

Code of Ethics of the State of Rahmatan: Formulating A Constitutional Profile Based on Islamic Sharia Maqashid

Ahmad Abdullatif¹, Marilang², Rahman Syamsuddin³

¹ Sekolah Tinggi Agama Islam Al-Furqan Makassar

^{2,3} Universitas Islam Negeri Alauddin Makassar

ahmadabdullatif070@gmail.com¹, marilangs@yahoo.com², rahman.syamsuddin@uin-alauddin.ac.id³

ARTICLE INFO

Article history

Received July 31, 2025

Revised August 4, 2025

Accepted August 5, 2025

Keywords: The State of Mercy, Maqāṣid al-Syarī'ah, Constitutional Ethics, Human Rights, Pancasila, the 1945 Constitution

ABSTRACT

The global political moral crisis characterized by structural corruption, social inequality, identity conflicts, and the degradation of the rule of law shows that the modern state paradigm of the rule of law that emphasizes formal legality has not been fully able to realize substantive justice and the public good. This research aims to formulate the Rahmatan State Code of Ethics as a constitutional profile based on *maqāṣid al-syarī'ah* in order to present an ethical, humanist, and just state model. This research uses a qualitative approach with juridical-normative and philosophical methods through the study of the constitution, *maqāṣid al-syarī'ah* literature, and modern constitutional theory. The results of the study show that the concept of the State of Rahmatan can be formulated as an ethical constitutional paradigm that places *maqāṣid* as the moral foundation for the administration of power. The constitutional profile of the state of rahmatan is formulated through the five pillars of *maqāṣid*, namely the protection of religion, soul, intellect, descendants, and property, which is compatible with the principles of modern human rights and the values of Pancasila in the 1945 Constitution. The Rahmatan State Code of Ethics serves as a constitutional moral guideline to close the gap between formal legality and moral legitimacy, so that the administration of the state is not only legally legal, but also substantively fair and humanely dignified.

1. INTRODUCTION

The modern state today is no longer judged solely on the basis of its political strength and economic stability, but also on the ethical quality of the administration of power, the level of constitutional justice, and its ability to guarantee human dignity and basic rights. This paradigm transformation was born from the global awareness that material progress is not always in line with social justice and the moral well-being of society (Islamadinah, 2024; Raharjo et al., 2023). Many countries show high economic growth, but at the same time experience a decline in public trust due to structural corruption practices, weak law enforcement, social discrimination, and the marginalization of vulnerable groups. This phenomenon shows that the success of the state cannot be measured solely through macroeconomic indicators, but must also be seen from the extent to which the state is able to realize fair, ethical governance, and in favor of the interests of the people (Febriyanti & Sapa, 2025; Tampubolon et al., 2024).

In the midst of a global political moral crisis characterized by rampant structural corruption, increasingly sharp social inequality, conflicts of identity based on religion and ethnicity, and the degradation of the rule of law, there is an urgent need for a new state paradigm that is not only oriented towards formal legality, but also contains ethical and transcendental dimensions (Suhardi,

2025). The paradigm of the modern legal state, which has relied on the positive rule of law, often fails to answer the problem of substantive injustice because it emphasizes too much on procedural and formalistic aspects. As a result, the law often loses moral power and only functions as an administrative instrument of power. In this context, a state model is needed that is able to bridge the gap between legality and moral legitimacy, between power and humanity (Ahmad Ziruddin et al., 2023; Hazmi & SH, 2024; Wibowo, 2025).

The concept of the state of grace finds its relevance as an offer of a state model that places the values of justice, humanity, and the protection of rights as the main foundation of state life. The state of grace does not only view the people as subjects of law, but also as moral subjects who have intrinsic dignity. This concept implies that all public policies, laws and regulations, and practices of the exercise of power must be directed towards the realization of the public good, protection of human rights, and inclusive social justice. Islam as a religion and a universal value system has a mature ethical-constitutional framework through the concept of *maqāṣid al-syarī'ah*. *Maqāṣid* is not only understood as a principle of Islamic law, but also as a paradigm of civilization that places the protection of religion, soul, intellect, descent, and property as the fundamental goal of sharia. These five goals actually represent basic human rights that are universal and cross-cultural. Therefore, *maqāṣid al-syarī'ah* has great potential to be used as a normative basis in the formulation of a constitutional profile of the modern state that is not only legally valid, but also morally just (Andaru et al., 2025; Fauzi et al., 2025; Suhaili, 2025a).

In contemporary constitutional practice, *maqāṣid* values are often reduced to normative symbols that stop at the level of religious discourse, without real integration in constitutional structures, legal systems, and public policies. The state tends to carry out administrative and legal-formal functions only, while the ethical and beneficial dimensions that should be the main objectives of the law and the constitution are neglected. This condition creates a gap between formal legality and moral legitimacy, so that law often loses its social transformative power and fails to respond to society's substantive justice demands (Ridwan et al., 2025; Sartono et al., 2025; Syafi'i & Sukt, 2025). The concept of the state of *rahmatan* is present as an effort to synthesize Islamic values, the principles of modern constitutionalism, and public ethics. The state is not only understood as a holder of legal authority, but also as an institution that guards the benefits, protects human dignity, and manages social justice. The state of grace entrusts the existence of the state code of ethics as a constitutional moral guideline in the exercise of power, so that the administration of the state is not only legally valid, but also morally correct, substantively just, and in favor of humanity.

Unfortunately, until now there has been no systematic formulation of the constitutional profile of the *rahmatan* state based on *maqāṣid al-shari'ah* that can be used as a normative model for Muslim countries, including Indonesia. The concept of *maqāṣid* is still predominantly discussed in the realm of fiqh and individual ethics, but it has not been widely formulated as a modern constitutional framework that is operational and applicable in state governance. Therefore, this study seeks to formulate the *Rahmatan State Code of Ethics* as a constitutional profile based on Islamic *maqāṣid al-syarī'ah*. This research is important not only to fill the theoretical gap in the study of Islamic constitutionality, but also as a conceptual contribution in formulating an ethical-constitutional model that can be the basis for the renewal of constitutional law and public policies that are just, humanist, and dignified.

2. METHODS

This research is a qualitative research with a juridical-normative and philosophical approach. The juridical-normative approach is used to examine constitutional norms, constitutional law principles, and laws and regulations related to human rights, social justice, and governance in the perspective of *maqāṣid al-syarī'ah*. Meanwhile, a philosophical approach is used to examine the basis of ethics, values, and legal goals within the framework of *maqāṣid* as a paradigm of Islamic civilization that emphasizes substantive benefits and justice (Djulaeka & Devi Rahayu, 2020; Khair, 2022a, 2022b; Rio Christiawan et al., 2024).

The data sources in this study consist of primary, secondary, and tertiary legal materials. Primary legal materials include the Qur'an and Hadith, classical and contemporary books on *maqāṣid al-syarī'ah* by figures such as al-Syātībī, Ibn 'Āsyūr, and Jasser Auda, as well as the Indonesian constitution along with laws and regulations relevant to human rights and social justice. Secondary legal materials include scientific journals, books, and academic publications on Islamic constitutional law, constitutionalism, public ethics, and *maqāṣid al-syarī'ah*, as well as relevant results of previous research. The tertiary legal materials include legal dictionaries, Islamic encyclopedias, and official documents of state institutions.

Data collection is carried out through literature studies by browsing, reviewing, and classifying literature that is relevant to the research theme. The collected data was then analyzed using content analysis techniques on *maqāṣid* texts and the constitution, normative-philosophical interpretation to formulate the principles of state ethics, and conceptual reconstruction, which is to rearrange the concept of *maqāṣid* into an operational and applicable framework of the state code of ethics. Through this analysis process, the research is expected to be able to produce a constitutional profile of the state of *rahmatan* based on *maqāṣid*, the state code of ethics as a moral guideline for the exercise of power, as well as normative recommendations for constitutional law reform and public policies oriented towards justice, humanity, and welfare.

3. RESULTS AND DISCUSSION

3.1. The Nation of Grace as a Constitutional Paradigm of Ethics

The results of the study show that *the State of Rahmatan* can be formulated as an ethical constitutional paradigm that makes *maqāṣid al-syarī'ah* the moral foundation in the administration of the modern state. In this paradigm, the state does not function enough as *a rule maker* and *law enforcer*, but must also play the role of *a guardian of public morality* that ensures the benefit of the people. The constitution within the framework of the state of *rahmatan* is not just a political contract that contains the division of power and formal rights, but a moral charter that binds the state administrator to the values of justice, humanity, and the protection of basic human rights as expressed in the principle of *maqāṣid al-syarī'ah* as the supreme goal of the sharia (the preservation of religion, soul, intellect, posterity, and property) (Masriani, 2023).

The concept of *maqāṣid al-syarī'ah* has long been seen not only as the goal of Islamic law, but also as a standard of ethical values in formulating public policies and just state structures. Contemporary thinkers such as Jasser Auda affirm that *maqāṣid* is a moral framework that is able to connect sharia texts with contemporary social realities so that they are more responsive to the needs of the benefit of humanity (e.g., distributive justice, protection of rights, and social stability). This approach is considered an ideal foundation for legal and constitutional reform that is not confined to formal legality but is able to realize the ultimate goal of the law, namely *maṣlaḥah* (the public good) (Marfiyanto, 2019).

In a state of grace, power is positioned as an ethical mandate, not just a tool of political power. All branches of state power of the executive, legislative, and judiciary must operate their affairs within the corridor of *maqāṣid*, so that every public policy and legal decision is evaluated on the basis of its contribution to the maintenance of religion (*hifz ad-dīn*), soul (*hifz an-nafs*), reason (*hifz al-'aql*), heredity (*hifz an-nasl*), and property (*hifz al-māl*). This model expands the notion of the rule of law from mere procedural compliance to compliance with substantive justice values that comprehensively embrace the dimensions of human benefit and dignity (Musolin, 2020). Thus, the rule of law in a state of grace not only upholds the positive rules written in the constitution, but also ensures that they are in line with the ultimate goal of sharia which includes the maintenance of human rights in a holistic and non-discriminatory manner. Other normative studies suggest that the integration of *maqāṣid* in the constitution can also strengthen the principles of *good governance* which include *amanah* (trust), *adl* (justice), *syūrā* (deliberation), and *maslahah* (public good), which are in harmony with fundamental constitutional principles in many modern countries (Kamali, 2025).

Conceptually, the placement of *maqāṣid al-syarī'ah* as a moral foundation suggests that the state of *rahmatan* operates outside of the dualism of secularism versus theocracy. The state does not become a religious state in the theocratic sense that imposes ritual rules, but still makes Islamic ethical values a universal public moral guideline for both Muslim and non-Muslim citizens. This approach can be seen as a method to synergize the principles of substantive justice derived from the *maqāṣid* tradition with modern constitutional values such as human rights, freedom of thought, and legal protection (Khunaini, 2024; Musolin, 2020; Ni'ami & Hamidah, 2023; Suhaili, 2025b; Sumarta et al., 2024a; Tahir, 2023). On this basis, the state of *rahmatan* can be seen not only as a moral idealization but as a conceptual choice that has a direct impact on public policy, the judicial system, and governance, so that the constitution is not only an umbrella of formal rules but also a moral guideline that guarantees the benefit of society in a sustainable manner.

3.2. Constitutional Profile of the *Rahmatan* State Based on *Maqāṣid*

Based on conceptual analysis and academic literature, the constitutional profile of the *State of Rahmatan* can be formulated through the five main pillars of *maqāṣid al-syarī'ah* (the goals of the sharia) which are then described as fundamental aspects in the structure of the ethical state. The classical thought of *maqāṣid* initiated by Imam al-Syāṭibī and developed by contemporary thinkers underlines the protection of religion (*hifz ad-dīn*), soul (*hifz an-nafs*), reason (*hifz al-'aql*), heredity (*hifz an-nasl*), and property (*hifz al-māl*) as the main universal goal of Islamic law. This concept is relevant for the formulation of a constitution that is not only legal-formal but also oriented towards human welfare.

Maqāṣid	The Constitutional Pillar of the <i>Rahmatan</i> State	Examples of Constitutional Implementation
Hifz ad-Dīn	Guarantee of freedom of religion and public morals	Protection of religious rights, value education policies, religious moderation
Hifz an-Nafs	Right to life and social security	Welfare state, universal health care, social protection
Hifz al-'Aql	Right to education and freedom of thought	Inclusive education, academic freedom, critical literacy

Maqāṣid	The Constitutional Pillar of the Rahmatan State	Examples of Constitutional Implementation
Hifz an-Nasl	Family and generational resilience	Child protection, maternal health, family empowerment
Hifz al-Māl	Economic and distribution justice	Anti-corruption, fair fiscal system, socio-economic security

The first pillar of *hifz ad-dīn* represents the state's obligation to guarantee freedom of religion and the protection of belief as an integral part of universal human rights. In the perspective of maqāṣid al-syarī'ah, religion is not understood solely as a set of ritual rules, but as a source of public moral values that serve to guide the direction of state ethics. Therefore, the state of grace is obliged to protect religious freedom, develop inclusive value education, and encourage religious moderation in the public space as the foundation of social cohesion and national harmony. This approach affirms that the maintenance of religion is a fundamental pillar in maqāṣid which has a direct correlation with the protection of human dignity and basic rights in the modern constitution (Haluti et al., 2025; Muhibudin et al., 2025). The second pillar, *hifz an-nafs*, emphasizes that the protection of life and social security are the essential goals of the shari'a as well as the primary responsibility of the state. Within the constitutional framework of the state of grace, this goal is realized through policies that guarantee the right to life, public safety, and social protection for all citizens without discrimination. The state is required to provide an inclusive welfare system, provide equitable access to health services, and develop social protection programs that are able to ensure the survival of the community, especially vulnerable groups. Thus, maqāṣid provides a normative basis for the state to not only maintain security stability, but also ensure the sustainability of a decent and dignified life (MUZAKI et al., 2025; Zakariya et al., 2025).

Furthermore, *hifz al-'aql* underlines the importance of protecting reason as a fundamental asset of humanity. In the constitutional profile of the state of rahmatan, this goal requires the state to guarantee the right to quality, equitable, and equitable education, while protecting freedom of thought, expression, and scientific research. The protection of reason is a prerequisite for the birth of a rational, critical, and civilized society that is able to sustain substantive democracy. Contemporary maqāṣid thought places education and freedom of thought as part of the strategy of Islamic civilization in responding to the challenges of modernity, thus making education policy the main pillar of the formation of a just and knowledgeable society (Lupiah et al., 2025). The *hifz an-nasl* pillar emphasizes the role of the state in maintaining family resilience and generational sustainability as the basic unit of shaping society. The state of grace is required to formulate policies that support family welfare, child protection, maternal and child health, and women's empowerment in a fair manner. The protection of the family is understood not only in biological aspects, but also in the social, psychological and economic dimensions that determine the quality of future generations. Thus, the maqāṣid places the family as the basis of social stability and the sustainability of civilization that must be actively maintained by the state (Devi & Aminuddin, 2025; Mirwan, 2025; Pasaribu, 2025a).

The *hifz al-māl* contains the state's obligation to ensure economic justice, property protection, and equitable distribution of welfare. In the constitutional context of the blessed state,

this goal requires a fair fiscal system, a firm anti-corruption policy, and the provision of socio-economic security that can reduce inequality. The state must not only guarantee the certainty of ownership, but also must ensure that the distribution of wealth runs fairly and is in favor of the public interest. This shows that *maqāṣid* has a strong compatibility with modern human rights principles, in particular the right to a decent standard of living and distributive justice (Algifari & Andrini, 2024; Pasaribu, 2025b; Rico Setyo Nugroho, 2025). These findings suggest that *maqāṣid al-syarī'ah* is not only relevant within the framework of classical Islamic law, but can also function as a universal constitutional ethical standard that is compatible with modern human rights values. *Maqāṣid* provides a strong normative basis in formulating a constitution that is not only legal-formal, but oriented towards the protection of fundamental rights, social justice, and the public welfare, so as to be able to bridge religious values and the contemporary national legal system in one humanist and dignified constitutional building.

3.3. The Code of Ethics of the State of Rahmatan as a Constitutional Moral Guideline

The Code of Ethics of the State of Rahmatan is formulated as a normative instrument that binds all state administrators to act not only on the basis of formal legality, but also on the basis of moral ethics that uphold the public good and the highest goal of the Shari'ah (*maqāṣid al-syarī'ah*). As stated in the study of *maqāṣid*, Islamic values imply moral principles that are in harmony with the legal goals in guaranteeing humanity, justice, and the protection of human rights (*HAM*) as an integral part of a just and dignified governance. These values apply not only in the private sphere, but also in the relationship between the state and citizens, so that the code of ethics becomes a bridge between moral legitimacy and constitutional legality. This approach is in line with research showing that *maqāṣid al-syarī'ah* can be a universal framework for harmonizing the principles of freedom, justice, and welfare in modern public policy (Iqbal & Alwi, 2025a).

The principle of Constitutional Trust emphasizes that state power is a moral entrust and ethical responsibility, not just a pseudo-political mandate. State administrators must realize that the power wielded has a moral dimension that must be actualized in every public decision to protect the fundamental values of the life of the nation and state. This view expands the state's function from just a law enforcer to a guarantor of public morality that upholds the value of benefits (*maslahah*). Research related to the ethical dimension of *maqāṣid* shows that the objective of Islamic sharia is not only to protect the ritual aspect but also the moral aspect of the law that guides the actions of public officials and policymakers (Azhar, 2021). In addition, the principle of Substantive Justice in the code of ethics demands that the law must be in favor of the interests of the people, not just strengthen the certainty of formal law. This is in line with the *maqāṣid* literature which places social justice as part of the highest goal of law, where the protection of the basic rights of citizens is the main measure of the success of the constitution. Studies on *maqāṣid* and social justice show that the principle of *maqāṣid* can be adapted in national legal reform to address social inequality and ensure the redistribution of justice in public policy (Jaya et al., 2024; Sumarta et al., 2024b; Yakub, 2021).

The principles of Anti-Corruption and Public Integrity in the code of ethics of the state of Rahmatan are an important foothold in dealing with the problem of systemic abuse of power. According to the *maqāṣid* perspective, corrupt practices are contrary to the protection of property (*hifz al-māl*) and undermine the public welfare, so the state must adopt an ethical prevention strategy that integrates the values of *maqāṣid* in the system of public supervision, law enforcement, and state administrative reform. Contemporary studies show that the principle of *maqāṣid* can be used as an innovative framework in preventing corruption and improving accountability in the management of

public finances, going beyond the mere legalistic approach that often fails to address the root cause of corruption (Mahfuz et al., 2025; Muttaqin et al., 2025; Sudarmanto et al., 2025).

Then, the principle of Human Dignity Protection places human rights as the minimum standard of state policy. *Maqāṣid al-syarī'ah* emphasizes the importance of respect for the dignity of every individual, in line with the universal principle of human rights, so that public policies must reflect respect for freedom, equality, and the right to a decent life. Research shows that *maqāṣid* is not only relevant in classical Islamic law but can also harmonize universal human rights principles including personal liberty and social protection—within the framework of modern national law (Iqbal & Alwi, 2025b). Furthermore, the principles of Deliberation and Public Participation in the code of ethics of the state of grace affirm that democracy is not just an electoral mechanism, but an ethical mechanism to ensure the involvement of the people in the decision-making process. *Maqāṣid* supports public participation and deliberation as values that encourage policy legitimacy and respect for the voice of the people, so that constitutional democracy is seen as a deliberative process that reflects moral values and the public good.

Finally, the principle of Social Partiality shows that the state is obliged to protect vulnerable groups and ensure the distribution of justice in the social structure. This code of ethics reflects the state's commitment to the fair and equal protection of the rights of citizens, especially those who are marginalized, as well as the purpose of *maqāṣid* which emphasizes the public good as the basis for state action. Thus, this code of ethics closes the gap between formal legality and moral legitimacy which has been the main problem in modern governance. It serves not only as a political guide, but as a constitutional moral foundation that guarantees the state to run not only legally, but also ethically correct and dignified in fulfilling its rigid function.

3.4. The Relevance of the Rahmatan State Model to the Indonesian Constitution

The results of the study show that the 1945 Constitution of the Republic of Indonesia (1945 Constitution) is substantially compatible with the values of *maqāṣid al-syarī'ah*, although this constitution does not explicitly use the terminology of *maqāṣid al-syarī'ah*. The Indonesian Constitution has contained basic values that are in line with the goals of Islamic sharia in order to protect religion, soul, intellect, descent, and property. For example, the first precept of Pancasila, "The One Godhead", expressly guarantees respect for religious belief and freedom, which is in line with the purpose of *hifz ad-dīn* in *maqāṣid*. This is in line with the findings of Anthin Lathifah et al. who affirm that the protection of religious freedom in Indonesian laws and regulations can be understood as the implementation of *hifz ad-dīn* in *maqāṣid al-syarī'ah* (Lathifah et al., 2022). In addition, Articles 28A to 28J of the 1945 Constitution comprehensively regulate human rights, including the right to life, freedom of thought, and the protection of human dignity, which can be understood as a manifestation of *hifz an-nafs* and *hifz al-'aql* in the Indonesian constitution (Pasu et al., 2019). Furthermore, Article 31 of the 1945 Constitution on education affirms the state's commitment to the development of citizens' intellect and intelligence, while Article 33 affirms the principles of social justice and economic equality that are in line with the goals of *hifz al-māl*.

Academic studies also show that the concepts of religious freedom and pluralism regulated in the 1945 Constitution reflect the dimension of *maqāṣid hifz ad-dīn* and at the same time serve as a pillar of social stability in Indonesia's pluralistic society (Lathifah et al., 2022). From the perspective of *maqāṣid* and human rights, the enforcement of human rights law in Indonesia can be understood as a form of constitutional protection of *hifz an-nafs* and *hifz al-'aql*, where the state is obliged to guarantee the right to life, sense of security, and human dignity as the main goal of national law.

Muhamad Sofian emphasized that the protection of human rights in the Indonesian constitution has normative coherence with *maqāṣid al-syarī'ah* as a principle of public benefit (Sofian, 2023).

In addition, other research shows that the value structure of Pancasila as the basis of the state can be contextualized with *maqāṣid al-syarī'ah*, especially when human rights are used as the main constitutional norm. Pancasila inherently contains principles that are in line with universal human rights values, so that the harmonization between Pancasila and human rights can be understood as a meeting point between the *maqāṣid* of sharia and the modern constitution (Darmawan, 2025). This constitutional ethical firmness is also reflected in the role of the Constitutional Court of the Republic of Indonesia which is not only the guardian of the constitution, but also considers the values of Pancasila as a moral standard in its various decisions, which shows that the interpretation of the Indonesian constitution moves within the framework of ethical values and substantive justice. Thus, the State of Rahmatan is not a concept that is foreign to Indonesia, but rather a revitalization of constitutional ethics that deepens the spirit of Pancasila as a transcendental value of the state. The Indonesian constitution not only regulates the state structure in a legal-formal manner, but also contains normative principles that are in harmony with the goals of modern *maqāṣid* and human rights, so that it can be a normative basis for developing an ethical, just, and dignified model of statehood.

4. CONCLUSION

Based on the results of the analysis, this study concludes that the Rahmatan State is a relevant ethical constitutional paradigm to answer the political moral crisis and substantive justice inequality in modern state governance. The state of grace does not position power solely as a legal-formal instrument, but as an ethical mandate that must be carried out in the corridor of the public benefit and the protection of human dignity. *Maqāṣid al-syarī'ah* proved to function as a universal constitutional ethical standard that was compatible with modern human rights values and the principles of constitutionalism. The five pillars of *maqāṣid* protection of religion, soul, intellect, descent, and property can be formulated into a constitutional profile of the State of Rahmatan that is applicable and operational in public policy, legal system, and governance. The Rahmatan State Code of Ethics formulated in this study serves as a constitutional moral guideline that binds state administrators to exercise power in a trustworthy manner, with substantive justice, integrity, uphold human dignity, encourage public participation, and side with vulnerable groups. This code of ethics closes the gap between formal legality and moral legitimacy that has been a major problem in modern governance. The relevance of the Rahmatan State model to the Indonesian context is shown by its compatibility with the values of Pancasila and the 1945 Constitution. Thus, the State of Mercy, is not a foreign concept, but a constitutional ethical revitalization that deepens the spirit of Pancasila as a transcendental value of the state. This model has the potential to be a normative basis for the reform of constitutional law and Indonesian public policy towards a more just, humane, and dignified state governance.

5. REFERENCES

Ahmad Ziruddin, S. H., Kholilur Rahman, S. H., & Maulidi, M. A. (2023). *Merawat Negara Hukum*. Guepedia.

Algifari, M. A., & Andrini, R. (2024). Maqasid Syariah dalam Pengembangan Ekonomi Islam (Analisis Komprehensif dan Implementasi). *Journal of Sharia Economics Scholar (JoSES)*, 2(3).

Andaru, N., Amin, M., & Saptaji, A. (2025). Analisis Putusan Mahkamah Konstitusi Nomor 119/PUU-XXIII/2025 Tentang Perlindungan Terhadap Aktivis Lingkungan Hidup Perspektif Siyasah Qadhaiyyah. *AL-MUTSLA*, 7(2), 50–77.

Azhar, H. F. (2021). Muatan Hak Asasi Manusia Dan Moral Hukum Putusan Hakim Dalam Perspektif Maqasid Al-Syari'ah. *Jurnal Yudisial*, 14(2), 247–269.

Darmawan, R. D. (2025). Hak Asasi Manusia Dalam Konteks Pancasila. *Jurnal Multidisiplin Ilmu Akademik*, 2(6), 336–344.

Devi, C. P., & Aminuddin, A. (2025). Maqāṣid Al-Syarī 'Ah Sebagai Basis Perlindungan Perempuan Dari Kekerasan. *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, 9(2), 185–195.

Djulaeka, S. H., & Devi Rahayu, S. H. (2020). *Buku Ajar: Metode Penelitian Hukum*. Scopindo Media Pustaka.

Fauzi, M., Yani, A., Sasena, E. I., Nasri, H., & Alexander, O. (2025). Efektifitas Penyelesaian Sengketa Ekonomi Syariah Pendekatan Mediasi Dalam Perspektif Yuridis Normatif. *Hutanasyah: Jurnal Hukum Tata Negara*, 4(1), 53–67.

Febriyanti, R., & Sapa, N. Bin. (2025). Keadilan Distributif Dan Peran Negara Menurut M. Umer Chapra: Analisis Terhadap Konsep Dan Implementasinya. *JSE: Jurnal Sharia Economica*, 4(2), 63–75.

Haluti, F., Judijanto, L., Apriyanto, A., Hamadi, H. H., Bawa, D. L., & Kalip, K. (2025). *Moderasi Beragama: Menciptakan Suasana Kondusif Keberagaman Agama di Indonesia*. PT. Green Pustaka Indonesia.

Hazmi, R. M., & SH, M. H. (2024). Teori dan konsep. *Pengantar Hukum Progresif*, 29.

Iqbal, R., & Alwi, R. (2025a). Pendekatan Maqasid as-Syari'ah terhadap Hak Asasi Manusia: Menyelaraskan Prinsip Kebebasan dan Kemaslahatan. *Journal of Islamic Law and Wisdom*, 1(2), 112–124.

Iqbal, R., & Alwi, R. (2025b). Pendekatan Maqasid as-Syari'ah terhadap Hak Asasi Manusia: Menyelaraskan Prinsip Kebebasan dan Kemaslahatan. *Journal of Islamic Law and Wisdom*, 1(2), 112–124.

Islamadinah, A. (2024). Konstitusi Sebagai Pilar Dalam Membangun Kehidupan Berbangsa Dan Bernegera Di Indonesia: Anggun Islamadinah*, Ice, Avril lyana, Nurhasanah. *JISOSEPOL: Jurnal Ilmu Sosial Ekonomi Dan Politik*, 2(1), 96–104.

Jaya, F. I., Alfarisi, M. I., & Alfarisi, K. (2024). Peran Etika Lembaga Yudikatif Dalam Mewujudkan Keadilan Sosial: Perspektif Politik Islam. *Jurnal Ilmu Pendidikan Dan Sosial*, 3(2), 145–154.

Kamali, M. H. (2025). *Goals and Purposes of Shariah: Maqasid in Theory and Practice*. Oxford University Press.

Khair, O. I. (2022a). Analisis landasan filosofis, sosiologis dan yuridis pada pembentukan undang-undang ibukota negara. *Academia: Jurnal Inovasi Riset Akademik*, 2(1), 1–10.

Khair, O. I. (2022b). Analisis landasan filosofis, sosiologis dan yuridis pada pembentukan undang-undang ibukota negara. *Academia: Jurnal Inovasi Riset Akademik*, 2(1), 1–10.

Khunaini, F. (2024). Relevansi Hukum Islam Dalam Dinamika Kontemporer: Analisis Kontekstual Terhadap Prinsip Maqashid Al-Shariah. *Jurnal Pemikiran Dan Ilmu Keislaman*, 7(1), 38–54.

Lathifah, A., Rofiq, A., & Hidayatullah, M. A. (2022). The Construction of religious freedom in indonesian legislation: a perspective of maqāṣid hifz al-dīn. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 369–390.

Lupiah, K., Ali, S. N., & Sugiharto, S. (2025). Perkembangan pemikiran pendidikan Islam dari era klasik hingga era kontemporer. *Sulawesi Tenggara Educational Journal*, 5(1), 408–415.

Mahfuz, M., Jamludin, N., Roziqi, A. K., & Didi, D. (2025). Governance and Anti-Corruption in Islamic Public Finance: Zakat-State Integration and Participatory Budgeting Models. *Journal Islamic Economic Minangkabau*, 3(1), 11–21.

Marfiyanto, T. (2019). Maqasid Syariah dan Pendekatan Teori Sistem dalam Hukum Islam Menurut Yasser Auda. *Jurnal Kajian Hukum Islam*, 6(1).

Masriani, Y. T. (2023). Sinergi Maqashid Syariah Asy-Syatibi Dengan Pancasila Sebagai Falsafah Negara Indonesia. *Jurnal Ius Constituendum*, 8(1), 19–33.

Mirwan, M. (2025). Maqāṣid al-Sharī‘ah and Family Resilience: Exploring the Concept of Wasā’il in Jamaluddin ‘Aṭhiyyah’s Thought. *Journal of Islamic Thought and Philosophy*, 4(1), 78–105.

Muhibudin, M., Almusawa, H. N., Imansah, R. K. S., Lallo, L., Marwan, A., Uyuni, B., Nazih, A. G., Wulansari, I., Evalinda, E., & Atieqoh, S. (2025). *Model Dakwah Minoritas Berbasis Maqasid Syariah: Membangun Harmoni dan Keberlanjutan Sosial*. Tren Digital Publishing.

Musolin, M. (2020). Nilai Maqasid Al Syariah Dalam Pancasila Sebagai Dasar Negara Kesatuan Republik Indonesia: Nilai Maqasid Al Syariah Dalam Pancasila Sebagai Dasar Negara Kesatuan Republik Indonesia. *Dialog*, 43(1), 59–74.

Muttaqin, M. F., Maulida, A. R., Nila, A., Muiz, A., Rahmadsyah, B., Hasan, M. F., Alharits, M. A., Febrian, N. C., Hamid, K. A., & Sa’diyah, K. (2025). *Pendidikan Antikorupsi Bermuatan Karakter dalam Perspektif Hukum dan Tafsir Al-Qur'an*. Cahya Ghani Recovery.

MUZAKI, M. M., Abdillah, A., & Alimuddin, B. (2025). Rekonstruksi Model Mikrofinansial Syariah Berbasis Maqashid al-Shariah: Menuju Sistem Ekonomi yang Inklusif dan Berkelanjutan. *AT TIR MIDZI*, 1(2), 38–52.

Ni’ami, M. F. N., & Hamidah, T. (2023). Reformulasi Maqāṣid Al-Syārī‘ah Kontemporer: Sistem Nilai Sebagai Tawaran Jasser Auda Menuju Hukum Islam Humanis. *Bidayah: Studi Ilmu-Ilmu Keislaman*, 1–19.

Pasaribu, S. (2025a). Ketahanan Keluarga dalam Perspektif al-Qur'an: Fondasi Spiritual di Tengah Dinamika Zaman. *At-Ta’wil: Jurnal Pengkajian al-Qur'an Dan at-Turats*, 3(01), 60–78.

Pasaribu, S. (2025b). Ketahanan Keluarga dalam Perspektif al-Qur'an: Fondasi Spiritual di Tengah Dinamika Zaman. *At-Ta’wil: Jurnal Pengkajian al-Qur'an Dan at-Turats*, 3(01), 60–78.

Pasu, I., Hadiarto Purba, M., & Yudi, P. (2019). JPK : Jurnal Pancasila dan Kewarganegaraan (Print) Implementasi Jaminan Konstitusi terhadap Kebebasan Beragama dan Berkeyakinan di Indonesia. *Tahun*, 4(2), 40–52. <https://doi.org/10.24269/jpk.v4.n2.2019.pp40-52>

Raharjo, S., Anindita, A., & Karim, A. (2023). Tinjauan Komprehensif Hak Asasi Manusia Dalam Konteks Sistem Hukum Tata Negara. *Juris Humanity: Jurnal Riset Dan Kajian Hukum Hak Asasi Manusia*, 2(2), 22–35.

Rico Setyo Nugroho, M. P. I. (2025). Islam dan HAM: Perspektif Keadilan. *Islam Dan Keadilan Sosial: Perspektif Teologis Dan Praktis*, 43.

Ridwan, A., Febianty, I. N., Edisam, K. D. E., Amellia, D. S., & Yulianingrum, A. V. (2025). Dehumanisasi dan Krisis Kesadaran Hukum di Era Industri Modern: Kajian Sosiologis atas Hilangnya Moralitas dalam Relasi Produksi. *Law, Development and Justice Review*, 8(3), 294–310.

Rio Christiawan, S. H., Kn, M., & Tuti Widyaningrum, S. H. (2024). *PENELITIAN HUKUM NORMATIF*. PT. RajaGrafindo Persada-Rajawali Pers.

Sartono, S., Rahmat, S. M., Fariska, N., Jafar, F., Arfiyah, G., Prayuti, Y., & Sapsudin, A. (2025). Reconstructing Legal Philosophy Amidst a Normative Crisis: A Descriptive Qualitative Study of Discourse on Justice and Morality in Contemporary Law: Rekonstruksi Filsafat Hukum di Tengah Krisis Normatif: Kajian Kualitatif Deskriptif atas Wacana Keadilan dan Moralitas dalam Hukum Kontemporer. *International Journal Of Social, Policy And Law*, 6(2), 61–66.

Sofian, M. (2023). Penegakan Hukum HAM Ditinjau dari Perspektif Hukum Maqashid Syariah. *Juris Humanity: Jurnal Riset Dan Kajian Hukum Hak Asasi Manusia*, 2(1), 29–46.

Sudarmanto, E., Kaswoto, J., Warto, W., Budiman, M., & Wahyono, Z. (2025). Maqashid Sharia as a framework for innovation in corruption prevention. *International Journal of Islamic Thought and Humanities*, 4(1), 38–50.

Suhaili, A. (2025a). Integrasi Maqāṣid al-Syarī ‘ah dalam Praktik Peradilan Agama di Indonesia: Studi Alternatif Penyelesaian Sengketa Keluarga. *MABAHITE: Jurnal Hukum Keluarga*, 6(01), 29–42.

Suhaili, A. (2025b). Integrasi Maqāṣid al-Syarī ‘ah dalam Praktik Peradilan Agama di Indonesia: Studi Alternatif Penyelesaian Sengketa Keluarga. *MABAHITE: Jurnal Hukum Keluarga*, 6(01), 29–42.

Suhardi, A. J. (2025). Demokrasi Ala Cukong Negara Bisa Apa? *AMU Press*, 1–484.

Sumarta, S., Burhanudin, B., & Budiyanto, T. (2024a). Maqasid al-syariah mendorong keadilan dan keseimbangan dalam hukum Islam. *Khulasah: Islamic Studies Journal*, 6(1), 16–31.

Sumarta, S., Burhanudin, B., & Budiyanto, T. (2024b). Maqasid al-syariah mendorong keadilan dan keseimbangan dalam hukum Islam. *Khulasah: Islamic Studies Journal*, 6(1), 16–31.

Syafi'i, M., & Sukti, S. (2025). Transformasi Hukum Dalam Ruang Sosial: Relasi Antara Masyarakat, Nilai Keadilan, Dan Pembinaan Hukum. *At-Taklim: Jurnal Pendidikan Multidisiplin*, 2(6), 689–701.

Tahir, T. (2023). *As' adiyah dan negara: konsep, relasi dan aksi perspektif maqasid al-syari'ah*. Publica Indonesia Utama.

Tampubolon, P., Panggabean, M. L., & Tampubolon, M. (2024). Kajian Kriminologi Korupsi Di Sektor Publik Di Indonesia. *Berajah Journal*, 4(2), 211–234.

Wibowo, A. (2025). Sejarah Teori Hukum. *Penerbit Yayasan Prima Agus Teknik*.

Yakub, A. (2021). *Rekonstruksi Hukum Penyelenggaraan Jaminan Produk Halal Berbasis Nilai Keadilan*. Universitas Islam Sultan Agung (Indonesia).

Zakariya, A. F., Nurhayati, R. D., & Rosida, I. N. (2025). Peran Jaminan Sosial dalam Membangun Kesejahteraan Masyarakat Prespektif Maqoshid Syariah: The Role of Social Security in Building Community Welfare from the Perspective of Maqoshid Sharia. *Journal of Community Development and Disaster Management*, 7(1), 209–227.