities of the modern era. The practical application of Maqasid Syariah in a multicultural society can be carried out through three levels. First, the level of education, namely incorporating *maqasid*

and moderation into learning objectives, teaching materials, case studies, social projects, and attitude evaluation. Second, the level of da'wah and counseling, namely strengthening a dialogical, persuasive, and empathetic religious message. Third, the level of social policy, which is to ensure that public spaces provide fair protection to all groups without discrimination. These three levels are interconnected because education prepares reason, da'wah strengthens awareness, and policies to maintain social structure. The EDUSOSHUM study provides strong support at these three levels. Rasyid et al. (2026) emphasized a humanistic and collaborative curriculum strategy; Ilham Hidayat and Syahrul (2026) propose a multicultural PAI curriculum implementation model that includes planning, dialogical learning, holistic evaluation, and inclusive school culture; Sandi et al. (2026) show that adaptive education management can turn differences into integrative strengths; and Majid and Rahmawati (2026) place extension ethics as an instrument to prevent polarization. This is in line with the purpose of *maqasid* because it entirely leads to safety, justice, harmony, and the protection of human dignity. Local wisdom also needs to be treated as a *maqasid* medium. Muthalib, Tang, and Azis (2026) show that the culture of Siangga, Sikamali, and Siangkaran can strengthen solidarity, empathy, and social concern. Muthalib, Nisar, and Tang (2025) emphasized that PAI learning based on local wisdom makes the learning process more contextual, meaningful, tolerant, and cultured. Other EDUSOSHUM articles on *tasamuh*, tolerance, and coexistence also show that local values and Islamic values can go together as long as they are directed towards the benefit (Bakhri & Musyarif, 2026; Rohman et al., 2026). Fishbone in Figure 3 shows that the weakness of moderation does not stand alone, but is influenced by factors of narrow religious understanding, less dialogical education, non-contextual da'wah, less inclusive policies, exposure to digital media, and socio-economic disparities. Therefore, problem solving is not enough with normative advice, but rather requires integrated intervention. Sharia *maqasid* provides a framework for values, while religious moderation provides a social strategy to translate those values into concrete actions.

Fishbone: The Cause of Weak Religious Moderation

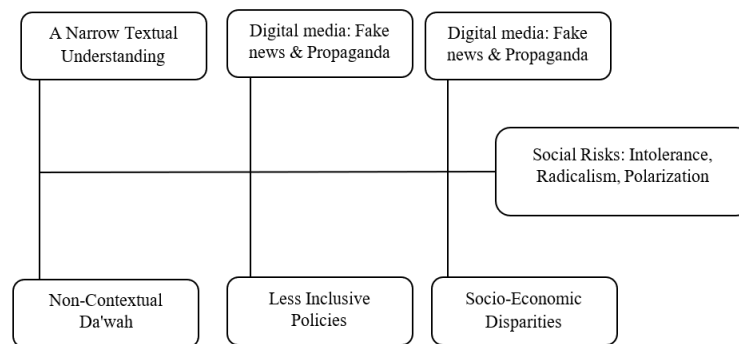


Figure 3. Fishbone the cause of weak religious moderation and the direction of Maqasid Sharia intervention

4. CONCLUSION

Based on the results of the study, Maqasid Syariah has a strong connection with the principles of religious moderation in a multicultural society. The principles of *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal* not only function as the goals of sharia, but also serve as a normative foundation in building tolerance, non-violence, respect for diversity, and social justice. These findings show that religious moderation can be understood as a form of practical actualization of the goals of Maqasid Syariah in plural social life. Theoretically, this research contributes by offering a conceptual synthesis that connects the dimensions of Maqasid Syariah with indicators of religious moderation. This article reinforces the argument that Maqasid Syariah is not only relevant in the study of Islamic law, but can also be used as a conceptual framework to explain the strengthening of religious moderation and social welfare in a multicultural society. Practically, the results of this

research can be a reference for educators, religious leaders, educational institutions, and policymakers in designing programs to strengthen religious moderation based on the values of Maqasid Sharia. The resulting conceptual framework can also be used as a basis for the development of Islamic education, da'wah activities, and community empowerment programs that are more inclusive and oriented towards the common good. This research has limitations because it focuses on conceptual analysis based on literature studies. Therefore, further research is recommended to test conceptual models offered through field research on educational institutions, religious communities, or specific multicultural communities. Such empirical research is important to measure the extent to which the principles of Maqasid Syariah contribute to the strengthening of religious moderation and social welfare in more specific contexts.

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