



A Study of Fiqh Al-Muwatanah Juz 1 and 2 and Its Relationship to Muslim and Non-Muslim Relations in Indonesia

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Da'wah; Interreligious relationship; Islamic law; Religious tolerance.</p>	<p>This study explores the dynamics of relations between Muslims and non-Muslims in Indonesia through the study of the Fiqh Al-Muwatanah book, written by alumni of the Lirboyo Islamic Boarding School in Kediri, as a response to the challenges of nationality, plurality, and religiosity. The study highlights the transformation of classical Islamic jurisprudence (fiqh) views regarding the status of non-Muslims, replacing the term "kafir" with the concept of non-Muslims as equals (muwatin), which is relevant to the life of the modern nation-state. The study uses a qualitative descriptive-analytical method with document studies, critical textual studies, and a contextual approach to understand the principles of citizenship, tolerance, and social integration. The results show that Islam Nusantara emphasizes ukhuwah wathaniyah (brotherhood), unity of the ummah, and acceptance of pluralism, placing social welfare above differences in fiqh methodology or minor creeds. This principle is realized through respect for the government, the prohibition of rebellion, the ethics of enjoining good and forbidding evil, and gradual and contextual da'wah (preaching). This approach emphasizes equality of citizenship, protection of basic rights, and recognition of social and religious diversity, without sacrificing the principles of creed. The study also emphasizes that Islam is a mercy for all the worlds, guiding people to act justly, be caring, and maintain social and ecosystem balance. The historical context, including colonialism, classical fiqh, and the experience of the Indonesian archipelago as Darul Islam, demonstrates the need to reinterpret classical norms within the framework of ethics, pluralism, and human rights. Thus, Fiqh Al-Muwatanah offers moderate and inclusive guidance, strengthening social cohesion, affirming the role of active citizens, and building peace in a pluralistic society, making Islamic practice contextual, peaceful, and relevant to modern Indonesia.</p>
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1. INTRODUCTION

In the lead-up to World War I, the Ottoman Caliphate was the sole official representative of the Islamic world. Territories outside Ottoman control, including the Indonesian archipelago, were often viewed as outside the global Islamic community. The situation became even more complicated when the Hadramaut habaib were oppressed and hunted by the Wahhabis, leading them to migrate to the archipelago. However, a theological problem arose because the archipelago was under the control of the Dutch, who were considered infidel rulers in classical Islamic jurisprudence (Rosidi & Abdulloh Hanif, 2023). To address the issue of migration to the Dutch East Indies, Sayid Abdurrahman Ba'alawi, a Shafi'i cleric from Hadramaut, issued a fatwa in Bughyatul Mustarsyidin. He emphasized that although politically the archipelago was under Dutch control, the region retained its Darul Islam status because it had previously been ruled by Muslims. According to him, the Darul Islam status was not lost even if it later fell into the hands of non-Muslims, and in fact, it remained valid until the end of time. Therefore, Betawi and most of Java are still considered Darul Islam, so that migrating there does not conflict with Islamic law (Ba'Alawi, 1997). This case demonstrates that recognition of the Indonesian archipelago as part of the Islamic world was not absolute, as Islamic identity was only recognized under Islamic political rule, particularly under the Ottoman Empire. This demonstrates the close relationship between religion and politics, as Europe associated national identity with Catholicism, Protestantism, or Anglicanism. However, since the 18th century, the United States has rejected official religion despite being predominantly Protestant. The Indonesian archipelago exemplified a similar principle even earlier, through Majapahit, with its principle of *Bhinneka Tunggal Ika* (Unity in Diversity), which upholds religious freedom without coercion (Ataqf, 2020).

Majapahit demonstrated that tolerance and diversity can be the foundation of civilization. For centuries, this kingdom practiced the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), leaving an inclusive legacy relevant to modern Indonesia. In the past, national borders were not regulated by international law, but rather determined by the extent to which military power could control and defend territory. Therefore, political boundaries were highly dependent on the dominance of power (Setiawan, 2022). In the past, the boundaries of a kingdom were determined by military strength. The more formidable the army, the greater the extent of its power, until another power emerged to stop it. Alexander the Great is a prime example, with the nickname "two horns" symbolizing his military dominance stretching from west to east. A similar experience occurred with the Roman Empire, which grew from a small city to a vast empire through systematic conquest. For centuries, military expansion was the norm of global politics, while permanent peace and territorial recognition were virtually unknown (Ataqf, 2020).

Past political conditions were characterized by instability, expansion, and military dominance, while alliances between states tended to be fragile and easily broken. However, the Battle of Tabuk was a notable exception. In this event, the Prophet Muhammad ﷺ He did not continue expanding into Eastern Roman territory, instead opting for diplomacy by explicitly agreeing on territorial boundaries. This demonstrated recognition of the sovereignty of others, a rare approach at the time. The Prophet Muhammad set an example that force of arms is not the only path; rather, mutual agreement can be the basis for a just peace (Saliro & Arifin, 2021).

Until World War II, national borders were unclear. Afterward, the UN helped maintain sovereignty and borders, such as the Papua-Papua New Guinea line. However, violations by powerful nations, such as the US invasion of Iraq, often went unpunished. In the modern Islamic world, conflict is not simply sectarian; the Saudi-Qatar or Turkey-Egypt disputes are more politically driven. Many countries have abandoned religion as the foundation of the state, while multiculturalism in Europe and the former Ottoman Empire has enriched societies but still creates the potential for social friction (Ataqf, 2020). Old ways of thinking that unite people of the same faith as a single global bloc often trigger new problems. Local conflicts often lead to retaliation elsewhere, even though the context is different. This pattern is irrelevant in the rapidly changing modern world and has the potential to undermine social order. Therefore, a new paradigm is needed that rejects religious hostility and abandons offensive jihad. In Indonesia, *Bhinneka Tunggal Ika* (Unity in Diversity) has proven to mitigate conflict, while in the Middle East, sectarianism persists. The principle of Islamic brotherhood is crucial for building global peace (Zyla, 2021).

Global political dominance remains unequal, marked by violations of sovereignty that are often tolerated by major powers, such as the United States invasion of Iraq. In the Islamic world, conflict is not only related to theological differences, but also rivalries between countries with similar schools of thought, such as Saudi Arabia and Qatar or Turkey and Egypt. Religious identity as the foundation of the state is fading, replaced by a modern, pluralistic model of statehood. Multiculturalism is now a global reality, where religious differences coexist. However, religious-based conflicts often escalate into social unrest, as in Ambon, Poso, India, or Myanmar. Unfortunately, some Muslims remain trapped in the legacy of classical Islamic jurisprudence that

legitimizes hostility toward non-Muslims, a doctrine born from the context of past wars and existential struggles (Wahid, 2020).

If the narrative of hostility is perpetuated without considering the context, it has the potential to create new chaos. The practices of conquest and slavery, once commonplace in both the Islamic world and the West, are now universally rejected, although vestiges persist, for example in Mauritania. Changing times demand a reconsideration of classical Islamic jurisprudence norms within the framework of humanitarian ethics, pluralism, and human rights. The primary challenge for Islam is not simply to revive ancient texts, but to build a new paradigm relevant to modern realities. Islam Nusantara, with its spirit of diversity and Islamic brotherhood, offers an alternative to Islam that is peaceful, inclusive, and contextual (Sono et al., 2024). Religious diversity and religious understanding in pluralistic Indonesia have the potential to cause friction, especially when influenced by economic disparities, political differences, weak rule of law, primordial sentiments, and uneven development. The crisis of role models from religious elites and community leaders exacerbates the situation. Following the 1998 Reformation, various religious conflicts emerged, both between religious communities, such as Islam and Christianity in Ambon, and within communities, such as Shia and Sunni or Ahmadiyah and Sunni. Different interpretations of sacred texts resulted in various fatwas, gave rise to claims of absolute truth, and gave rise to sects and schools of thought, demonstrating the potential for conflict stemming from diverse religious interpretations. Despite the media exposure of these conflicts, interactions between the majority remained harmonious (Syarif & Herlambang, 2023).

After the Prophet's death, leadership became a major issue. The appointment of Abu Bakr, Umar, Uthman, and Ali did not resolve the debate, and the government shifted to a monarchy. Islam emphasized leadership, giving rise to theological schools such as the Khawarij, Mu'tazilah, and Ash'ariyah, as well as major Islamic schools of thought and Sufism. The history of Islamic thought, including the case in Indonesia, demonstrates its influence on the practice of the Muslim community. Religious differences are natural and can trigger social progress but also conflict, thus fostering unity amidst important differences, in line with Islamic teachings on peace, even though claims to truth often trigger friction (Munip, 1970). One way to spread the message of salvation, brotherhood, and peace amid religious differences is to explore the ideal teachings of Islam through the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). Continuous study of the understanding of scholars, figures, and religious leaders is essential for the community to gain accurate knowledge. This effort helps formulate solutions to reduce conflict so that religion is not seen as a barrier to national unity. Komaruddin Hidayat emphasized the importance of presenting religion according to its main objective (*al-maqâshid al-syar'iyah*), namely protecting religion, life, property, dignity, and descendants, which is in line with the 1948 Universal Declaration of Human Rights (Hidayat, 2012).

One important issue in interfaith relations is the relationship between Muslims and non-Muslims, who in Islamic tradition are called "kafir." In the Indonesian Dictionary (KBBI), this term means an unbeliever, while the Indonesian Ulema Council (MUI) emphasizes its careful and measured use (KBBI, 2016). In Islam, the term *kafir* refers to those who do not believe in Allah and His Messenger. However, its use is diverse and has the potential to lead to discrimination when used to assess differences in belief. In Islamic history, the label "Muslim-kafir" emerged during the reign of Umar bin al-Khattab when he rejected the Christian secretary appointed by Abu Musa al-Ash'ari. This incident gave rise to three views regarding non-Muslim leadership (Puteh & Arfa, 2022). The discriminatory issue of "Muslim-kafir" resurfaced in Indonesia, particularly at the 2019 National Conference of Ulama (Munas Alim Ulama) and the NU National Conference (Konbes), which affirmed non-Muslims as equal citizens (*muwatin*), not infidels as in classical Islamic jurisprudence (Wahid, 2020).

Based on this background, this study focuses on the dynamics of the status of non-Muslims in Indonesia through the study of the *Fiqh Al-Muwatanah* book. The debate over the replacement of the term "kafir" with the term non-Muslim indicates a relevant update of fatwas that deserves in-depth study from the perspective of religious studies. The *Fiqh Al-Muwatanah* book, written by alumni of the Lirboyo Islamic Boarding School in Kediri, East Java, is presented as a response to the challenges of nationality and religiosity, particularly in the context of relations between Muslims and non-Muslims within the nation-state. Lirboyo, as a major Islamic boarding school with a strong tradition of *fiqh* scholarship, and through this book they combine classical thought with a contextual approach according to the needs of the times. This book emphasizes the importance of *ukhuwah wathaniyah* (brotherhood), harmony, and equal citizenship in Islam, which is *rahmatan lil 'alamin* (blessing for all the worlds). Its presence is not only a scholarly work, but also a moderate guideline for Indonesian Muslims in respecting plurality, maintaining unity, and playing an active role as good citizens.

2. METHOD

This study adopts a qualitative method to understand social phenomena in depth, focusing on the meaning, values, and interpretations in the Fiqh Al-Muwatanah book. This approach is relevant because the study aims to explore the text's content related to the relationship between Muslims and non-Muslims in the context of the nation and state, without emphasizing quantitative generalizations, but rather an in-depth analysis of the meaning behind the religious text (Moleong, 2017). This qualitative method is combined with a descriptive-analytical approach. The descriptive approach is used to present the book's contents in detail, especially regarding the status and role of non-Muslims in Muslim society, so that readers obtain a comprehensive picture of the conceptual structure of citizenship fiqh. Meanwhile, the analytical approach allows the study to link the book's concepts with classical and contemporary fiqh discourses, reviewing continuity, change, and the relevance of ideas in a modern context. This analysis also considers the social, political, and historical background of the book's ideas.

The research employs critical textual analysis, or content analysis, examining the text's structure, diction, narrative, and ideology, not literally, but as a cultural product reflecting a particular worldview. This analysis helps identify the author's biases, discursive tendencies, and rhetorical strategies in framing the position of non-Muslims in a Muslim nation (Fiantika et al., 2022). A contextual approach is also applied to connect the text's content to Indonesia's pluralistic social, cultural, and political realities (Moleong, 2017). This allows the research to assess the relevance of fiqh ideas in the context of religious, cultural, and national diversity. By integrating descriptive, analytical, critical, and contextual approaches, the research aims to present a comprehensive analysis of the legal status of non-Muslims, the principles of citizenship, and the socio-political relations between the majority and the minority.

The primary data source is the Fiqh Al-Muwatanah, a collective work of HIMASIL (Lirboyo alumni), which discusses citizenship, interfaith tolerance, and diversity within the framework of the Unitary State of the Republic of Indonesia (NKRI). This book combines traditional and modern approaches, emphasizing inclusivity, social justice, and collective responsibility as citizens. Secondary sources include classical fiqh books, contemporary academic literature, and official state documents related to pluralism, human rights, and citizenship policies. Data validation was conducted triangulation. Data collection techniques used documentation studies, including identification, inventory, and deep reading of primary and secondary documents. Information was systematically recorded through quotations, paraphrases, or thematic summaries, and analyzed through close reading to understand fiqh terms, analogies, and references. A comparative approach was applied to assess the continuity or reinterpretation of classical thought in Fiqh Al-Muwatanah. This process is cyclical, allowing for repeated assessments to capture explicit and implicit meanings related to citizenship, tolerance, and social integration in Indonesia (Sugiyono, 2012). With this method, research not only presents the contents of the text descriptively, but also produces critical, reflective, and solution-oriented analyses that connect normative fiqh texts with the realities of modern pluralistic society.

3. RESULTS AND DISCUSSION

Indonesian Republic is Non-negotiable

The unity of Muslims has a very high urgency because it is a sharia command that emphasizes the importance of togetherness and unity, as emphasized in the Qur'an in Surah Ali, Surah Al-Anfal, verse 46. Allah says:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا، إِنَّ اللَّهَ مَعَ الصَّابِرِينَ. (الأنفال: ٤٦)

"And obey Allah and His Messenger and do not argue, which causes you to be afraid and lose your strength and be patient. Indeed Allah is with those who are patient." (QS. al-Anfal: 46)

Scholars, such as Imam al-Baghawi, interpret the concept *ḥablullāh* as *al-jama'ah*, namely togetherness in the unity of the people, while the Prophet emphasized the prohibition of differences that could lead to rift and destruction, as division would weaken the community and make it vulnerable to external intervention, including colonialism. ﷺ emphasized that division is the cause of weakness, destruction, and humiliation, while unity is a blessing that strengthens the brotherhood and happiness of the people. Hadratussyaikh KH. Muhammad Hasyim Asy'ari emphasized that human nature as social beings demands

interaction and cooperation, so that unity facilitates the achievement of common goals and the welfare of the people, while Maulana Habib 'Umar bin Hafidz warned that the fitnah of the end times will strike, so people must protect themselves at home and avoid disputes and violence. The tragedy of armed conflict in various countries is evidence of the destructive impact of division, with infrastructure damage, people's suffering, millions of refugees, and the loss of hope for future generations. Indonesia is different because it is still able to maintain stability thanks to the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution, so that collective awareness to avoid division is the key to maintaining diversity, respecting differences, and prioritizing common interests. Unity is an absolute prerequisite for the nation to realize a safe, peaceful, and prosperous life, and avoid the destruction experienced by other countries (Hafidz, 2012).

The relationship between religion and the state is a crucial aspect of national life, as the two are inseparable, both historically and normatively. Religion serves as a moral and spiritual foundation that guides human behavior toward goodness and justice, while the state regulates the socio-political order so that religious values can be effectively realized in society. Without state involvement, religious commands often remain confined to the normative-individual realm and are difficult to implement collectively (Hamid & Al-Ghazali, 2010).

Conversely, a state that ignores religious values risks losing its moral compass, allowing power to be exercised solely based on pragmatic interests. Religion provides a moral framework for leaders and citizens, reminding them that power is a trust that must be accounted for before God and society. The history of civilization, including classical Islamic civilization, demonstrates the importance of synergy between religion and state, where the integration of the two results in just, deliberative governance and protection of the weak, thus creating stability and prosperity. In Indonesia, this relationship is reflected in the Pancasila and the 1945 Constitution, with the principle of Belief in One Almighty God as the foundation, demonstrating that religious values serve as a source of public morality without imposing the formalization of any particular religion. A harmonious relationship between religion and state is a crucial prerequisite for creating a just, prosperous, and civilized society, and maintaining a balance that prevents the fall into extreme secularism or religious formalism that denies diversity.

Nationalism, from an Islamic perspective, has a unique character that differs from Western concepts. In general, nationalism is a collective consciousness that fosters a sense of attachment, togetherness, and love for one's homeland. In the West, nationalism is more rooted in modern European history, the social contract, and the interests of the nation-state, while in Islam, nationalism is grounded in spiritual, moral, and sharia values, linking love of one's homeland with religious experience and moral responsibility. Globalization presents challenges to nationalism, in the West related to the erosion of secular identity, while in Islam, it is related to the weakening of the religious roots of the younger generation. Prophet Muhammad ﷺ exemplifies nationalism through love for Medina, as exemplified in the hadith of al-Bukhari, as well as through hijrah which shows longing for the homeland, emphasized by QS. al-Qashash verse 85. The companions, such as Umar bin al-Khathab, emphasized that love for the homeland is a factor of prosperity and a moral and spiritual obligation, while Shaykh Isma'il al-'Ajluni added that love for the homeland must be intended to help others, love the poor and orphans. In the Indonesian context, nationalism is influenced by the experience of colonialism and Islamic values, with the motto *hubbul wathan minal iman* which emphasizes the integration between nationalism and religion, in contrast to secular Turkey or Islam-based Pakistan. Islamic nationalism emphasizes spiritual and moral identity, not merely political ties, while Western nationalism emphasizes political and territorial ties (Al-'Ajluni, 2005).

The form of the state, in the Islamic perspective, is flexible and not explicitly determined by the Sharih texts, so its technical implementation depends on the historical and social context. The main principle is the achievement of the public interest (*ma'ala shtheḥah 'ammah*), justice ('*adl*), deliberation (*shura*), and protection of rights (*ḥifz al-ḥlaw*). The stories of leaders in the Qur'an, such as Namrud, Pharaoh, Dzulqarnain, Prophet Dawud, Prophet Solomon, Queen Bilqis, Jalut, and Thalut, emphasize moral behavior and responsibility, not a formal form of government. Hadith of the Prophet ﷺ Islam also emphasizes just leadership and the obligation of the people to obey their leaders as long as they do not conflict with Islamic law. While Western tradition holds that the form of government is fundamental to the legitimacy of power, Islam emphasizes normative principles that can be applied to various models, whether republics, kingdoms, or federations, as long as the principles of Islamic law, justice, and the welfare of the people are met. Islamic history, from the *Khulafa' al-Rasyidin* to the Umayyad, Abbasid, and Ottoman dynasties, demonstrates the flexibility of forms of government adapted to socio-political contexts. Contemporary thinkers emphasize that Islam places greater emphasis on ethical and moral leadership than on institutional formats (Fitriyani et al., 2022).

Maintaining the Unitary State of the Republic of Indonesia (NKRI) is an integral part of safeguarding the existence of Islam in Indonesia, as religion can only be practiced fully in conditions of unity and peace. Loyalty to the Unitary State of the Republic of Indonesia (NKRI) is a form of Islamic law, in line with the maqa' (the principle of Islamic law). shid al-syari'ah to safeguard religion, life, mind, property, and descendants. The four pillars of the nation of Pancasila, Bhinneka Tunggal Ika, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI), accommodate the welfare of religious, national, and state life in the context of plurality. Defending the NKRI prevents betrayal of the national consensus, prevents conflict between religious adherents, closes the possibility of civil war due to unconstitutional power struggles, and serves as a shield against national disintegration. NU has emphasized this commitment since the beginning of independence, for example through the Jihad Resolution of October 22, 1945, which emphasized the obligation to defend the homeland from the threat of colonialism, and through the 29th NU Congress which emphasized NU's responsibility for national life across generations. Loyalty to the NKRI means maintaining space for Muslims to worship, preach, and contribute to the nation's progress. A safe and peaceful life is the main requirement for upholding religion, as the prayer of Prophet Ibrahim in QS. al-Baqarah verse 126 shows that security is the most important blessing of God, before economic prosperity. This is in line with the view of Sheikh Adnan al-Afyuni who emphasized the importance of the existence of the state to prevent destruction, suffering, and loss of hope for the people (Mahyudin, 2022).

Pancasila does not conflict with Islamic values, but rather enables Muslims to implement its teachings in the social, political and national spheres, as exemplified by the Prophet Muhammad ﷺ. Through the Medina Charter, NU affirmed its acceptance of Pancasila as the foundation of the state, not religion, so that the principle of Belief in One Almighty God reflects the monotheism of Islam and inspires the other principles. This acceptance is political, theological, and ideological, in line with the concept of Fiqh al-MuwāṭA nation that emphasizes equality of citizenship to build harmonious relations in a pluralistic society. The issue of comprehensively implementing Islamic law in Indonesia is adapted to capabilities, context, and social realities. Sharia emphasizes flexibility and welfare, as demonstrated by the hadith of the Prophet Muhammad ﷺ, the principles of Islamic jurisprudence, and the example of Caliph Umar bin al-Khathab and Umar bin Abdul Aziz. In emergency or famine conditions, the application of criminal law is adjusted so as not to cause greater harm and still maintain the public interest, showing that the principle of sharia is to avoid harm, maintain the public interest, and realize justice, not literal application without considering the context (Al-Hishni, 2002).

Thus, the unity of the people, the harmonious relationship between religion and state, faith-based nationalism, the flexibility of the state's form, loyalty to the Unitary State of the Republic of Indonesia (NKRI), acceptance of Pancasila, and the implementation of sharia according to ability and the common good are fundamental pillars that are interconnected in maintaining stability, security, justice, and the welfare of Indonesian society as a whole. Unity and national awareness are not merely political needs, but also part of a religious and moral effort that upholds spiritual values, ethics, and social responsibility in a pluralistic and civilized nation and state.

Controlling Legitimate Government

The obligation to respect the government is one of the important principles in Islamic teachings that are emphasized in the Qur'an and hadith. Allah SWT says in Surah An-Nisa verse 59, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (النساء: ٥٩)

"O you who believe, obey Allah and obey (His) Messenger and the ruler among you..." (QS al-Nisa': 59)

Emphasizing that believers are obligated to obey Allah, His Messenger, and those in authority among them. The Prophet Muhammad (peace be upon him) also emphasized that one form of respect for Allah is to honor Muslim parents, memorizers of the Qur'an who are moderate in their practice, and just rulers. In other words, respect for the government has a strong religious basis because obedient and respected leaders are an important means of establishing order in worship and maintaining the continuity of sharia. Shaykh Abdurra'uf al-Munawi emphasized that religious stability can only be achieved through leaders who are followed and respected, so the relationship between religion and politics cannot be completely separated. This is also in line with the view of Shaykh Abdul Wahhab al-Sya'rani who emphasized the importance of respecting the legal decisions of the ruler, even if the official in question has shortcomings, because respect for authority is an

essential requirement for public order. However, respect for the government does not mean accepting all policies without criticism; Islam encourages people to fight for the values of justice, truth, and the common good through constitutionally legitimate mechanisms, so that obedience remains accompanied by a constructive critical attitude. In the Indonesian context, this principle aligns with Fiqh al-Muwatanah, which emphasizes a balance between obedience to the government and the responsibility of citizens to actively participate in democratic life for the sake of achieving the common good (As-Sya'rani, 2008).

In addition to the obligation to respect the government, Islam also prohibits rebellion against a legitimate government. According to the perspective of Ahlussunnah wal Jama'ah, acts of treason or khurūj are considered haram, even if the ruling leader is wicked or oppressive, because rebellion will give rise to fitnah, bloodshed, and the collapse of the social order. Imam al-Nawawi emphasized the existence of ijma' of scholars who reject rebellion, while Dr. Wahbah az-Zuhaili emphasized that resistance based on baseless errors is not permitted in order to maintain the unity of the community. Islamic history shows that the scholars of Ahlussunnah wal Jama'ah consistently reject violence, even though their views differ from the government, as occurred during the time of Caliph al-Watsiq when Imam Ahmad bin Hanbal rejected plans for rebellion despite deviations from the creed. This tradition shows that scholars emphasize patience, advice, and efforts to improve through peaceful means, and this principle is relevant to the Indonesian national context as a means of maintaining socio-political stability without resorting to extreme actions (Al-Maqdisi, 2005).

The ethics of enjoining good and forbidding evil toward the government emphasize a balance between correcting mistakes and maintaining the government's authority. The Prophet Muhammad (peace be upon him) taught that evil must be changed according to one's ability, whether by hand, tongue, or heart, and that criticism of those in power should be delivered politely and privately to avoid slander or chaos. Another hadith emphasizes that advice to leaders should be given privately, rather than publicly, so that if accepted, its benefits are felt, and if not, an obligation has been fulfilled. Government errors that do not touch on important principles should be faced with patience, while continuing to convey criticism through the correct channels. The Salaf scholars even warned that cursing those in power or praying for evil is not a solution and can actually cause division. Within the framework of fiqh al-muwatanah, this principle demonstrates the effort to build a just and harmonious society, with the courage to convey the truth balanced with politeness to maintain the state's authority and social stability. Thus, the obligation to respect the government, the prohibition of rebellion, and the ethics of enjoining good and forbidding evil become important foundations in maintaining a balance between obedience, constructive criticism, and the common good.

Difference is Inevitable

The relationship between Muslims and non-Muslims from an Islamic perspective is not based on a paradigm of hostility or conflict, but rather is rooted in the principles of peace, respect, and recognition of basic human rights. This concept emphasizes that non-Muslims are not deserving of oppression or abuse, but rather are fellow human beings who have the right to life, protection, and security in social life. Therefore, all acts of oppression, such as harming, demeaning, or insulting followers of other religions, are expressly prohibited by Islamic teachings. The Qur'an itself recognizes differences as inevitable in the universe, including differences in religion and belief, as stated by Allah in Surah Hud, verses 118-119:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ مُخْتَلِفِينَ، إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (هود: ١١٨-١١٩)

"If your Lord had willed, He would have made mankind one nation, but they would always disagree, except for those whom your Lord had mercy on. That is why God created them. Your Lord's words (His decision) have been established: 'Indeed I will fill Hell with jinn and (disobedient) humans all.'" (QS. Hud: 118-119)

Affirming that humans were created with diversity, and disagreements are part of His destiny. This principle emphasizes that Islam recognizes the existence of differences and teaches its followers to be wise in dealing with such diversity. In the Ahlussunnah wal Jama'ah tradition, religious differences are responded to with a spirit of compassion, tolerance, and respect for human dignity. Social relations with non-Muslims are directed towards strengthening ukhuwwah basyariyyah or human brotherhood, while simultaneously building

social harmony. This principle reflects Islam as a blessing for all nature and also demonstrates a Muslim's spiritual clarity in his actions. The discriminatory rules found in classical literature regarding the status of non-Muslim dhimmīs are more accurately understood as products of *siyāsah shar'iyah* (Islamic legal system) born from security and political considerations at the time, are contextual, and can change according to the needs of the public interest. Tolerance, in this framework, does not mean theological relativism or the recognition that all religions are equal in the sight of God, but rather social tolerance that respects differences without sacrificing the principles of faith. In other words, tolerance must be limited so as not to violate Islamic faith, for example by treating all religions as equal, and must not involve prohibited practices, such as glorifying other religious teachings that contradict Islamic beliefs. Thus, Islamic tolerance is proportional: opening up space for peaceful coexistence while maintaining the purity of faith. This approach is highly relevant for strengthening social harmony in a pluralistic society like Indonesia.

The diversity of tolerant behavior between Muslims and non-Muslims is also reflected in classical Islamic jurisprudence literature, which emphasizes the importance of maintaining social harmony while maintaining faith. One frequently discussed issue is the law of wishing Christians a Merry Christmas, such as Christmas. The majority of classical scholars consider this act haram (forbidden) because it is considered to resemble their religious teachings, and some texts mention sanctions for those who do so. However, some scholars provide leniency under certain conditions, particularly for public officials, community leaders, or individuals socially obligated to maintain societal harmony. This approach emphasizes social welfare as the primary consideration without negating the principles of faith. Shaykh Muhammad Sa'īd Ramadan al-Būṭī even emphasized that congratulations to non-Muslims are justified, as they do not touch on matters of faith or worship and are in line with Islamic social ethics. Tolerance is also evident in the context of protecting non-Muslim houses of worship. Protecting churches or other places of worship when there is a potential security threat is a collective obligation (*farḍ kifāyah*) in order to protect the soul and maintain the stability of the country. This kind of care is not participation in religious rituals, but the implementation of Islamic principles that emphasize the protection of the right to life and the safety of all citizens. Meanwhile, participating in the rituals of other religious holidays remains prohibited, except in emergency conditions to prevent greater social harm.

This principle emphasizes a balance between upholding faith and considering social welfare. Entering non-Muslim houses of worship is permitted for the purposes of *da'wah*, interfaith dialogue, or maintaining social harmony, provided that it does not create the impression of recognizing the validity of their worship or glorifying the place of worship. The practice of giving and receiving aid from non-Muslims is also encouraged if it serves social welfare or *da'wah.ḥāl*, thus strengthening interfaith relations, building harmonious communication, and maintaining the principles of each party's faith. Daily interactions, such as visiting, receiving guests, or visiting sick non-Muslims, are encouraged within the context of kinship, neighborly ties, and social responsibility, which simultaneously reflect the principle of *ukhuwwah basyariyyah*, namely human brotherhood.

In relationships between Muslims with differing understandings or minor beliefs, differences should not become a source of division. The principle of enjoining good and forbidding evil emphasizes that upholding good and preventing evil must be done proportionally to avoid giving rise to greater evil. Shaykh Ramadan al-Buṭī emphasizes the importance of finding common ground that unites and strengthens social cohesion, while preventing differences in minorities or *fiqh* methodologies from becoming the basis for conflict. The jurists emphasize the prohibition of inciting conflict in matters of public interest, including politics, defense, security, and lawmaking. Therefore, provocative religious *da'wah* or activities must be rejected proportionally, while adhering to the procedures of enjoining good and forbidding evil, and submitting to applicable regulations. Tolerance among Muslims is realized through constructive dialogue, respect for differences in *fiqh* methodologies, and the judicious application of Islamic principles. Daily practices include respecting differences of opinion in non-faith matters, maintaining harmony in the community, and refraining from actions that incite conflict. This tolerance does not mean compromising the core faith, but rather recognizing the existence of legitimate methodological differences according to *fiqh*, enabling Muslims to unite in brotherhood while maintaining spiritual and legal integrity. This principle teaches us to place the welfare of the people and nation above the interests of narrow groups, so that the unity and harmony of the people becomes a priority (As-Sya'rani, 2008).

Da'wah in the *Ahlussunnah wal Jama'ah an-Nahdliyyah* tradition is carried out with a friendly, gradual approach, and according to the recipient's ability. If the target of *da'wah* is not yet able to fulfill all sharia obligations, the focus is directed at the most basic obligations, then gradually move on to other obligations. If unable to abandon haram behavior completely, advice is given partially for the sake of progressive behavioral change. The ethics of *da'wah* emphasizes adherence to community traditions as long as they do not violate

sharia, as Sayyidina Ali ibn Abi Thalib emphasized the importance of following tradition in all matters except sin, and al-Ghazali emphasized adapting to the wishes of society as long as they do not conflict with sharia. Ibn 'Aqil al-Hanbali emphasized that it is not appropriate to deviate from human traditions except in matters that are haram. Even sunnah can be abandoned if it causes unrest, as the Prophet Muhammad (peace be upon him) postponed the renovation of the Kaaba to protect the feelings of the community. Imam Ahmad and other scholars also suggested adapting the implementation of certain sunnah to the beliefs of the congregation to create comfort and sympathy for the congregation. Instilling the values of Aswaja an-Nahdliyyah within the internal environment is a priority, through adherence to religious scholars and strengthening education in mosques, Islamic boarding schools, educational institutions, and religious study groups. Cultivating the next generation who consistently adhere to sharia, show respect, and avoid evil is the foundation for producing leaders capable of protecting and being respected by the community.

Provocation is not a teaching of Aswaja an-Nahdliyyah

Allah SWT states in Surah al-Buruj, verse 10, that those who cause trials or hardships for believers, both men and women, and do not repent, will face the punishment of the burning Fire. This verse emphasizes that causing slander or harassment against fellow believers is a major sin that carries serious consequences in this world and the hereafter. He stated:

وَالَّذِي يَنْبَغِي أَنْ يَمِيلَ الْمُحْصِلُ إِلَيْهِ الْإِحْتِرَازُ مِنَ التَّكْفِيرِ مَا وَجَدَ إِلَيْهِ سَبِيلًا. فَإِنَّ اسْتِبَاحَةَ الدَّمَاءِ
وَالْأَمْوَالِ مِنَ الْمُصَلِّينَ إِلَى الْقِبْلَةِ الْمُصَرِّحِينَ بِقَوْلِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ خَطَأً، وَالْخَطَأُ فِي
تَرْكِ أَلْفِ كَافِرٍ فِي الْحَيَاةِ أَهْوَنُ مِنَ الْخَطَأِ فِي سَفْكِ مَحْجَمَةٍ مِنْ دَمِ مُسْلِمٍ.

"What those who are going to judge people as infidels should strive to do is to refrain from calling others infidels as long as they find a way (ta'wil). Because truly, it is wrong to sanctify the blood and property of Muslims who pray facing the Qibla, who clearly recite the two sentences of the shahada. Yet, the mistake of sparing the lives of 1,000 non-Muslims is less serious than the mistake of killing one Muslim."

One of the important principles in assessing someone's faith is caution. Imam Abu Hamid al-Ghazali, in his book *Al-Iqtishad fi al-I'tiqad*, emphasized that Muslims should not be hasty in accusing others of being infidels or wicked. He stated that justifying the blood and property of a Muslim who is ritually valid, such as praying facing the Qibla and reciting the Shahada, is a grave error. In fact, he argued that sparing the lives of a thousand non-Muslims is less serious than killing one Muslim. This principle demonstrates the importance of ihtiraz, namely, caution in assessing disbelief, as a methodological foundation. In the context of Islamic jurisprudence, this principle aligns with the principle of dar' al-mafasid muqaddam 'ala jalb al-masalih, namely, preventing harm is prioritized over pursuing speculative benefits (Al-Ghazali, 2005).

In contemporary practice of Ahlussunnah wal Jama'ah, this principle of prudence is extended as an ethical and social guideline. Accusing fellow Muslims of infidelity, hypocrisy, or wickedness simply because of differences of opinion or belief is contrary to the unity of the ummah. Such accusations can lead to slander, division, and undermine social harmony. The concept of husn al-zhann, or good prejudice, serves as a foundation, recognizing the limitations of human knowledge of others' hearts, thus avoiding one-sided judgments. Moderation and prudence serve as methodological identities in social and religious interactions, distinguishing criticism of behavior detrimental to society from assessment of an individual's inner convictions. The Prophet Muhammad (peace be upon him) also forbade cursing and exposing others' faults. A hadith narrated by at-Tirmidhi states that anyone who insults his brother for a sin he has not yet committed will fall into committing that sin himself. Scholars emphasize that mentioning faults is only permissible for legitimate advice purposes, such as alluding to the shortcomings of a potential spouse or evaluating the narrator of a hadith.

Covering up the faults of others is part of the morals of a true believer. Furthermore, spreading unverified information is prohibited unless certain conditions are met. The disseminator must be certain of the news's veracity, ensure its source is reliable, and evaluate the social, psychological, or legal impact of the information. If in doubt, dissemination can be done by citing the source, without causing slander, unrest, or social harm. This principle emphasizes caution, contextual analysis, and social responsibility, as well as distinguishing

between safe and potentially damaging information. Ethically, managing unverified information teaches Muslims to prioritize integrity, responsibility, and communication discretion. This aligns with the practice of da'wah (Islamic preaching) that balances freedom of information with community protection. Thus, the prohibition on spreading unverified news emphasizes a critical, analytical, and cautious attitude, while upholding the principles of social justice, preventing conflict, and maintaining community stability.

Islam as Religion of Rahmatan Lil 'Alamin

Islam is a religion revealed by Allah SWT as a blessing for the whole world. The concept of mercy is very prominent in the Qur'an and Hadith, with words rooted in "mercy" such as Rahmah, Rahman, and Rahim appearing repeatedly, confirming that love is the core of Islamic teachings. Prophet Muhammad SAW is referred to as the bearer of "Rahmatan lil-'Alamin", mercy for the whole world (QS. Al-Anbiya: 107). Allah Swt said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you, except to (be) a mercy for the universe".

According to Ibn Manzbur, the word "mercy" itself implies gentleness of heart, sensitivity of soul, and forgiveness, while Imam al-Mawardi emphasized that the blessings bestowed by the Prophet were a manifestation of compassion. Thus, Islam rejects violence and spreads peace and comfort to all creatures. The meaning of "Lil 'Alamin" emphasizes that Islamic mercy is universal, encompassing humans, jinn, angels, animals, plants, and the universe as a whole. This principle requires humans to act justly, care for, and maintain the balance of the ecosystem. Islam regulates social and ethical relations between individuals and emphasizes the protection of the rights of all creatures, including non-Muslims. Sheikh Mutawalli ash-Sya'rawiy emphasized that the Prophet's mercy also extended to those who were oppressed and those who acted arbitrarily, demonstrating that the principle of Islamic mercy is inclusive and prioritizes peace. The principle of Rahmatan lil-'Alamin also includes concern for the environment and living creatures. The Prophet encouraged his followers to care for plants, animals, and birds, as all creatures have the right to be protected, and acts of compassion towards them are deeds that are rewarded (Narrated by Ahmad; Muslim; al-Bayhaqi). For example, the story of Umar's companion, Ra., who freed a tortured bird, shows that compassion for Allah's creatures is a concrete implementation of Islamic teachings in everyday life. Thus, Islam emphasizes compassion, peace, justice, and concern for all nature, teaching its followers to be gentle, wise, and just in all aspects of life, both towards humans and other creatures, so that the principle of Rahmatan lil-'Alamin is not only spiritual but also practical and universal.

Confused Understanding Islam

Public understanding of Islam is often misunderstanding, primarily due to interpretations of the Qur'an and Hadith texts that are divorced from their historical, social, and hermeneutic context. This misunderstanding often arises when the early history of Islam, full of war, is used as a basis for judging that this religion was spread by force. Some orientalists, and even some Muslims, spread the notion that the spread of Islam was carried out through violence, thus giving rise to the stereotype that Islam only demands obedience through force, rather than through understanding, compassion, and persuasion. This narrow view clearly contradicts the principle of Islam as Rahmatan Lil 'Alamin, which spreads peace and mercy to all of nature. One classic accusation is calling Islam a "religion of the sword," using verses such as Surah At-Taubah: 5, which commands fighting against polytheists. In this context, there are several theological and historical foundations that are often selectively cited by those who call for the view of Islam as a "religion of the sword"

فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرْمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصِرُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

When the Haram months are over, kill the polytheists wherever you find them, and arrest them. Surround them and keep an eye on them. If they repent and establish prayer and pay zakat, then give them freedom to walk. Indeed, Allah is Forgiving and Merciful. (QS. At-Taubah: 5)

This propaganda is often misinterpreted as an obligation to fight all non-Muslims to submit to Islam. However, a deeper interpretation reveals the historical context of the verse, namely that warfare occurred after the sacred months ended, and the target of this command was those who initiated the aggression, not simply because of disbelief. The Hadith that mentions the Prophet being commanded to fight people until they embrace Islam also needs to be understood contextually. The word used is "uqatilu" (unclear text), not "aqtulu," thus emphasizing defensive warfare to confront attacks, not unilateral killings. Al-Bayhaqi and classical scholars emphasized that this warfare was to defend Muslims from real threats, not instruments of aggression. The history of warfare during the Prophet's time is also often misunderstood. Ibn Taymiyyah and his student Ibn al-Qayyim emphasized that all of the Prophet's wars were defensive, in response to aggression and threats against minority Muslims. The Prophet never forced anyone to embrace Islam; everyone converted to Islam of their own choice and conviction, in accordance with the principle of *lā ikrāha fī al-dīn* (Quran, Al-Baqarah, 2:256). War is waged only when the right to life, religious freedom, and the security of the people are threatened. Therefore, the sword in Islam is not a tool for propagation, but rather an instrument of defense, affirming that Islam remains consistently a religion of mercy and peace.

Relations between Religion and State

Islam, as a religion that brings mercy to all nature, or *rahmatan li al-'alamin*, emphasizes not only spiritual aspects and ritual worship but also encompasses comprehensive and integral teachings. Islamic teachings encompass both individual and social life, even touching upon the realm of the state. Thus, Islam cannot be understood merely as a private, personal doctrine; it also possesses a public dimension that demands a connection with social and political structures, including the state. In the history of Islamic thought, the relationship between religion and the state is often depicted as interdependent, not as conflicting. Religion requires the state as an instrument to ensure the existence, sustainability, and implementation of its values in society. Conversely, the state requires religion as a source of ethics, norms, and moral legitimacy that guide the course of government and prevent tyrannical tendencies in the use of power.

Imam al-Ghazali in his monumental work, *Ihya' Ulum al-Din* used a well-known analogy to describe the relationship between religion and the state as two twin brothers supporting each other. He emphasized that religion is the foundation, while the state acts as its guardian. Without a religious foundation, the state will lose its moral direction, and without a guardian, religious teachings will not be fully implemented. This statement demonstrates the philosophical depth that religion positions itself as a normative principle that guides ethics, while the state, as a structural instrument, guarantees the implementation of that principle. Without religion, the state risks becoming a purely political entity prone to abuse of power, while without the state, the implementation of sharia in social life will be difficult to achieve. Islam does not establish a standard model for the form of government. The Qur'an and Sunnah do not specify whether the state should be a monarchy, a republic, or another system. This indicates that the technical matters of government are left to the *ijtihād* mechanism of the people, according to each individual's social, political, and cultural context. The primary focus of Islam is not on the formal form of the state, but rather on the substance of the state itself, namely, the extent to which the state is able to realize benefits and ward off harm. This principle aligns with the theory of *maqā' (the principle of the maqā')*.shid al-syari'ah developed by al-SyaṭThis asserts that the primary objective of sharia is to realize human welfare, reflected in the protection of religion, life, intellect, descendants, and property. As long as the state can guarantee these five aspects, it is substantially in line with Islamic ideals.

From the perspective of *fiqh siyasah*, the country is based on *maqāsid al-sharī'ah* must prioritize public policies that emphasize the public interest. Every regulation and policy must be oriented towards the good of society, because that is the essence of the *maqāsid al-sharī'ah*. The relationship between religion and state in Islam is not one of subordination of one to the other, but rather a mutualistic symbiosis. Religion serves as the spirit that provides direction for values, while the state serves as the institutional framework that safeguards them. The implementation of Islamic values in national life must be carried out gradually, so that they can be harmoniously integrated with the social, political, and cultural realities of society. This gradual approach allows the state to maintain a balance between the normative ideals of religion and the empirical dynamics of society. Al-Ghazali's view is also in line with the thinking of Ibn Khaldun, who emphasized that political power serves to safeguard religion, while religion provides moral legitimacy for power. Modern thinkers such as Abu al-A'la al-Mawdudi and ḤSan al-Turabi emphasized the importance of integrating religious values into the state, although he offered a different model. In Indonesia, figures such as Nurcholish Madjid criticized the formalism of the

Islamic state but continued to emphasize that the substance of Islamic teachings must inform the morality of state governance.

The prince's swordshid al-syari'ah demands that all state laws and regulations strengthen the five objectives of sharia. Protection of religion (ḥifẓal-din) is a priority, because religion is the ethical and spiritual foundation that gives meaning to human life. The state must ensure that every regulation strengthens the community's commitment to religious teachings and guarantees religious freedom for all parties. Protection of life (ḥifẓal-nafs) is a fundamental principle, because human survival is a prerequisite for the realization of religious values and other objectives of sharia. Sharia regulates that humans are protected from threats that harm their lives and dignity, with a legal system that upholds justice and prohibits violence and discrimination. Protection of reason (ḥifẓal-'aql) emphasizes the importance of education, responsible freedom of thought, and the development of knowledge, while protecting offspring (ḥifẓal-nasl) ensures the continuation of human generations in a legitimate, healthy and dignified manner. Protection of property (ḥifẓal-mal) emphasizes that wealth is a trust that must be used for the welfare and benefit of society.

In the practice of state administration, the application of maqāshSharia law implies that state regulations are not only formally valid but also align with the principles of justice and public welfare. The state has a moral and constitutional obligation to integrate sharia principles into its legal system and public policy, so that state laws are closer to achieving benefits and avoiding harm. The absorption of sharia values can be formal, with regulations that apply specifically to Muslims; substantial, with laws that bring universal benefits; and essential, where Islamic legal values are absorbed into norms and ethics without having to be formalized. Religion not only regulates the vertical relationship between humans and God, but also the horizontal relationship between humans and their environment. Human existence cannot be separated from religion, so the state is obliged to protect religion. This protection includes maintaining the continuity of teachings and religious freedom, so that there is no coercion for non-Muslims to convert to Islam. Faith must grow from conscience, not through coercion. The principle of religious freedom ensures that people can choose their beliefs sincerely, wholeheartedly, and responsibly, while also teaching harmony, respect, and appreciation for differences. Islam continues to affirm the truth of its teachings, but the rights of non-Muslims are guaranteed and protected. Thus, Islam views the state and religion as mutually reinforcing entities. The state serves as the protector of the law, the enforcer of justice, and the guardian of religious values, while religion provides moral, ethical, and spiritual direction for state administration. Harmony between the two ensures the achievement of social welfare, the protection of individual rights, and the preservation of human values. This approach, which is based on the *maqāsid al-sharī'ah*, making religion the soul of the state and the state as a vessel that guarantees the implementation of religious values in social and political life in a comprehensive, adaptive and sustainable manner.

Error Factors in Protecting Religion

Various factors can be behind the mistake in understanding the meaning of protecting Islam, one of which is negative motivation. The wrong intention has a great influence in this matter, for example when a person worships with the purpose of *riya'* or does charity with a worldly purpose, then even if the action appears to be an effort to protect Islam, its *ukhrawi* value is lost. In the hadith, it is explained that worldly deeds can become part of the hereafter if intended with good intentions, on the other hand, *ukhrawi* deeds can turn into worldly deeds if the intentions are wrong. For example, a man who wants to fight for the sake of Allah but is actually only looking for worldly gain, Rasulullah SAW affirmed that there is no reward for him. This shows that efforts to protect Islam without the right intention are worthless and efforts are futile. The next factor is stupidity, which is a lack of knowledge in practicing religion. Ignorance can cause someone to misinterpret the teachings of Islam, even potentially leading to extreme behavior. Many people are diligent in worship, but without knowledge, their worship can turn into immorality, as exemplified by a man from the Maghrib who bought a donkey to refrain from immorality, even though he did not know that having sex with an animal is haram. This phenomenon shows that religious zeal without knowledge will lead to mistakes.

Furthermore, the spread of hoaxes is also a significant factor. People who readily believe news without seeking clarification can fall into misunderstandings and actions that harm others, as occurred with the slander against Sayyidah Aisha (RA) during the time of the Prophet Muhammad (peace be upon him). The ambition for power also influences one's understanding, as political motives can obscure objectivity, for example, using religion as a means to achieve worldly goals. Some extremist groups use religious jargon to justify chaos and violence to gain power, even though this is not an effort to protect true Islam. Hatred of a particular individual

or group can lead someone to interpret Islamic teachings biasedly and unfairly, as anger influences judgment, making understanding of protecting Islam narrow and subjective. Blind fanaticism is also another cause, as excessive love for a particular group can lead to non-objective judgments and lead someone to blindly follow that group, even in the wrong way.

The negative impacts of misunderstanding the meaning of protecting Islam are far-reaching, including division, damaging the image of religion, creating social unrest, deluding the community, and politicizing religion. Division arises because someone believes their understanding is the most correct, while damaging the image of religion occurs when actions in the name of religion actually cause harm. This misunderstanding can lead to unrest, as wrong actions trigger social unrest. Deluding occurs when society is deceived by the outward appearance of worship, while the quality and knowledge of individuals are minimal. Politicizing religion uses religion as a tool for political or personal gain, demeaning the teachings of Islam and endangering the welfare of the community. Historical examples include the construction of the Dllirar Mosque in Medina, which aimed to divide the community under the guise of goodness, thus demonstrating the danger of misunderstanding the meaning of protecting Islam when accompanied by wrong motives. All of these factors emphasize that correct understanding, accompanied by righteous intentions, adequate knowledge, and objectivity, are key to preventing efforts to protect Islam from turning into destructive actions.

4. CONCLUSION

Based on an analysis of Fiqh al-Muwatanah, chapters 1 and 2 using the inclusivist approach proposed by Karl Rahner and the thinking of Nurcholish Madjid, several important conclusions can be drawn regarding the construction of national thought and Muslim-non-Muslim relations. The Fiqh al-Muwatanah establishes a national framework that emphasizes the principles of equality, justice, and respect for the plurality of society. In the Indonesian context, this idea aligns with the values of Pancasila and the 1945 Constitution, as it rejects discrimination based on religion or belief. Chapters 1 and 2 emphasize that nationality is a shared space that allows Muslims and non-Muslims to live side by side peacefully, while adhering to the principles of Islamic law that emphasize *maqāsid al-sharī'ah* (the goal of the nation). Thus, this book presents a national jurisprudence that is inclusive, adaptive, and contextual to Indonesia's socio-political conditions. Fiqh al-Muwatanah offers an ideal theological and sociological framework for building relations between Muslims and non-Muslims. This relationship is based on the principle of *ukhuwah*, including *ukhuwah islāmiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood among fellow citizens), and *ukhuwah insāniyah* (brotherhood among humanity). In this book, interactions between Muslims and non-Muslims are not confrontational, but rather based on coexistence and socio-political cooperation, emphasizing respect for the rights of citizens. This approach demonstrates that Islam is able to adapt to pluralistic realities and become the foundation for harmonious national life. This study confirms that Fiqh al-Muwatanah makes a significant contribution to the development of contemporary jurisprudence that is more open, inclusive, and responsive to the challenges of Indonesia's diverse society. This book not only emphasizes adherence to religious principles but also presents a national vision that places justice, equality, and brotherhood as the foundation for building a peaceful, harmonious, and democratic society. Through this thinking, Fiqh al-Muwatanah demonstrates the ability of Islamic jurisprudence to bridge differences in religion, culture, and identity, while simultaneously strengthening socio-political integration in Indonesia. This book is an important representation of inclusive national jurisprudence, demonstrating that Islamic values can be aligned with the principles of a modern, pluralistic, and democratic state. This approach provides a strong foundation for the development of Islamic thought relevant to contemporary realities, while emphasizing the role of Islamic jurisprudence in strengthening social cohesion, tolerance, and nation-building.

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