

# DIMENSIONS OF *MAQASID SHARIA* IN THE REGULATION OF MAJELIS TAKLIM IN INDONESIA

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**Abstract,** *The emergence of regulations on the organisation of majelis taklim has caused a debate of opinion in the Indonesian public sphere. Although the presence of these regulations in the realm of practice has many positive impacts on the existence of majelis taklim. The purpose of this study is to identify the dimensions of maqasid sharia in the regulation of the orientation of taklim assemblies in Article 4, Minister of Religion Regulation number.29 of 2019 concerning majelis taklim. This legal study uses a normative-philosophical approach method. The maqasid sharia theory formulated by Jasser Auda as an approach to contemporary Islamic law becomes the main analysis theory of this study. This study found the dimensions of the expansion of maqasid sharia values in the regulation on the orientation of majelis taklim, including the value of *hifz 'ird* (maintaining honour) in the formation of pluralist and humanist personalities, the value of *hifz tadayun* (maintaining religiosity) in the formation of knowledgeable, faithful, pious, and noble personalities. Then the value of *hifz waton* (protecting the homeland) in the formation of a nationalist personality. The findings of this study show the importance of the paradigm of developing the dimension of maqasid sharia in realising a moderate attitude towards legal policies related to the orientation of majelis taklim*

**Keywords:** *Maqasid sharia, regulation, the orientation of majelis taklim, Indonesia.*

## A. INTRODUCTION

The presence of the Regulation on majelis taklim in Indonesia has not received a few criticisms, even resistance from various parties within the internal circles of Indonesian Muslims. Some Muslims consider the government too interfering with the majelis taklim in the community. Some even view the regulation as politically charged, even discriminatory on the religious activities of Muslims in the community.<sup>5</sup>

Responding to the polemics above, it is important for Muslims to make fiqh able to contribute to building social paradigms and characters.<sup>6</sup> For example, optimizing the variety of Islamic legal orientations (*maqasid sharia*).<sup>7</sup> The values of the sharia maqasid include the protection of religion, soul, reason, property, and offspring are seen as having flexibility in

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<sup>5</sup> Umar Al Faruq, "Politik Dan Kebijakan Tentang Majelis Taklim Di Indonesia," *AL MURABBI* 5, no. 2 (2020): 50—52.

<sup>6</sup> Rudiger Lohlker, "Fiqh Reconsidered: Indigenization and Universalization of Islamic Law in Indonesia," *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 17, no. 1 (2021): 188.

<sup>7</sup> Iffatin Nur, Syahrul Adam, and M. Ngizzul Muttaqien, "Maqāṣid Al-Sharīat: The Main Reference and Ethical-Spiritual Foundation for the Dynamization Process of Islamic Law," *Ahkam* 20, no. 2 (2020): 331.

solving modern legal problems that develop.<sup>8</sup> No exception related to government political policy.<sup>9</sup> However, the concept of *maqasid sharia* needs to be developed with a variety of modern social theories that develop.<sup>10</sup> In this regard, Jasser Auda as quoted by Hengki, stated that it is important to elaborate classical Islamic legal theory, as well as *maqasid sharia* with various social science theories, so as to present it as a theory, paradigm or approach to contemporary Islamic law that is contextual.<sup>11</sup>

The *maqasid sharia* paradigm in addressing the regulation of the orientation of taklim assemblies is urgent. Moreover, Article 4 emphasises that majelis taklim have various orientations, including improving the quality of reading and understanding of the Qur'an, the formation of social personalities, pluralists, humanists, good Islamic knowledge, faith, piety, noble character, and caring for state integration.<sup>12</sup> If you look deeply, then the variety. The orientation of the taklim assembly can be said to be synergistic with the values of *maqasid sharia*, both in the context of maintaining the benefit of religion, soul, social life and state.

This study is intended to identify the values of *maqasid sharia* in the orientation of majelis taklim as stated in Article 4, Regulation of the Minister of Religious Affairs number 29 of 2019 concerning Majelis Taklim. Various relevant previous studies, including a study by Zaini Dahlan which mentions the presence of the Regulation on the majelis taklim as legal legitimacy for the activities of the majelistiklim. In addition, it also makes it easier for the government to record, and provide assistance to the activities of the majelistiklim.<sup>13</sup> Dahlan's study is also corroborated by Umar al-Farug's study which states that the regulation on majelistiklim is a product of political policies to prevent the spread of radicalism in the name of Islam in Indonesia.<sup>14</sup> This is also parallel to a study by Zainal Abidin who explained that majlis taklim activities can internalise democratic values, tolerant, and multicultural values in helping the government to overcome radicalism in the name of Islam.<sup>15</sup> Islamy in his study also confirmed the religious moderation content in the regulation on the orientation of Majelis Taklim.<sup>16</sup> Islamy in a subsequent study also found the philosophy of Pancasila in the orientation regulations of Majelis

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<sup>8</sup> Jasser Auda, "A Maqasidi Approach to Contemporary Application of the Shariah," *Intellectual Discourse* 19, no. 2 (2011): 193—94.

<sup>9</sup> Elviandri et al., "The Formulation of Welfare State: The Perspective of Maqāṣid al-Sharīah," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 117—18.

<sup>10</sup> M. Amin Abdullah, "Bangunan Baru Epistemologi Keilmuan Hukum Islam," *Asy-Syirah: Jurnal Ilmu Syariat Dan Hukum* 46, no. 2 (2012): 316.

<sup>11</sup> Hengki Ferdiansyah, "Pemikiran Hukum Islam Jasser Auda" (Tesis, Jakarta, Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah, 2017).

<sup>12</sup> PMA RI, "Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia No.29 Tahun 2019 Tentang Majelis Taklim," Pub. L. No. 29 (2019).

<sup>13</sup> Zaini Dahlan, "Peran Dan Kedudukan Majelis Taklim Di Indonesia," *Al-Fatih: Jurnal Pendidikan Dan Keislaman* 2, no. 2 (2019): 252—53.

<sup>14</sup> Al Faruq, "Politik Dan Kebijakan Tentang Majelis Taklim Di Indonesia."

<sup>15</sup> Zainal Abidin, "Majlis TaLim (Islamic Forum) And Harmonizing Inter Faith Communication," *INJECT (Interdisciplinary Journal of Communication)* 4, no. 1 (2019): 115.

<sup>16</sup> Athoillah Islamy, "Pengarustamaan Moderasi Beragama Dalam Peraturan Penyelenggaraan Majelis Taklim Di Indonesia," *Journal of Religious Policy* 2, no. 1 (2023): 104.

Taklim.<sup>17</sup> The next study, Yazid, Islamy, and Zulihi also found the value of Sufistic social education in the rules of ore across Majelis Taklim.<sup>18</sup>

The focus of this study to Moreover, Article 4 emphasises that majelis taklim have various orientations, the dimensions of *maqasid sharia* values in regulations related to the orientation of majelis taklim. This study is important because the findings of this study can theoretically show the content of *maqasid sharia* values in regulations related to the orientation of majelis taklim, so that practically it can become literacy in the construction of fiqh paradigm awareness for Muslims in Indonesia to be wise in responding to the majelis taklim regulations.

## B. RESEARCH METHODS

This qualitative study is included in the classification of normative legal studies with a philosophical approach. Primary data is in the form of a document of the Minister of Religious Affairs Regulation number 29 of 2019 concerning the Taklim Council, and secondary data in the form of various correlative scientific studies. The contemporary maqasid jurisprudence theory that has been formulated by Jasser Auda has become a theory of analysis of the main discussion, namely to identify the dimensions of *maqasid sharia* values in regulations related to the orientation of taklim assemblies. Data was obtained by applying documentation techniques, and data analysis techniques with the stages of reduction, presentation, and verification.

## C. MAQASID SHARIA AS AN APPROACH TO CONTEMPORARY ISLAMIC LAW

The *maqasid sharia* is one of the classical Islamic legal theories that has undergone the development of methodological construction by some modern Islamic jurists.<sup>19</sup> Even the *maqasid sharia* approach began to be widely used by Islamic economists in solving issues related to the development of the modern economic system.<sup>20</sup> Especially in Islamic banking products that are increasingly diverse.<sup>21</sup> *Maqasid sharia* has also always been an important discourse in the discourse and struggle of Islamic law whether it is associated with current issues or even with controversial issues. Therefore, to discuss it, it is necessary to know and understand what *maqasid sharia* is. According to the language, the concept of maqasid sharia is an intention and purpose, and is discussed in the sharia regarding the issue of Islamic law. In this regard, Jasser Auda considers maqasid sharia as a branch of Islamic science and discourse that seeks to answer

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<sup>17</sup> Athoillah Islamy, "Nilai-Nilai Pancasila Dalam Peraturan Menteri Agama Nomor 19 Tahun 2019 Tentang Orientasi Majelis Taklim," *Pancasila : Jurnal Keindonesiaan* 3, no. 2 (2023): 40.

<sup>18</sup> M. Aba Yazid, Athoillah Islamy, and Zulihi, "Sufism Social Education in Government Policy Related to the Orientation of the Majelis Taklim in Indonesia," *Journal of Islamic Civilization* 5, no. 1 (2023).

<sup>19</sup> Yasir S Ibrahim, "An Examination of the Modern Discourse on Maqāṣid Al-Sharīa," *The Journal of the Middle East and Africa* 5, no. 1 (2014): 39.

<sup>20</sup> Kusnan et al., "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapras Thoughts," *Millah: Journal of Religious Studies* 21, no. 2 (2022): 583.

<sup>21</sup> Arfaizar Januariansyah, Edo Segara Gustanto, and Fikri Muhammad, "Contemporary Dynamics in Islamic Banking Transactions," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 1 (2024): 56.

various complex questions. In this context, *maqasid* seeks to explain the wisdom of the application of Islamic law.<sup>22</sup>

Jasser Auda is one of the modern Islamic jurists contributed greatly to the development of *maqasid sharia*. Even Auda is seen as having offered an antocentric *maqasid*.<sup>23</sup> This is because Auda views *maqasid sharia* as having a character of flexibility that can be an approach in responding to dynamic legal problems.<sup>24</sup> Not only that, Auda also considered *sharia maqasid* is an approach or methodology of Islamic law that can be integrated with various modern disciplines.<sup>25</sup> According to Auda as cited by Hengki Ferdiansyah, several features of system philosophy can be used to optimise *maqasid sharia* as a progressive Islamic law approach. These features include the following.

First, the disposition of cognition. The existence of this feature in the Islamic legal system is for Muslims to be aware of. Because, this feature will show that the provisions of Islamic law are the result of a dialectic between the cognitive dimension of humans and the reality of life that tends to be relative. Therefore, Islamic legal thinking is dynamic and can develop along with the real conditions of the existing problem, so that its existence is open to debate better according to the context.

Second, overall. This feature requires an overarching paradigm in optimizing the Islamic legal approach. This paradigm will encourage awareness that there is a correlative relationship between Islamic legal methodologies with each other. In Auda's view, there is a tendency towards reductionistic and atomistic logic in the use of classical Islamic legal methodology. There is an emphasis on the use of partial postulates, such as the use of *maslahah* postulates compared to universal postulates, such as *sharia maqasid*.

Third, openness. This feature requires the existence of Islamic law to be positioned as an open legal system. To realize this, an inclusive method of Islamic law is also needed. In this regard, Auda offers two renewal strategies. (1) The renewal of cognitive culture and worldview in the Islamic legal thought. This strategy of renewal is motivated by the existence of Islamic legal thinking that cannot be separated from human reason. (2) Renewal of Islamic legal methods through philosophical openness. This reform meant that Islamic law not only revised classical Islamic legal thought, but also updated the philosophical logic of establishing Islamic law.

Fourth, relational hierarchical relations. This feature emphasizes that categorization based on concepts can be applied in the logic of modern Islamic legal approaches. Because, categorization based on concepts will make an integrative and systematic approach to Islamic law,

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<sup>22</sup> Syahrul Sidiq, "Maqasid Syari'ah & Tantangan Modernitas: Sebuah Telaah Pemikiran Jasser Auda," *IN RIGHT: Jurnal Agama Dan Hak Azasi Manusia* 7, no. 1 (2017): 144.

<sup>23</sup> Jamrozi Ahmad Syafii Sulaiman et al., "Maqāṣid Al-Sharīa in The Study of Hadith and Its Implication for The Renewal of Islamic Law: Study on Jasser Audas Thought," *Justicia Islamica* 19, no. 1 (2022): 76.

<sup>24</sup> Auda, "A Maqasidi Approach to Contemporary Application of the Shariah."

<sup>25</sup> Jasser Auda, "Journal of Contemporary Maqasid Studies (JCMS): Methodological Aspirations," *Journal of Contemporary Maqasid Studies* 1, no. 1 (2021): i.

so that it can make various criteria as a basis for formulating Islamic legal thinking. Application of this feature of relational hierarchy, then the benefit (*maslahat*), both *daruriat*, *haji* and *tahsiniat* can be positioned at the same level and urgently. This is different from the classical *maqasid* level which applies the categorization based on features, so that the hierarchy of *maslahat* is rigid.

Fifth, multi-dimensional. This feature will make the Islamic legal system have a diverse offer in its methodological apparatus, so that the paradigm of opposition biner need not exist in the approach of Islamic law. Because, in this multi-dimensional feature, it will view legal theories that are considered contradictory to each other will be able to complement each other, such as the absence of a dichotomy between the qot'i and zanni postulates.

Sixth, intent. This feature will make the approach of Islamic law involve each other various features contained in it to achieve common goals. Because in the system philosophy theory approach, it does not recognize the independence of features, so that all features can work together to carry out their functions to achieve common goals. To make *maqasid sharia* a value, goal and also an approach to modern Islamic law that is not monolithic and mechanistic, Auda emphasises the expansion of the dimension of benefit in the classical *maqasid* concept with all its levels. He divides the levels of *maqasid am* (*maqasid shariah al-khomsah*), *maqasid khas*, and *maqasid juz'iat* (illat or ghayat).<sup>26</sup>

The conceptualization of contemporary *maqasid sharia* offered by Auda above will be used as a basis for perspective in answering the subject matter in this study.

#### **D. THE ROLE OF MAJELIS TAKLIM IN INDONESIA**

The development of majelistaklim activities in Indonesia is quite massive and in demand by many people from various social classes.<sup>27</sup> The number of activities of the majelistaklim that has sprung up is of special concern to the government. Because, this phenomenon brings on the one hand positive implications, but on the other hand, the government also needs to formulate rules so that the majelis taklim is organized, directed and can run harmoniously in the norms of Indonesia state.<sup>28</sup>

In general, the activities of the majelistaklim have two fundamental orientations, namely ta'lim (formation of Islamic knowledge) and ta'dib (formation of good behavior).<sup>29</sup> This explanation can also be found etymologically from the term majelis taklim itself, that majelis taklim comes from Arabic in the form of the words majelis (a place), and ta'lim (teaching). Therefore, the term majelis taklim can be understood as a place of teaching activities. From here,

<sup>26</sup> Ferdiansyah, "Pemikiran Hukum Islam Jasser Auda."

<sup>27</sup> Umdatul Hasanah, "Majelis Taklim and the Shifting of Religious Public Role in Urban Areas," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 1 (2019): 80.

<sup>28</sup> Al Faruq, "Politik Dan Kebijakan Tentang Majelis Taklim Di Indonesia."

<sup>29</sup> Mukhtar Masud, "Efektivitas Majelis Taklim Dalam Pengembangan Pendidikan Keagamaan," *Al-Ishlah: Jurnal Pendidikan Islam* 19, no. 1 (2021): 54—56.

the existence of the majelis taklim in Indonesia is needed for the lives of Muslims at large, especially for those who do not have the time, and opportunity in formal Islamic education activities.<sup>30</sup>

So what exactly is the existence of the majelistiklim in Indonesia? To answer this question, it is important to know that the taklim assembly can be said to have contributed a lot in da'wah activities and the development of Muslims in Indonesia.<sup>31</sup> Moreover, its existence as a non-formal Islamic educational, the majelistiklim plays an important and strategic role in transforming Islamic values in the socio-cultural life of Muslims. Even the majelistiklim itself has become part of the most popular religious-cultural forum in society. Although at first it functioned as a place to learn Islamic knowledge facilitated by The Ustaz or Muballigh.<sup>32</sup>

Furthermore, in 2019, the Ministry of Religious Affairs of the Republic of Indonesia also issued a Minister of Religious Affairs Regulation Number. 29 of 2019 concerning the Taklim Council. The regulation contains a number of rules related to institutional aspects and also the activities of the majelistiklim. Through the regulation, the government can be present and active regarding the management of control over the activities of the majelis taklim in Indonesia. In this case, the government can also record the majelis taklim in the community. In addition, the government can also contribute to the quality of the existence of the majelistiklim, both in the aspects of teaching, institutions and material assistance. In addition, the Ministry of Religious Affairs itself also argued, that the presence of the regulation on majelistiklim is intended to fortify Muslims from radicalism and strengthen Islamic understanding that is tolerant, inclusive, and upholds the integration of state life.<sup>33</sup> The presence of the regulation related to the holding of majelistiklim is appropriate. This is because legal provisions attached to religious identity require restrictions on the religious freedom in public spaces.<sup>34</sup>

The explanation above shows that the majelis taklim includes multiple functions in the context of Islamic da'wah for Muslims, both related to scientific, religious, social, and so on. Given the importance of the role and function of the majelistiklim, it is something that the government should through a set of policies regulate, protect, advocate, and facilitate it.

#### **E. MAQASID SHARIA VALUES IN THE MAJELIS TAKLIM ORIENTATION REGULATION IN ARTICLE 4, REGULATION OF THE MINISTER OF RELIGIOUS AFFAIRS NUMBER. 29 OF 2019**

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<sup>30</sup> Al Faruq, "Politik Dan Kebijakan Tentang Majelis Taklim Di Indonesia."

<sup>31</sup> Jana Rahmat and M. Mansyur, "Majelis Taklim Sebagai Lembaga Dakwah : Studi Tentang Tipologi Majelis Taklim Di Kecamatan Pasih Kabupaten Bandung," *Jawi* 4, no. 1 (2021): 79.

<sup>32</sup> Abd. Wahid Hasyim, "Majelis Taklim and Socio-Cultural Transformation of The South Tangerang Society," *Al-Qalam Jurnal Penelitian Agama Dan Sosial Budaya* 27, no. 2 (2021): 387.

<sup>33</sup> Al Faruq, "Politik Dan Kebijakan Tentang Majelis Taklim Di Indonesia." 44-52

<sup>34</sup> Faiq Tobroni, "Local-Sharia Regulations and Religious Expression in Aceh: Criticism of the Qanun about Establishing Places of Worship," *Asy-Syirah* 55, no. 1 (2021): 209—2010.

The Government of Indonesia through the Regulation on majelis taklim affirms, that the orientation of the implementation of the activities of the majelis taklim in Indonesia, among others, is to improve the quality of reading and understanding of the Qur'an, form a social personality, pluralist, humanist, have good Islamic knowledge, have faith, piety, noble character, and also uphold state integration.<sup>35</sup> If examined deeply, these various orientations can be said to be the values of the benefit of the orientation of Islamic law (*maqasid sharia*), such as the benefit of the existence of religion, intellectual (reason), soul, property, and family. Further description of the analysis, as follows.

### 1. The Value of *Hifz al-'Ird* in the Formation of Pluralist and Humanist Personalities

In the context of a pluralistic state, government policies in controlling and protecting the recognition of the rights of each citizen, whether related to civil, political, social, economic, and cultural rights become urgent.<sup>2</sup> Because, awareness, understanding and respect for social pluralism can avoid all forms of social conflicts triggered by social differences.<sup>36</sup> On this basis, the presence of the government through the policy of the Ministry of Religious Affairs in regulating the majelistiklim is urgent and should be supported, so that the activities of the taklim assembly can run well to realize religious, social and state life in Indonesia.

As for one of the orientations of the da'wah activities of the majelistiklim in Regulation on Majelis Taklim, Article 4, namely to shape the personality of pluralist and humanist Muslims.<sup>37</sup> This orientation shows that the Ministry of Religious Affairs of the Republic of Indonesia wants to emphasize the activities of the majelis taklim can shape the social attitude of Muslims who respect diversity and human values. This orientation can be said to be parallel to the content of sharia maqasid values in the form of *hifz 'ird* (maintaining human safety, honor, self-respect).

If included in the category of expansion of the concept of *maqasid sharia* classified by JasserAuda, then the existence of the *hifzird* dimension in the orientation of da'wahmajelistiklim in the form of the formation of pluralist and humanist personalities, can be categorized in typical (special) maqasid. This is because *hifz 'ird* is an extension of the dimension of the general orientation of the benefit of Islamic law (*maqasida'm*), namely safeguarding the soul (*hifz nafs*).

The importance of paradigmatic awareness of the existence of distinctive *maqasid sharia* values in the form of *hifz ird* in the orientation of forming pluralist and humanist personalities is increasingly urgent and needed. Therefore, the paradigmatic awareness of Muslims on the existence of *hifz ird* in the context of modern life can be understood more broadly, as well as the

<sup>35</sup> PMA RI, Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia no.29 Tahun 2019 Tentang Majelis Taklim.

<sup>36</sup> Athoillah Islamy, "Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia," *Analisa Pemikiran Insan Cendekia (APIC)* 5, no. 1 (2022): 52.

<sup>37</sup> PMA RI, Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia no.29 Tahun 2019 Tentang Majelis Taklim.

guarantee of safety to the dignity and human rights.<sup>38</sup> The paradigmatic awareness of *hifz ird* is also in line with the views of human rights activists in Islam who state that Islamic law respects human rights.<sup>39</sup> Especially in the midst of the phenomenon of intolerance and radicalism in the name of Islam which also has an impact on the phenomenon of Islamophobia.<sup>40</sup> Not only that, the display of the face of anarchist Islamic teachings in public spaces has also triggered many social violence.<sup>41</sup> In this context, the orientation of educational activities is expected to build human resources that uphold the benefits of human life.<sup>42</sup> Even as an Islamic da'wah institution, the orientation of majelis taklim also needs to play its role in disseminating da'wah values that support the conservation of natural life.<sup>43</sup> Here, the awareness of the *hifz al-'ird* paradigm for Muslims in Indonesia is something urgent to be applied in responding to the orientation of pluralist and humanist personality formation contained in the regulations on the orientation of majelis taklim.

## 2. The Value of *Hifz Tadayun* in the Formation of a Knowledgeable, Faithful, Piety, and Moral Personality

It is undeniable, the impact of globalization can have good and bad implications for the civilization of Muslims themselves.<sup>44</sup> To respond to the various implications of globalization, the dissemination of Islamic science and the formation of the religious character of Muslims should not be ignored. In this context, the role of Islamic educational institutions, both formal and non-formal, as well as the activities of the majelistiklim is expected to contribute in responding to the challenges of modernity and globalization for Muslims in Indonesia.

One of the orientations of the activities of the majelis taklim is in Regulation on Majelis Taklim, especially in Article 4, namely to shape the personality of Muslims who are knowledgeable, faithful, pious, and moral.<sup>45</sup> This orientation shows that the Ministry of Religious

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<sup>38</sup> Saibatul Hamdi and Khabib Musthofa, "Menghadirkan Konsep Hifz Al-Irdi Dalam Bermedia SosialUpaya Menyikapi Asusila Abu-Abu Di Youtube," *El Madani:Jurnal Dakwah Dan Komunikasi Islam* 1, no. 2 (2020): 147—49.

<sup>39</sup> Isa Ansori and Fauzan, "Controversial Issues in The Enforcement of Human Rights," *Kalam* 16, no. 2 (2022): 192.

<sup>40</sup> Ade Dedi Rohayana and Muhammad Jauhari Sofi, "Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 164.

<sup>41</sup> Zaprulkan and Iskandi, "Moderate Islam in Yusuf Qardhawi's Perspective," *Kalam* 16, no. 2 (2022): 105.

<sup>42</sup> Nurul Istiani and Adib Susilo, "Reviewing the Core Values of State Civil Aparatur in Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 1 (2024): 7.

<sup>43</sup> Muyassyifa Ayu Aqillah, Sri Wahyuningsih, and Afina Aninnas, "Dawah Ecology in Digital Space: A Study of Tiktok Content Pandawara Group Account," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 1 (2024): 27.

<sup>44</sup> Nurdinah Muhammad, "Pergeseran Nilai-Nilai Religius:Tantangan Dan Harapan Dalam Perubahan Sosial," *Substantia* 17, no. 2 (2015): 191—92.

<sup>45</sup> PMA RI, Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia no.29 Tahun 2019 Tentang Majelis Taklim.



Affairs emphasizes the da'wah activities of the taklim assembly as a place for deepening Islamic knowledge and religious improvement. The existence of this orientation can be said to be parallel to the content of *maqasid sharia* values in the form of *hifz tadayun* (maintaining religiosity).

Understanding the dimension of *hifz tadayun* (maintaining religiosity) in the da'wah orientation of the taklim assembly in the form of the formation of knowledgeable, faithful, pious, and moral personalities can be said to be the expansion of sharia *maqasid* in the context of typical (special) *maqasid*. In this respect, *hifz tadayun* can be classified as an extended form of the dimension of religious keeping orientation (*hifz din*). The paradigmatic awareness of Muslims on the existence of the *hifz tadayun* value dimension is appropriate. Because, in the point of view of religious psychology, it is also explained that there are five dimensions of the level of individual religion, among others, dimensions of practice, belief, knowledge (science), spiritual appreciation, and social effects.<sup>46</sup> Therefore, through the existence of the *hifz tadayun* dimension, it will be able to encourage the understanding and wise attitude of Muslims towards the Minister of Religious Affairs regarding the orientation of the majelis taklim. In this case, the activities of the majelis taklim should contain an orientation to the formation of ritual, intellectual, mental, spiritual, and social qualities for the life of Muslims.

### 3. The Value of *Hifz Waton* in the Formation of a Nationalist Personality

The current spread of ideas and socio-political movements in the name of Islam in the digital era is increasingly expansive in various countries, including Indonesia itself.<sup>47</sup> This phenomenon is a challenge for the lives of Muslims in Indonesia. This is because the current of Islamic understanding and socio-political movements does not have to be relevant, it can even be counterproductive to the order and norms of religious and state life in Indonesia. In this context, synergy between government political policies and the awareness of Muslims in Indonesia is needed in avoiding the adverse effects that can arise from this phenomenon. Here, Islamic educational institutions have great duties and responsibilities, such as the activities of the taklim assembly are expected to contribute greatly to prefective efforts against all forms that lead to state integration in Indonesia. On this basis, character building that prioritises the integration of social life for students becomes urgent.<sup>48</sup>

The orientation of the implementation of the majelis taklim in Regulation on Majelis Taklim, Article 4, among others, is to build the personality of Muslims who maintain state

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<sup>46</sup> Munawaroh and Badrus Zaman, "Peran Majelis Taklim Dalam Meningkatkan Pemahaman Keagamaan Masyarakat," *Jurnal Penelitian* 14, no. 2 (2020): 387-389.

<sup>47</sup> Muhammad Syaoki, "Gerakan Islam Transnasional Dan Perubahan Peta Dakwah Di Indonesia," *Komunike* 9, no. 2 (2017): 168.

<sup>48</sup> Shela Khotijatul Muna, Suhaiella Suhaili, and Randi Muhammad Gumilang, "Reflection Method In Shaping Student Characteron Islamic Education: Ibn Thufails Perspective," *TATHO: International Journal of Islamic Thought and Sciences* 1, no. 1 (2024): 15.

integration.<sup>49</sup> This orientation shows that the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that the implementation of majelistaklim can shape the understanding and social attitudes of Muslims who maintain the integration of state life. The existence of the da'wah orientation of the majelistaklim can be said to be parallel to the content of *maqasid sharia* values in the form of *hifz waton* (safeguarding the motherland).

The existence of the *hifz waton* value dimension in the orientation of the majelistaklim in the form of the formation of nationalist personality can be said to be a form of expanding understanding of the benefit dimension in the five values of *maqasid am*. According to Jasser Auda, to make *maqasid* as a goal as well as an approach to contemporary Islamic law that is not monolithic and mechanistic, it is necessary to understand the expansion of the dimension of benefit in the concept of *maqasid am* in all aspects of its level. On this basis, the existence of the value of *hifz waton* can be classified as a form of expansion of the general *maqasid* benefit dimension which accommodates the expansion of the five classical *maqasid* benefit dimensions in general, such as the protection of religion, soul, reason, offspring, and property. Such conclusions are not exaggerated. Because, the manifestation of *hifz waton* in state life can have a great beneficial impact on achieving the five orientations of Islamic legal benefit (religious benefit, soul, reason, and offspring).

The importance of Muslim paradigmatic awareness of the existence of *hifz waton* values in the orientation of nationalist personality formation is increasingly urgent and needed. Because, this paradigmatic awareness can encourage the understanding and attitude of Muslims to be able to respect the policy of the Minister of Religious Affairs Regulation on the nationalism orientation of the majelis taklim, which is none other than to shape the personality of Muslims who have loyalty to the country's constitution. Thus, there will be a paradigmatic awareness of Muslims, even support for the presence of regulations on the orientation of majelis taklim.

## F. CONCLUSION

This study found the dimensions of the expansion of *maqasid sharia* values in the orientation of majelis taklim as stated in Article 4, Minister of Religious Affairs Regulation number 29 of 2019. First, the value of *hif'ird* in the orientation of majelis taklim on the formation of personalities who respect pluralism and human values. second, the value of *hifz tadayun* in the orientation of majelis taklim on the formation of personalities who have deep Islamic knowledge, and have a good interpretation and practice of Islamic teachings. third, the value of *hifz waton* in the orientation of majelis taklim on the formation of personalities who

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<sup>49</sup> PMA RI, Pasal 4, Peraturan Menteri Agama (PMA) Republik Indonesia no.29 Tahun 2019 Tentang Majelis Taklim.

comply with the constitution and state integration. The findings of this study confirm the urgency of developing the *maqasid sharia* dimension of sharia paradigm in understanding the regulation of majelis taklim orientation. However, this study has not identified the effectiveness of the implementation of these regulations.

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