

Harmonization of Pancasila Values with the Principles of Maqasid Al-Syariah in the Framework of the Unitary State of the Republic of Indonesia (NKRI)

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Abstract: *This research aims to comprehensively examine and analyze the harmonization of Pancasila values with the principles of Maqasid Al-Syariah within the framework of the Unitary State of the Republic of Indonesia (NKRI), as a conceptual and practical effort in strengthening national integration in the midst of the reality of pluralistic and religious Indonesian society. The research problem departs from the existence of discursive tensions regarding the relationship between religion and the state, which in some contexts has the potential to give birth to social fragmentation and ideological conflicts. Therefore, an integrative approach is needed that is able to dialogue national values with religious normative values in a constructive, systematic, and sustainable manner. This research uses a qualitative approach with a type of library research that is enriched through normative-philosophical, juridical, and conceptual approaches. The results of the study show that there is substantive coherence of values between Pancasila and Maqasid Al-Sharia, especially in the orientation towards the protection and maintenance of fundamental aspects of human life (al-kulliyat al-khams), namely *hifz al-din* (protection of religion), *hifz al-nafs* (protection of the soul), *hifz al-'aql* (protection of intellect), *hifz al-nasl* (protection of descendants), and *hifz al-mal* (protection of property). These values are implicitly internalized in the precepts of Pancasila which emphasizes the principles of divinity, humanity, unity, deliberative democracy, and social justice. Thus, there is no epistemological or axiological contradiction between the two, but rather a relationship that is complementary and mutually reinforcing. The theoretical implications of this study confirm the importance of developing an integrative paradigm between state ideology and sharia principles within the framework of modern nation-states. Meanwhile, practically, the results of this research contribute to strengthening the ethical basis in public policy formulation, national legal development, and governance oriented to public interest, substantive justice, and respect for Human Rights (HAM). Thus, the harmonization of the values of Pancasila and Maqasid al-Syariah is a strategic foundation in building an inclusive, fair, and sustainable life of the nation and state within the framework of the Republic of Indonesia.*

Keywords: *Pancasila, Maqasid Al-Shariah, Harmonization, Human Rights, National Integration, Benefit, Republic of Indonesia.*



INTRODUCTION

- The harmonization of Pancasila values with the principles *of maqasid al-sharia* within the framework of the Unitary State of the Republic of Indonesia (NKRI) is a strategic issue that has high relevance in the context of the life of the nation and state in plural and religious Indonesia. Empirically, social dynamics show that there are still differences of opinion among people regarding the relationship between religion, especially Islam, and state ideology. Some groups view that Pancasila has been final as the basis of an inclusive state, while other groups tend to want the formalization of religious values in the state system. This tension sometimes gives rise to social polarization, narratives of exclusivism, and potential ideological conflicts that can threaten national unity. On the other hand, the reality of the life of the majority of Muslims shows that Islamic values have lived and developed culturally in social practices, so an approach is needed that is able to bridge religious values and national values in a harmonious and constructive manner.¹

Theoretically, the study of the relationship between Pancasila and Maqasid al-Syariah is important to build a comprehensive and integrative conceptual framework. Pancasila as the basis of the state contains universal values that include aspects of divinity, humanity, unity, democracy, and social justice, which are substantially in line with the main goal of Maqasid al-Sharia, which is to realize benefits (*maslahah*) through the protection of the five fundamental aspects of human life (*al-kulliyat al-khams*), namely religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*Hifz al-'Aql*), descendants (*Hifz al-Nasl*), and property (*Hifz al-Mal*). However, there is still a theoretical gap in systematically integrating these two concepts in the context of the modern state, so it is necessary to strengthen an interdisciplinary perspective that combines law, political philosophy, and Islamic studies.² This harmonization not only aims to find a normative common ground, but also to affirm that the values of Islam and Pancasila have the same orientation in creating justice, welfare, and social harmony.

From a practical aspect, the harmonization between Pancasila and Maqasid al-Syariah has significant implications in real life, especially in the formulation of public policy, the development of national law, and government practices. A maqasid-based approach can be an ethical foundation in designing policies that are oriented towards the benefit of the wider community, such as in the fields of economy, education, health, and social protection. For example, the principle *of hifz al-mal* can be implemented through fair and distributive economic policies, while *hifz al-nafs* can be realized through the protection of human rights and security guarantees. In addition, this harmonization can also strengthen the practice of deliberative democracy through the value of deliberation in line with the principles *of hifz al-'aql*, as well as encourage the creation of tolerance and harmony between religions as an implementation of *hifz al-din*.³ Thus, the integration of these values is not only normative, but also operational in supporting inclusive and sustainable national development.

Meanwhile, juridically, Pancasila has a position as the basis of the state and the source of all legal sources as stipulated in the Preamble to the Constitution of the Republic of Indonesia in 1945. This provides constitutional legitimacy for the development of a national legal system based on the values of Pancasila, including in accommodating religious values that live in society. In this context, the principle of Maqasid al-Syariah can be one of the normative approaches in interpreting and developing laws that are responsive

¹ Abdul Wahid, *Harmonisasi Nilai Keislaman dan Kebangsaan dalam Konteks Sosial Indonesia*, (Jakarta: Prenadamedia Group, 2023), h. 20.

² Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2022). H. 245.

³ M. Umer Chapra, *The Future of Economics: An Islamic Perspective* (Leicester: The Islamic Foundation, 2000), h. 217.

to the needs of the community, as long as they do not conflict with the principles of the constitution and the integrity of the Republic of Indonesia. In addition, various laws and regulations in Indonesia have also implicitly reflected the values of *maqasid*, such as in the protection of human rights, the guarantee of religious freedom, and social welfare policies.⁴

Thus, the study of the harmonization of Pancasila values with the principles of *maqasid al-sharia* is important and urgent to be carried out, not only as an academic effort in enriching scientific treasures, but also as a strategic solution in strengthening national integration. This harmonization is expected to be able to eliminate the dichotomy between religion and the state, and present a new paradigm that places the two as two entities that complement each other in realizing the life of the nation and state that is just, harmonious, and oriented towards the common good within the framework of the Republic of Indonesia.

METHODOLOGY

This research uses a qualitative approach with the type of *library research* (literature research) which aims to analyze in depth the harmonization between the values of Pancasila and the principles of *Maqasid al-Syariah* in the context of the Unitary State of the Republic of Indonesia (NKRI). The approach used is normative-philosophical and juridical, namely examining Pancasila as the basis of the state and the source of all sources of law and *maqasid al-sharia* as the framework of Islamic law goals that are oriented towards the benefit (Sugiyono, 2023).⁵ The data sources in this study consist of primary data, such as the 1945 Constitution of the Republic of Indonesia, official literature on Pancasila, as well as main works on *Maqasid al-Syariah*, and secondary data in the form of books, scientific journals, articles, and the results of previous research relevant to the theme of the study.⁶

The data collection technique is carried out through documentation studies, namely by reviewing, reviewing, and classifying various literature related to the values of Pancasila and the principles of *maqasid al-syariah* (Lexy J. Moleong, 2024). Furthermore, the data analysis technique uses descriptive-analytical analysis and *content analysis* methods to identify, interpret, and compare the values contained in Pancasila with the principles of *Maqasid al-Sharia*. In addition, this study also uses a comparative approach to find common *ground* and a form of harmonization between the two concepts.⁷

To ensure the validity of the data, this study uses the source triangulation technique, which is comparing various references from different sources to obtain objective and comprehensive conclusions. With this method, it is hoped that the research will be able to produce a systematic, valid, and relevant analysis in explaining the integration of Pancasila values with *Maqasid al-Syariah* as the foundation in strengthening the life of the nation and state within the framework of the Republic of Indonesia.

⁴ Mahfud MD, *Politik Hukum di Indonesia* (Jakarta: Rajawali Pers, 2022), h. 45 – 60.

⁵ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D* (Bandung: Alfabeta, 2023), h. 9–12.

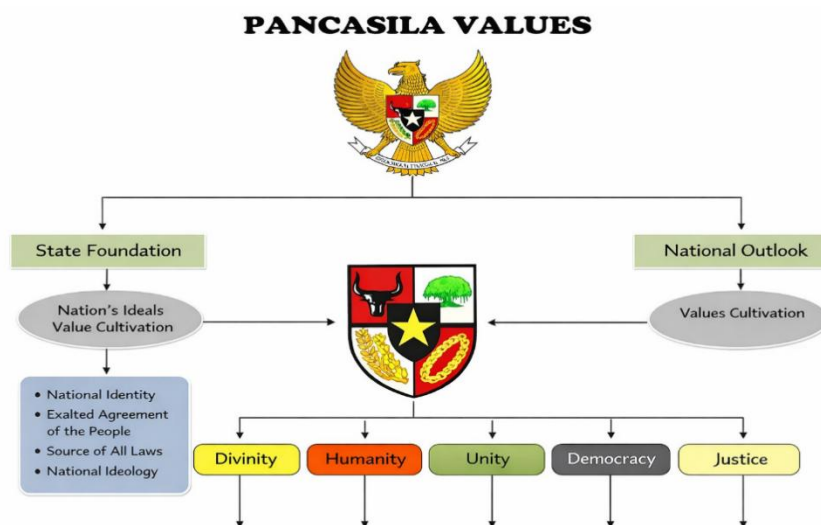
⁶ Jasser Auda, *Ibid.* h.46.

⁷ Zaid Al Amin, “Harmonisasi Pancasila dan *Maqasid al-Syariah* dalam Perspektif Kontemporer,” *Jurnal Studi Islam dan Kenegaraan*, Vol. 5, No. 1 (2024),

RESULTS AND DISCUSSION

The Concept of Pancasila Values

Pancasila as a state ideology contains five main precepts: Godhead, Humanity, Unity, People, and Social Justice. These values are universal and reflect the moral principles and social ethics of the Indonesian nation. Philosophically, Pancasila is not only the basis of the state, but also as a value system that regulates the social and political life of the community. These values aim to create justice, welfare, and national unity. The following is a description of the values of Pancasila as follows:



Concept Picture of Pancasila Values

The concept of Pancasila values is a value system that is hierarchically arranged and interrelated between the five precepts as a whole unit. The first precept, the One Godhead, is the spiritual foundation that animates the other precepts, emphasizing the value of faith and religious tolerance. The second precept, Just and Civilized Humanity, reflects respect for human dignity, justice, and social ethics. The third precept, the Unity of Indonesia, emphasizes the importance of national integration in the midst of diversity. The fourth precept, Peoples Led by the Wisdom of Wisdom in Deliberation/Representation, contains the value of deliberative democracy through deliberation. The fifth precept, Social Justice for All Indonesian People, is the ultimate goal in the form of creating equal welfare and justice. Thus, Pancasila is not only the basis of the state, but also as a guideline for life that directs individual behavior and public policy towards the common good.

The concept of Pancasila values is essentially a crystallization of noble values that live in Indonesian society which is then formulated into the philosophical basis of the state. These values reflect the balance between man's relationship with God, fellow humans, and the state, thus forming a comprehensive system of social ethics. In its development, Pancasila is not only understood as a basic norm, but also as a paradigm of

national development that emphasizes the importance of justice, democracy, and social welfare. Therefore, the actualization of Pancasila values is very important in facing the changing times in order to be able to maintain the nation's identity while encouraging the creation of a civilized and just society order.⁸

Based on this description, it can be concluded that the concept of Pancasila values is a value system that is integral, hierarchical, and interrelated in forming the foundation of national and state life. The five precepts in Pancasila do not stand alone, but rather animate and strengthen each other, with the precepts of God as the spiritual foundation and the precepts of Social Justice as the final goal to be achieved. These values reflect a balance between religious, humanitarian, unity, democracy, and social justice aspects, thus making Pancasila an ethical guideline as well as a paradigm of national development. Thus, Pancasila not only functions as the basis of the state, but also as a normative direction in forming a just, prosperous, and civilized society in the midst of the dynamics of changing times.

Principles of *Maqasid Al-Syariah*

The principle of *maqasid al-sharia* in the values of Pancasila shows that there is a substantial harmony between the goals of Islamic law and the ideology of the Indonesian state. The five main goals of *maqasid*, namely the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), posterity (*hifz al-nasl*), and property (*hifz al-mal*), are implicitly reflected in every precept of Pancasila. The precepts of the One God represent the protection of religion, the precepts of Humanity reflect the protection of the soul and dignity of human beings, the precepts of Unity are related to social sustainability and posterity, the precepts of the People reflect the protection of reason through deliberation, and the precepts of Social Justice emphasize the protection of property and the distribution of welfare. Thus, the integration of Pancasila values and *maqasid al-sharia* shows that both have the same orientation, namely realizing the common good (*maslahah*) in the life of the nation and state.⁹

Maqasid al-Syariah is a framework for the purpose of Islamic law that focuses on the benefit of humans. The five main principles (*al-kulliyat al-khams*) include the protection of religion, soul, intellect, heredity, and property. This concept is flexible and adaptive to the times, so it can be applied in various contexts, including in the modern state system.

Based on this description, it can be concluded that the principles of *Maqasid al-Syariah* have a strong alignment with the values of Pancasila as the ideology of the Indonesian state. The five main goals of *maqasid*, namely *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*, are substantively reflected in every precept of Pancasila that regulates religious life, humanity, unity, democracy, and social justice. This harmony shows that the values of Islam and Pancasila are not contradictory, but complementary in realizing the common good (*maslahah*). In addition, the flexible and adaptive character of *Maqasid al-Syariah* makes it relevant to be integrated in the context of a modern country like Indonesia. Thus, the integration between Pancasila and *Maqasid al-Syariah* strengthens the normative and ethical foundation in building a just, harmonious, and sustainable system of nation and state life.

Harmonization of Pancasila and *Maqasid Al-Syariah*

The harmonization between Pancasila and *Maqasid al-Syariah* can be seen in each precept:

⁸ Rizky Firmada dan Amir Mu'allim, "Aktualisasi Nilai-Nilai Pancasila dalam Menghadapi Perubahan Zaman," *Jurnal Pendidikan Pancasila dan Kewarganegaraan*, Vol. 10, No. 1 (2025), h. 67.

⁹ Zaid Al Amin, *Integrasi Nilai-Nilai Pancasila dan Maqasid al-Syariah dalam Perspektif Kenegaraan* (Jakarta: Kencana, 2024), h. 101.

1. The precepts of the One Divine are in harmony with the protection of religion (*hifz al-din*)
The precepts of the One God in Pancasila have a strong harmony with the concept of *hifz al-din* in *maqasid al-sharia*, which is the principle of protection of religion. This precept emphasizes that the state guarantees the freedom of every citizen to embrace and practice their religious teachings safely and peacefully, while encouraging the creation of tolerance between religious communities. In the perspective of *hifz al-din*, religious protection does not only include the aspect of belief, but also freedom of worship and the protection of spiritual values in social life. Therefore, the implementation of the precepts of the One Godhead reflects the state's efforts to maintain the existence of religion as the moral foundation of society, which is in line with the main goal of Islamic sharia in realizing the benefits and harmony of the nation's life.¹⁰

2. The precepts of a just and civilized humanity reflect the protection of the soul (*hifz al-nafs*)
The Precepts of Fair and Civilized Humanity in Pancasila reflect the principle of *hifz al-nafs* (protection of the soul) in *Maqasid al-Shariah*, which emphasizes the importance of safeguarding and respecting human life as a fundamental right. Humanitarian values in this precept contain the meaning of protection of dignity, the right to life, and fair treatment without discrimination. In the perspective of *Maqasid al-Sharia*, *hifz al-nafs* requires preventive and repressive efforts to protect the human soul from all forms of violence, oppression, and injustice. Thus, this precept shows the harmony between the values of Pancasila and the principles of Islamic law in realizing a safe, peaceful, and civilized life.¹¹

3. The precept of Indonesian Unity supports social stability and progeny sustainability (*hifz al-nasl*)
The precepts of Indonesian Unity emphasized the importance of maintaining national integration in the midst of ethnic, religious, and cultural diversity as the main foundation of social stability. In the perspective of *maqasid al-shariah*, this value is in line with the principle of *hifz al-nasl* (protection of posterity), because strong unity will create safe, harmonious, and sustainable social conditions for future generations. Maintained social stability allows the process of inheriting the nation's values, culture, and identity to take place optimally without conflicts that damage the social order. Thus, unity is not only politically meaningful, but also has a dimension of the sustainability of human life collectively.¹²

4. Citizenship precepts are related to the protection of reason (*hifz al-'aql*) through deliberation
The Precepts of the People Led by the Wisdom of Wisdom in Deliberation/Representation are closely related to the principle of *hifz al-'aql* (protection of reason) in *maqasid al-sharia*, especially through the mechanism of deliberation. In this perspective, deliberation is not only a decision-making process, but also a space of collective rationality that upholds the use of common sense, open dialogue, and mature and thoughtful consideration. The value of wisdom requires each individual to prioritize critical reasoning, avoid emotional or authoritarian decisions, and respect for differences of opinion. Thus, the practice of deliberation is a means of protection and development of human intellect, because it encourages freedom of thought, exchange of ideas, and the search for truth together for the sake of achieving public benefits in the life of the nation and state.¹³

5. Please Social Justice in line with property protection (*hifz al-mal*)

¹⁰ Yulies Tiena Masriani, *Pengantar Hukum Indonesia* (Jakarta: Sinar Grafika, 2019), h. 85.

¹¹ Ahmad Imam Mawardi, *Fiqh Minoritas: Fiqh al-Aqalliyat dan Evolusi Maqasid al-Syariah dari Konsep ke Pendekatan* (Yogyakarta: LKiS, 2023), h. 112.

¹² Muhlil Musolin, *Persatuan dalam Perspektif Pancasila dan Ketahanan Sosial* (Jakarta: Kencana, 2022), h. 78.

¹³ Maulana Afnandito, *Musyawaharah dalam Perspektif Pancasila dan Maqasid al-Syariah* (Yogyakarta: Deepublish, 2025), h. 54.

The precepts of Social Justice for All Indonesian People have a strong alignment with the principle of *hifz al-mal* (protection of property) in *maqasid al-sharia*. This precept emphasizes the importance of a fair distribution of wealth, the elimination of economic disparities, and the protection of the property rights of every individual. In the perspective of *hifz al-mal*, Islam regulates that wealth is obtained and used halal, protected from tyrannical practices such as corruption, usury, and exploitation, and distributed proportionally through mechanisms such as zakat, infaq, and alms. Thus, the implementation of social justice precepts not only aims to create collective welfare, but also maintains economic stability and justice in property ownership, so that it is in line with the goals of sharia in realizing the benefits of the people as a whole.¹⁴

Based on this description, it can be concluded that each precept in Pancasila has substantial harmony with the principles of Maqasid al-Sharia, thus showing a strong harmonization between state ideology and Islamic values. The precepts of the One God are in harmony with *hifz al-din* in guaranteeing freedom of religion, the precepts of Fair and Civilized Humanity reflect *hifz al-nafs* in the protection of human souls and dignity, the precepts of Indonesian Unity are related to *hifz al-nasl* in maintaining the sustainability of generations, the precepts of Democracy Led by Wisdom in Deliberation/Representation are in line with *hifz al-'aql* through strengthening rationality and deliberation, as well as the precepts of Social Justice for All Indonesian People reflect *hifz al-mal* in realizing economic justice. Thus, Pancasila and Maqasid al-Syariah have the same goal, which is to create benefits, justice, and welfare of the community, so that both can be seen as a value system that strengthens each other in the life of the nation and state.

Implications in the Framework of the Republic of Indonesia

In the context of the Republic of Indonesia, this harmonization has several implications:

a. Strengthening the legitimacy of Pancasila as the basis of the state

Strengthening the legitimacy of Pancasila as the basis of the state has strategic implications in creating ideological stability and national integration, especially when understood to be in line with the principles of *maqasid al-sharia*. This harmony strengthens public acceptance that Pancasila does not contradict Islamic values, but contains the purpose of benefits that are in line with the protection of religion, soul, intellect, descendants, and property. As a result, there has been an increase in public trust in the state, a strengthening of social cohesion, and a reduction in the potential for ideological- and religious-based conflicts. In addition, strong legitimacy also encourages the effectiveness of the implementation of public policies oriented towards justice and common welfare within the framework of the Republic of Indonesia.¹⁵

b. Integration of Islamic values in public policy

The integration of Islamic values in public policy has strategic implications in realizing good-natured governance (*maslahah*). Values such as justice (*al-'adl*), trust, transparency, and responsibility can be the normative foundation in policy formulation and implementation, so that they are not only oriented towards administrative efficiency, but also on ethics and social welfare. From the perspective of *maqasid al-*

¹⁴ Nur Hikmah, *Keadilan Sosial dalam Perspektif Pancasila dan Ekonomi Syariah* (Jakarta: Kencana, 2024), h. 91.

¹⁵ Edy Saputra, dkk., *Legitimasi Kekuasaan dan Kebijakan Publik dalam Perspektif Pancasila* (Jakarta: Rajawali Pers, 2024), h. 73.

shariah, a good public policy is a policy that is able to protect the five main elements of human life, namely religion, soul, intellect, descent, and property. Therefore, the integration of Islamic values in public policy can encourage the creation of a legal system and government that is more just, humane, and responsive to the needs of society, while strengthening the moral legitimacy of the state in regulating the life of the nation and the state.¹⁶

c. Prevention of ideological conflicts between religion and state

The implication of preventing ideological conflicts between religion and the state in the context of the harmonization of Pancasila and *maqasid al-sharia* is the creation of a synergistic and mutually reinforcing relationship between religious values and the state system. By making Pancasila an inclusive meeting point, the state is able to accommodate the universal principles of religion without having to be trapped in formalization that has the potential to cause ideological tensions. The *maqasid al-shariah's* approach that emphasizes benefits also strengthens the legitimacy that Islamic values can be implemented within the framework of the nation-state substantively, not symbolically. This has an impact on increasing tolerance, social stability, and strengthening national integration, so that potential conflicts between faith-based groups and the state can be minimized through dialogue, moderation, and equitable policies.¹⁷

d. Benefit-based legal development

Benefit-based legal development emphasizes that every formulation and application of law must be oriented towards achieving the common good (*maslahah*) and preventing damage (*mafsadah*) in people's lives. In the context of the harmonization of Pancasila and Maqasid al-Sharia, this approach encourages the national legal system to not only be based on formal norms, but also to consider the value of substantive justice, social welfare, and the protection of basic human rights. The implication is that the law is no longer rigid and textual, but adaptive to social dynamics and able to respond to the needs of society contextually. Thus, benefit-based legal development can strengthen legal legitimacy, increase public trust, and create a just, humane, and sustainable social order in accordance with the goals of sharia and the values of Pancasila.¹⁸

Based on this description, it can be concluded that the harmonization between Pancasila and *maqasid al-sharia* in the framework of the Republic of Indonesia has strategic implications in strengthening the foundation of national and state life. This alignment not only strengthens the legitimacy of Pancasila as the basis of the state in line with Islamic values, but also encourages the integration of religious values in public policies that are oriented towards benefit. In addition, the harmonization plays an important role in preventing ideological conflicts between religion and the state by presenting an inclusive and moderate approach. On the other hand, benefit-based legal development makes the national legal system more adaptive, fair, and humane. Thus, Indonesia as a Pancasila country can be understood as the result of a consensus that does not contradict Islamic principles, but is aligned in realizing justice, welfare, and social harmony in a sustainable manner

CONCLUSIONS

The harmonization of Pancasila values with the principles of *maqasid al-shariah* in the framework of the Republic of Indonesia shows that there is a strong harmony between national values and Islamic values in realizing the benefits, justice, and welfare of the community. Although there are dynamics of differences

¹⁶ Jaser Auda. Opcit. h. 98

¹⁷ M. Quraish Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama* (Jakarta: Lentera Hati, 2023), h. 145.

¹⁸ Wahbah Az-Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu* (Damaskus: Dar al-Fikr, 2023), h. 52.

in views related to the relationship between religion and the state, an integrative approach is able to bridge the two by placing Pancasila as the basis of an inclusive state that does not contradict sharia principles. Conceptually, Pancasila and maqasid al-sharia have the same orientation in protecting fundamental aspects of human life, so that they can be combined in a framework that complements each other. Therefore, this harmonization is not only academically important, but also has practical implications in strengthening national integration, preventing ideological conflicts, and encouraging the birth of a public policy and a benefit-oriented legal system. Thus, the synergy between Pancasila and maqasid al-syariah is a strategic foundation in building a just, harmonious, and sustainable life of the nation and state in Indonesia.

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