

THE PARADIGM OF *FIQH MAQASID* IN ISLAMIC CAMPUS DA'WAH AMIDST MULTICULTURAL SOCIETY

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Abstrak

Studi kualitatif dengan pendekatan studi kasus ini bertujuan untuk mengidentifikasi dimensi nilai maqasid syariah dalam peran dakwah sivitas akademika Institut Agama Islam Negeri Fattahul Muluk Papua di tengah masyarakat multikultural. Teori maqasid sharia kontemporer yang dikonseptualisasikan Jasser Auda menjadi teori analisis. Pengumpulan data menggunakan teknik observasi, wawancara, dan dokumentasi. Studi ini mengkonklusikan adanya dimensi nilai maqasid syariah dalam paradigma dakwah oleh sivitas akademika Institut Agama Islam Negeri Fattahul Muluk Papua dalam membangun keberagaman harmoni di tengah masyarakat multikultural, antara lain nilai hijz 'irdh dalam diseminasi toleransi dan anti radikalisme melalui aktivitas majelis taklim, Organisasi Kemasyarakatan, dan publikasi riset ilmiah. Kemudian, nilai hijz waton dalam desiminasi sikap komitmen nasional melalui program kerjasama antar lembaga pemerintah dalam penguatan nasionalisme. Ketiga, nilai hijz ummah dalam diseminasi sikap akomodatif terhadap budaya melalui program kerjasama antar lembaga pemerintah dalam melestarikan kearifan budaya lokal. Temuan studi ini menegaskan perluasan dimensi nilai maqasid syariah dapat menjadi paradigm fikih dakwah di tengah kehidupan masyarakat multikultural.

Kata Kunci: Maqasid Syariah, dakwah, kampus Islam, multikultural.

Abstract

This qualitative study with a case study approach aims to identify the dimensions of maqasid sharia values in the role of da'wah of the academic community of the Fattahul Muluk Papua State Islamic Institute in a multicultural society. The contemporary maqasid sharia theory conceptualized by Jasser Auda becomes the theory of analysis. Data collection uses observation, interview, and documentation techniques. This study confirms the dimensions of maqasid sharia values in the paradigm of da'wah by the academic community of the Fattahul Muluk Papua State Islamic Institute in building religious harmony in a multicultural society, including the value of hijz 'irdh in disseminating tolerance and anti-radicalism through the activities of majelis taklim,



community organisations, and scientific research publications. Then, the value of hijrah waton in disseminating attitudes of national commitment through cooperation programmes between government agencies in strengthening nationalism. Third, the value of hijrah ummah in the dissemination of an accommodating attitude towards culture through cooperation programs between government institutions in preserving local cultural wisdom. The findings of this study confirm the expansion of the dimensions of maqasid sharia values can be a paradigm of fiqh da'wah in the midst of multicultural society.

Keywords: *Maqasid Sharia, da'wah, Islamic campus, multicultural.*

A. INTRODUCTION

The reality of a multicultural society is a challenge for preachers to be able to apply a different da'wah model with da'wah in a homogeneous society (Naamy, 2022). Especially in various regions of Indonesia with multicultural community conditions, such as in Papua. This condition requires Islamic preachers in Papua to be able to carry out their da'wah activities harmoniously, adaptively, and contextually without having to ignore the values of the da'wah teachings themselves. Here, the fiqh paradigm is also required to be able to become a paradigm foundation in da'wah activities while still upholding the benefits in the midst of multicultural Papuan society. In the context of this academic community's da'wah, the orientation values of Islamic law (*maqasid sharia*) can be integrated in the activities of building a moderate religious character of the community (Yazid et al., 2024). In other words, the flexibility of fiqh, both substantially and methodologically, is also expected to be able to realize the benefits that are the basic values or paradigms of Islamic law itself (Abd, A'la, 2010). This statement is not excessive, because fiqh is a variant of Islamic teachings related to the legal aspects of ethics related to the empirical actions of Muslims (Moksin et al., 2024).

The multicultural socio-cultural construction of Papuan society is also a challenge for Islamic educational institutions in Papua, which are also expected to be Islamic propaganda institutions, namely to respond to the scale and process the multiculturalism of Papuan society into a medium of integration amid the plurality of social life, rather than being a source of social disintegration (Rokhmah et al., 2020). The social plurality requires the importance of disseminating the values of multiculturalist community character building in building a harmonious social life (Istiani & Susilo, 2024).

The da'wah activities carried out by the academic community of the Fattahul Muluk Papua State Islamic Institute are carried out by academics, both lecturers and students who have become alumni, such as Samudin (alumni) who is the imam of the As Salwa Mosque, Waena Village in Heram District. He preaches the teachings of Islam that are friendly, and also moderate (Samsudin, 2023). Then Hendra Yulia Rahan (lecturer) carries out the propagation of inclusive and tolerant Islam in the midst of ethnic, religious and racial diversity (Hendra Yulia, 2023). This is also done by Tohar Al Abza (Lecturer) who is also the administrator of the Jayapura City Religious Harmony Forum. He preaches Islam while maintaining national commitments and respecting local wisdom (Tohar Al Abza, 2023).

If examined in depth, the various forms of Islamic da'wah above can be said to be synergistic with the values that are the orientation of Islamic law (*maqasid sharia*), such as the benefit of religion, soul, and mind. The conclusion of the manifestation of *maqasid sharia* values as the basis of the paradigm of da'wah activities is not excessive, because *maqasid sharia* is seen as a value and approach to Islamic law that has flexibility in solving dynamic and complex societal problems. Although to achieve this, the existence of the concept of *maqasid sharia* needs to be elaborated with modern social science theories (M. Amin. 2012). In this case, Jaser Auda as a modern Islamic law expert also stated that the importance of elaborating the concept of *maqasid sharia* with various social science theories in order to become a contextualized approach to Islamic law (Hengki, 2017).

This qualitative study in the form of a case study aims to identify the values of *maqasid sharia* in da'wah activities in the midst of multicultural Papuan society by the academic community of the Fattahul Muluk Papua State Islamic Institute. Various previous studies that have a correlation with the subject matter of this study, including studies by Makatita and Islamy, emphasize the importance of integrating *urf* and *maqasid sharia* as the basis of the Islamic da'wah paradigm in the midst of local wisdom of the Papuan people (Makatita & Islamy, 2022). Furthermore, Indrayanti's study concluded that Islamic preaching by emphasizing multiculturalism, such as tolerance, integration, unity, justice, helping, and upholding local cultural wisdom, as well as nationalism will potentially be easily adapted and accepted in the midst of Papuan society, which is predominantly non-Muslim (Dian, 2018). The conclusions of the study are in line with the study by Ismail and

Yuliana who found the effectiveness of Islamic da'wah elaborated with the artistic culture of Papuan society, such as Tifa Syawat which is used as a strategic da'wah media in various performing arts as communicative entertainment (Ismail & Yuliyana, 2012).

This study focuses on identifying *maqasid sharia* values in da'wah activities in multicultural communities by the academic community of the Fattahul Muluk Papua State Islamic Institute. The use of *maqasid sharia* perspective conceptualized by Jasser Auda in answering the main problem of the study becomes one of the distinguishing aspects as well as the novelty of this study. This study is urgent, because praxis can be a pilot project related to models, patterns, approaches and paradigms of *fiqh da'wah* in the midst of the majority of multicultural societies. Meanwhile, theoretically, it can contribute to contemporary discourse related to the flexibility of *maqasid sharia* as a value and approach to da'wah in the midst of multicultural community life relations.

B. RESEARCH METHOD

This study is categorized as a qualitative study using a case study approach. The contemporary *maqasid sharia* theory conceptualized by Jasser Auda becomes the main analysis theory of this study, namely as a perspective basis for identifying *maqasid sharia* values in da'wah activities by the academic community of the Fattahul Muluk Papua State Islamic Institute in the midst of a multicultural society. Data collection techniques through interviews, observation, and documentation. The process was carried out from 2019-2023. Meanwhile, the subject informants include Qutsiyah (Director of the Islamic Legal Aid Office, Institut Agama Islam Negeri Fattahul Muluk Papua), Hendra Yulia Rahman (Postgraduate Lecturer at Institut Agama Islam Negeri Fattahul Muluk Papua), Tohar Al Abza (Vice Dean II, Faculty of Sharia, Institut Agama Islam Negeri Fattahul Muluk Papua), Samudin (alumni of Institut Agama Islam Negeri Fattahul Muluk Papua), Syafii (Former Intel Korem 172), Orien Rumeen (Staff of Religious Harmony Forum, Jayapura City), Agung Budiono (Former Head of Library of Institut Agama Islam Negeri Fattahul Muluk Papua). Furthermore, the data analysis stage goes through the stages of reduction, presentation, and verification.

C. RESULT AND DISCUSSION

1. Optimizing *Maqasid Sharia* as an Approach to Contemporary Islamic Law

The existence of *maqasid sharia* is one of the theories of Islamic law that has received a lot of attention in the discourse of conceptual and methodological development of contemporary Islamic law (Yasir, 2014). The existence of *maqasid sharia* also began to penetrate into the discourse related to the development of tafsir methods in the study of interpretation of the Qur'an (Wijaya & Muzammil, 2021). Not only in Qur'anic studies, *maqasid sharia* has also become the discourse of socio-economic policy approach studies (Hadi & Baihaqi, 2020). Even *maqasid shari'ah* also becomes a discourse in the paradigm basis in building a prosperous state life (Elviandri & Khuzaifah, 2018).

As for efforts to optimize *maqasid sharia* to become a dynamic and contextual approach to Islamic law, the figure of Jasser Auda is one of the figures of Islamic legal thinkers who are considered to have contributed a lot to the study of *maqasid sharia* development. For Auda, the flexibility of *maqasid sharia* has the potential as an approach to Islamic law in responding to dynamic and complex modern legal problems (Jasser, 2011). This research confirms that in sociological construction, the relationship between law enforcement principles and social and cultural values of society cannot be dichotomized (Muhammad Tsaqib et al, 2024).

Auda adopts a systems philosophy approach in optimizing the concept of *maqasid sharia* as an applicable and contextual approach to Islamic law. Auda as quoted by Hengki Ferdiansyah, the existence of system philosophy is a holistic approach that positions each entity as an integral part of each system.

Furthermore, some features of systems philosophy that can be elaborated to optimize the concept of *maqasid sharia* include the following. First, the nature of cognition. The existence of this feature can state that Islamic legal thought is a product of human intellect that has the realism of its truth, so it is open to debate. Second, the whole. This feature will be able to eliminate the reductionistic and atomistic logic related to the

use of Islamic legal theory. Third, openness. This feature leads the Islamic legal method to be inclusive, both in the construction of Islamic legal and philosophical thought. Fourth, relational hierarchical relations. This feature will emphasize categorization based on concepts in the logic of the Islamic legal approach. Fifth, multi-dimensional. This feature makes various legal theories collaborative in the legal approach. Sixth, intentionality. This feature emphasizes the involvement of various features to achieve a common goal.

Furthermore, Auda also hypologizes the concept of *maqasid* at three levels. First, *maqasid am* (general) in the form of five orientations of Islamic law (protecting religion, mind, soul, property, and offspring). Second, the typical *maqasid* is the orientation of Islamic law which is a branch (*maqasid kbas*) of *maqasid am*, such as protecting the welfare of children. Third, *maqasid juz'iyat* is the reason (*illat*) or purpose (*ghayat*) of the stipulation of the law (Hengki, 2017).

In this study, the construction of *maqasid sharia* elaborated with the philosophy of the system above will be used as a perspective basis for identifying *maqasid sharia* values in da'wah activities in multicultural societies by the academic community of the Institut Agama Islam Negeri Fattahul Muluk Papua which is the subject of this study.

2. Dimensions of *Maqasid Sharia* in the Da'wah of the Academic Community of the State Islamic Institute of Papua in Multicultural Society

The existence of State Islamic Religious Universities in Indonesia is expected to be an Islamic educational institution that plays an active role in contributing to the benefit of the life of the wider community. Thus, State Islamic Religious Universities in the realm of practice are also expected to answer the needs and problems of the wider community. To achieve this, it requires a variety of concrete steps that are sustainable by the academic community (Direktorat Diktis, 2022).

The above statement can also be seen from the role of the Fattahul Muluk Papua State Islamic Institute. Its existence as an Islamic-based campus has encouraged its academic community, both lecturers, students and alumni to be able to spread and build a harmonious Islamic civilisation in the lives of multicultural Papuans. Such conditions certainly

emphasise that Islamic preachers in Papua can carry out their preaching activities in a peaceful, moderate, adaptive and contextual manner. In this context, philosophical integration in building policies related to educational activities is urgent (Achmad & Lailatul, 2024). Here, the fiqh paradigm as the basis for the value and approach of Islamic law also contributes greatly as the foundation of the da'wah paradigm in order to continue to uphold the benefits in the midst of multicultural Papuan society. This requires a multicultural fiqh paradigm that requires a deep understanding of the various orientations of fiqh teachings (*maqasid sharia*) itself to be able to avoid paradigmatic conflicts in responding to existing social plurality (Suri et al., 2024).

In this core chapter, the results of the analysis of the existence of the dimensions of maqasid sharia values in the da'wah activities carried out by the academic community of the Fattahul Muluk Papua State Islamic Institute in the midst of a multicultural society will be described.

a. The Value of *Hifz 'Irdh* in the Dissemination of Tolerance and Anti Radicalism Attitudes

Efforts to realize the resilience of community social life are an important aspect in the orientation of Islamic da'wah, as well as da'wah activities that contribute greatly to preventing intolerance and radicalism in society. Various bombings, shootings, stabbings and destruction and destruction of public facilities are social problems that harm the wider community. These conditions also have an impact on the lives of people who do not feel safe, even intimidated for their safety (Musyafak & Nisa, 2021). Especially in today's digital era, religious activities through online social media also sometimes trigger social conflicts (Islamy et al., 2024). Such conditions ultimately also require the importance of the role of religious and state norms in regulating religious social ethics in the digital space (Athohillah et al, 2023).

The importance of the role of da'wah that builds the social life of a pluralist and harmonious society is also carried out by the academic community of the Fattahul Muluku Papua State Islamic Institute, among others, Hendra Yulia Rahan as a lecturer, he actively provides guidance to various communities, such as the routine

activities of reading Dalailul Khoirot, Safari Sholawat Assembly. The religious messages delivered by Hendra lead to the concept of Islam *wasathiyah*, which is the Islam of the middle way. He said that the plurality of ethnicities, religions, and races requires him to carry out Islamic preaching activities by promoting mutual respect in the midst of existing social differences. This is because he realizes that caring for plurality is not easy, but requires joint seriousness to realize it (Hendra, 2023). Then Tohar Al Abza as a lecturer and also an organizer of the Jayapura City Religious Harmony Forum. He tries to interact well with people of different religions. He added that he should be able to understand differences, not only in the context of religious differences, but also ethnic and cultural differences (Tohar, 2023). Next, Samsudin who is one of the alumni of the Fattahul Muluku Papua State Islamic Institute. Samsudin's da'wah role in several religious institutions, such as the Heram District Tilawatil Qur'an Development Institute, the Heram District Mosque and Mushollah Coordinating Board, and also as the imam of the As Salwa Mosque, Waena Village, Heram District and in various majeis taklim. He realized that he as an alumnus must have a role in society to broadcast Islam *rahmatan lil 'alamin*, namely Islam that is friendly, moderate and polite (Samsudin, 2023).

Furthermore, the dissemination of anti-radicalism values in the life of religious communities can also be seen in scientific research by lecturers each year. Many research themes on anti-violence in religion, namely the theme of the importance of prioritizing the concept of Islam *rahmatan lil 'alamin*. Quthsiyah as a lecturer stated that quite a lot of the role of the academic community of the Fattahul Muluku Papua State Islamic Institute helped to publicize the spirit of anti-violence in religious life (Quthsiyah, 2023).

Various roles of da'wah in disseminating the value of Islamic teachings that are tolerant and anti-radicalism by the academic community of the Fattahul Muluku Papua State Islamic Institute can be said to be in line with the content of *maqasid sharia* values in the form of *hifz 'irdh*, namely maintaining honor and human dignity. In the perspective of contemporary *maqasid sharia* developed by Jasser Auda, the dimension of *hifz 'irdh* can be categorized as a special

maqasid, namely as an expansion of the dimensions of the general Islamic legal benefit orientation (*maqasid am*) in the form of protecting the soul (*hifz nafs*).

The existence of the dimension of the value of *hifz 'irdb* in da'wah activities by the civitas of the Fattahul Muluk Papua State Islamic Institute in building a pluralist and harmonious life is urgent, especially in the midst of the phenomenon of radicalism and intolerance in the name of Islam which also has an impact on the phenomenon of Islamophobia today (Ade & Jauhari, 2021). The existence of the *hif 'irdb* dimension should also be the basis of the fiqh paradigm of da'wah related to how to spread the teachings of Islam so that it remains harmonious and can be well received in in the midst of a multicultural Papuan society. Because through the spirit of da'wah that maintains human honour, it will image positive Islamic teachings that value and respect human values and peace in the midst of religious differences. Therefore, the value of *hifz 'irdb* can also certainly be applied by preachers in other areas with multicultural communities.

b. The Value of *Hifz Waton* in the Dissemination of National Commitment Attitude

It cannot be denied that the Islamic teachings of Muslims are sometimes negatively assumed to be a trigger for radicalism, both in the national and international spheres. In addition, it is also seen as lacking national commitment because it wants the Pancasila ideology with other systems that have nuances of Islamic theocracy. This negative opinion requires the importance of the role of Islamic da'wah that carries the spirit of nationalism, namely da'wah activities that build the spirit of integration of state life in Indonesian society (Ahmad, 2021).

The importance of da'wah activities that promote nationalism can be seen in the role of da'wah by the academic community of the Institut Agama Islam Negeri Fattahul Muluku Papua in building community civilization in order to have a national commitment through various cooperation programs, including the program to maintain national values through cooperation between

the Institut Agama Islam Negeri Fattahul Muluku Papua and Battalion 751 regarding marching coaching and instilling national values for students. The activity is carried out every year, and the implementation is carried out safely for 5 days. In addition, the Fattahul Muluk Papua State Islamic Institute campus has also presented the Head of the Pancasila Ideology Development Agency with a team to give a public lecture. The program is to disseminate the values of Pancasila and nationalism in Papua (Agung, 2023).

The cooperation programme between Institut Agama Islam Negeri Fattahul Muluku Papua and various government agencies in disseminating the values of national commitment and statehood in the community can be said to be in line with the content of maqasid sharia values in the form of *hifz waton* (protecting the homeland). This value of *hifz waton* can be referred to as the expansion of the dimension of benefit in the five maqasid am. This is as in Jasser Auda's view, that to make *maqasid* as an approach to contemporary Islamic law that is not monolithic and mechanistic, it is necessary to understand the expansion of the dimensions of benefit in the concept of maqasid am. On this basis, *hifz waton* can be classified as a form of expansion of the dimensions of maqasid am benefit that can accommodate the dimensions of benefit of the five classical maqasid in general, such as the protection of religion, soul, mind, offspring, and property. This statement is not exaggerated, because the realisation of *hifz waton* in the life of the state can have a broad benefit impact on the achievement of the five benefit orientations of Islamic law (Usman et al, 2021).

The existence of the value of *hifz waton* is urgent as a paradigmatic foundation in carrying out da'wah activities. Because, through awareness of the importance of the value of love for the homeland or nationalism, it will lead the preacher to get material, methods and ways of preaching that maintain nationalism, and the integration of state life. Therefore, the existence of the hif waton dimension should be part of the foundation of the preachers by the academic community of the Fattahul Muluk Papua State Islamic Institute in the midst of a multicultural Papuan society. This is because the spirit of da'wah that maintains nationalism will have a

positive impact on the image of Islamic teachings as a religion that maintains the integration of the life of the nation and state. Thus, it will also facilitate the propagation of da'wah in harmony and can be well received by the wider community.

c. The Value of *Hifz Ummah* in the Dissemination of an Accommodative Attitude towards Cultural Wisdom

The social plurality of Indonesian society is found in various aspects, including traditional ceremonies, religions, traditional houses, traditional clothing, traditions, and even different social norms (Alif, 2018). The fact of socio-cultural plurality should be realized and addressed wisely, not least by preachers who spread the teachings of Islam in various regions in Indonesia. This is so that their da'wah activities can run in synergy and harmony and adaptive in the midst of the cultural diversity of Indonesia's pluralistic society.

Regarding the importance of realizing da'wah that respects the local cultural wisdom of the community can also be seen in the role of da'wah by the academic community of the Institut Agama Islam Negeri Fattahul Muluk Papua. As a concrete example, when the campus of the Fattahul Muluk Papua State Islamic Institute and the Ministry of Religion and the Religious Harmony Forum commemorated the Day of Preaching. At that momentum, various cultures of each region were also staged in the Interfaith Parade which finished at PTC Karang Entrop Field in Jayapura City. At that time, the atmosphere of togetherness from various tribes, races and religions could collaborate with each other in order to maintain the existing cultural plurality (Orien, 2023).

The involvement of the Fattahul Muluk Papua State Islamic Institute with other government agencies in events that maintain the plurality of local cultural wisdom of the Papuan people can be said to be in line with the content of *maqasid sharia* values in the form of *hifz ummah* (protecting the people / community). The existence of the value dimension of *hifz ummah* is also like *hifz waton* as an extension of the five dimensions of general benefit (*maqasid am*). Therefore, *hifz ummah* can accommodate the dimensions of the five classical *maqasid* benefits in general, such as the protection of religion, soul,

mind, offspring, and property. This conclusion is because the manifestation of *hifẓ ummah* can have positive implications for the broad benefit of achieving the five benefit orientations of Islamic law.

It is important to know that the term *ummah* in the word *hifẓ ummah* in quranic etymology shows a broad domain of meaning. First, the word *ummah* indicates all of Allah's creatures (QS. al-An'am verse 38). Second, the word *ummah* indicates the existence of humanity as a whole (QS. Al-Baqarah verse 213). Third, the word *ummah* indicates the human community (QS. Al-Anbiya verse 92). Therefore, at the level of praxis, efforts to maintain the benefit of the life of the universal *ummah* are important as well as the manifestation of various universal values of life, such as *al-'adalah* (justice), *tasamuh* (tolerance), *ta'awun* (helping). The universal principle in the manifestation of *hifẓ ummah* is very important in *da'wah* activities in the midst of the local cultural wisdom of the community (Siswanto & Islamy, 2022). The dimension of the value of *hifẓ ummah* in *da'wah* activities in the midst of the diversity of local cultures of the Papuan people can be said to be the right step in building a harmonious socio-cultural life of the Papuan people.

D. CONCLUSIONS

This study confirms that there is a *maqasid sharia* dimension in the paradigm of *fiqh da'wah* by the academic community of the Fattahul Muluk Papua State Islamic Institute in the midst of a multicultural society. First, the value of *hifẓ 'irdh* in the dissemination of tolerance and anti-radicalism through the activities of *majelis taklim*, community organizations, and scientific research publications. Second, the value of *hifẓ waton* in the dissemination of the attitude of state commitment through cooperation programs between government institutions in strengthening nationalism. Third, the value of *hifẓ ummah* in the dissemination of an accommodating attitude towards local cultural wisdom through cooperation programs

between government institutions in appreciating and preserving local cultural wisdom.

The findings of this study confirm that the expansion of the dimensions of *maqasid sharia* values can be used as the basis for the fiqh paradigm in da'wah activities in the midst of multicultural society. The limitations of this study have not identified various forms of da'wah obstacles experienced by the academic community of the Fattahul Muluk Papua State Islamic Institute in the midst of multicultural Papuan society.

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