

## Identity Politics in the Frame of Maqāṣid Syarī'ah: Realizing Just and Civilized Pluralism in Indonesia

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### Abstract

*Identity politics is a growing phenomenon in democratic countries, particularly within multicultural societies such as Indonesia. On one hand, identity politics may serve as a medium for minority groups to gain recognition and assert their identity. On the other hand, it may be utilized as a tool to influence the public to gain political support in the name of religion, race, ethnicity, or particular social groups. This paper aims to examine identity politics through the lens of maqāṣid syarī'ah as an effort to realize a just and civilized form of pluralism. Maqāṣid syarī'ah, as a fundamental principle or objective of Islamic law, aligns with the diverse reality of Indonesian society, both religiously and culturally, by emphasizing the protection of religion, life, intellect, lineage, and property. This research employs a qualitative descriptive method, grounded in a literature review, utilizing an approach that involves collecting various written sources. Primary data include Law Number 7 of 2017 concerning General Elections and General Election Commission Regulation Number 13 of 2024 concerning Election Campaigns for Governors, Regents, and Mayors. Secondary data are obtained from books, articles, journals, verses of the Qur'an, and official documents related to identity politics. The data analysis technique involves examining and interpreting the meanings and relationships between ideas within the texts to provide a comprehensive understanding of the phenomenon of identity politics. The research findings indicate that identity politics can have negative consequences when elements such as religion, ethnicity, race, and culture are deliberately used to marginalize other groups in political competition. Such practices risk undermining national values rooted in Pancasila, potentially weakening social solidarity and leading to societal fragmentation. Maqāṣid syarī'ah provides a constructive framework for promoting justice and civility amidst differences, particularly by emphasizing the preservation and protection of religion, life, and intellect. Through this perspective, all identities can be valued, respected, and approached with unity and tolerance.*

Keyword: Identity Politics, Pluralism, *Maqāṣid Syarī' Ah*.

### Abstrak

Politik identitas merupakan fenomena yang tumbuh dalam negara demokrasi, terutama dalam masyarakat yang multikultural, seperti Indonesia. Pada satu sisi politik identitas dapat menjadi media pengakuan identitas terhadap kelompok minoritas atau sebaliknya digunakan sebagai alat yang bertujuan mempengaruhi masyarakat dalam memperoleh dukungan politik yang

mengatasnamakan agama, ras, suku maupun golongan tertentu. Tulisan ini bertujuan untuk mengkaji politik identitas dalam bingkai *maqāṣid syarī'ah* sebagai upaya untuk mewujudkan pluralisme yang berkeadilan dan juga beradab. *Maqāṣid syarī'ah* sebagai kaidah pokok atau tujuan hukum Islam selaras dengan kondisi keberagaman yang ada di Indonesia, baik agama, suku, ras maupun budaya dengan menitikberatkan pada pemeliharaan agama, jiwa, akal, keturunan dan harta. Metode Penelitian ini menggunakan jenis penelitian kualitatif-deskriptif berbasis studi kepustakaan dengan menggunakan pendekatan melalui pengumpulan berbagai sumber tertulis mencakup UU Nomor 7 Tahun 2017 tentang Pemilu dan PKPU Nomor 13 Tahun 2024 tentang Kampanye Pemilihan Gubernur, Bupati dan Walikota sebagai sumber data primer dan sumber data sekunder bersumber dari buku, artikel, jurnal, ayat Al-Qur'an maupun dokumen resmi yang berkaitan dengan politik identitas. Teknik analisis data dilakukan dengan menelaah dan menginterpretasi makna dan keterkaitan antara gagasan dalam teks untuk memperoleh gambaran terhadap fenomena politik identitas. Hasil penelitian menunjukkan bahwa politik identitas dapat berdampak negatif apabila penggunaan identitas seperti agama, suku, ras dan budaya digunakan secara khusus untuk menyingkirkan kelompok lain dalam politik. Hal ini berpotensi mengabaikan nilai-nilai kebangsaan yang sesuai dengan Pancasila yang akan berdampak terhadap solidaritas yang dapat mengakibatkan perpecahan. *Maqāṣid syarī'ah* menjadi bingkai dalam upaya mewujudkan keadilan dan keadaban terhadap segala perbedaan khususnya yang menekankan pada pemeliharaan dan pen jagaan terhadap agama, jiwa dan akal dengan harapan bahwa seluruh identitas dapat dihargai, dihormati keberadaannya dan disikapi dengan persatuan dan toleransi.

Kata Kunci: Politik Identitas, Pluralisme, *Maqāṣid Syarī' Ah*.

### **A. Introduction**

Identity politics in Indonesia often arises between nationalist and religious groups, each striving to assert political superiority to gain public support. This dynamic is commonly characterized by discriminatory behavior toward political opponents.<sup>1</sup> Such conditions can potentially disrupt national unity, as evidenced by the increasing spread of fake news and political propaganda, which often lead to intergroup conflict and even acts of violence.<sup>2</sup>

One of the identity politics phenomena in Indonesia began during the 2017 Jakarta gubernatorial election, which Anies Baswedan and Sandiaga

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<sup>1</sup> Toguan Rambe and Seva Mayasari, "Politik Identitas dan Krisis Identitas: Mengungkap Realitas Praktek Politik di Indonesia," *El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan dan Pranata Sosial* 8, no. 1 (2022), hlm. 97, <https://doi.org/10.24952/el-qanuniy.v8i1.5608>.

<sup>2</sup> Widyawati, "Menguatnya Politik Identitas di Indonesia Baik Karena Faktor Agama, Sosial dan Etnis," *Jurnal Pendidikan PKN (Pancasila dan Kewarganegaraan)* 2, no. 2 (2021), hlm. 68, <https://doi.org/10.26418/jppkn.v2i2.44627>.

Salahuddin Uno won against Basuki Tjahaja Purnama, commonly known as Ahok, and Djarot Saeful Hidayat. The parties supporting Anies and his supporters were often attacked by buzzers with the term "kadrun," which carries a meaning related to Arabization or being a religious opportunist. They even targeted Anies personally by labeling him as of Yemeni descent who is merely residing in Indonesia. Furthermore, Ahok's statement that offended a verse of the Qur'an, specifically Surah Al-Maidah verse 51, was considered blasphemous, sparking the emergence of the 212 Movement on December 2, 2016.<sup>3</sup>

The politicization of religion was also evident in the 2019 presidential election, such as the use of places of worship for political activities and the categorization of political parties into Islamic or nationalist parties.<sup>4</sup> The 2019 election campaign was marked by the utilization of religious identity, with both candidate pairs employing Islamic populist movements in their own ways. This aimed to garner public sympathy based on the belief that religious identity has the most decisive influence on political behavior.<sup>5</sup>

The 2019 presidential election evidenced the division of society into Islamic populist and nationalist groups as a result of identity politics practices. The nationalist group carried a strong image of patriotism, while the Islamic populist group based all issues on the holy scripture and jihad, extending to the concept of global Islamic leadership. In the 2019 election, the Islamic populist group predominantly supported candidate pair number 02 (Prabowo-Sandi), whereas the nationalist populist group supported candidate pair number 01 (Jokowi-Ma'ruf).

The urgency of strengthening Islamic ethics and values in politics is vital, as implementing anti-discrimination and tolerance norms encourages harmony among groups despite existing differences.<sup>6</sup> Islamic values highly uphold religious freedom; therefore, insulting or making fun of other religions is behavior that is not justified.<sup>7</sup> The same applies to other differences such as

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<sup>3</sup> Ombi Romli and Elly Nurlia, "Menimbang Isu Politik Identitas Pada Pilkada Daerah Khusus Ibu Kota Jakarta Tahun 2024," *Jurnal Ilmu Politik dan Pemerintahan* 9, no. 2 (2023), hlm. 32, <https://doi.org/10.37058/jipp.v9i2.8944>.

<sup>4</sup> Zuly Qodir, Misran Misran, and Ahmad Sunawari Long, "Gender Equality in Indonesian Democracy amidst Islamic Conservatism and Islamic Populism," *JSW (Jurnal Sosiologi Walisongo)* 7, no. 2 (2023), hlm. 86, <https://doi.org/10.21580/jsw.2023.7.2.17003>.

<sup>5</sup> Saepudin, "Gerakan Populisme Islam dan Demokrasi Indonesia: Refleksi dari Pilpres 2019," *Jurnal Sosial Humaniora* 15, no. 1 (2024), hlm. 94, <https://doi.org/10.30997/jsh.v15i1.13102>.

<sup>6</sup> Feiteng Long and Hakan Cakmak, "How Ingroup Norms of Multiculturalism (and Tolerance) Affect Intergroup Solidarity: The Role of Ideology," *British Journal of Social Psychology* 63, no. 4 (2024), hlm. 2203, <https://doi.org/10.1111/bjso.12778>.

<sup>7</sup> Anita Budziszewska, "Religion in The Cultural and Political Discourse of The Council

ethnicity, race, and culture. *Maqāṣid syarī'ah* serves as an ethical and political solution in responding to identity politics by emphasizing the protection of religion, life, intellect, lineage, and property. Therefore, the issue of identity politics based on religious blasphemy relates to the protection of religion, which can be realized by upholding tolerance.

Identity politics can become a tool for justice when it aims to empower, guarantee rights, and serve as a form of protection for minority groups.<sup>8</sup> Identity politics can have negative impacts if it is misused solely for political interests, resulting in division, for example, by exploiting identity to gain public support during elections. Here, *Maqāṣid syarī'ah* can serve as an ethical-political solution in responding to identity politics by promoting democratic, civilized, and just politics through maintaining order and creating an environment of mutual respect and appreciation regardless of religious, ethnic, racial, or cultural identities.

Thus, harmonious, tolerant, and mutually respectful pluralism can be maintained if all members of society cultivate awareness of these values amid existing differences. This paper aims to analyze identity politics in relation to Islamic values that promote unity, togetherness, and justice through the *maqāṣid syarī'ah* approach. The study aims to achieve just and civilized pluralism by referencing *maqāṣid syarī'ah*, which emphasizes the preservation and protection of the objectives of Islamic law, particularly those related to religion, life, and intellect. By adhering to *maqāṣid syarī'ah*, it is hoped that all identities within society can be recognized, protected, and respected.

## **B. Research Methods**

This study employs a qualitative-descriptive approach through library research. The primary data sources consist of Law Number 7 of 2017 concerning General Elections and General Election Commission Regulation Number 13 of 2024, which pertains to the Campaign for the Election of Governors and Deputy Governors, as well as regents and Deputy Regents, and mayors and Deputy Mayors. The secondary data include books, journal articles, *Qur'anic* verses, and official documents relevant to the phenomenon of identity politics. Data collection was carried out by gathering various written sources related to identity politics, pluralism, and *maqāṣid syarī'ah*, through reading, reviewing, and tracing the research data sources. The data analysis technique employed is content analysis, in which the collected

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of Europe," *International Journal of Cultural Policy*, (2025), hlm. 8, <https://doi.org/10.1080/10286632.2025.2501542>.

<sup>8</sup> Zainal Fikri, *Gus Dur Pluralisme Agama & Demokrasi* (Banjarmasin: IAIN Antasari Press, 2013).

sources are examined and interpreted to identify meanings and relationships between ideas across texts, thereby obtaining a comprehensive understanding of the phenomenon under study. This research specifically focuses on analyzing identity politics within the framework of *maqāṣid syarī'ah* as an effort to realize just and civilized pluralism.

### **C. Discussion and Research Results**

Differences in religion, ethnicity, tribe, culture, and other social backgrounds are assets of the nation that hold significant value in society. Pluralism, as an understanding and recognition of differences, is an effort to create a harmonious, tolerant life that respects every difference. Pluralism is not only understood as difference, but also as an attitude of mutual respect that fosters cooperation between groups with different identities or backgrounds.

Islam, as the majority identity dominating Indonesian society, has led to the assumption that the existing democratization will result in the dominance of religion, which has a significant influence in gaining political support,<sup>9</sup> especially in elections that utilize religious identity for political purposes. Identity politics is generally employed as a political strategy by a group to garner political support by influencing society through an identity-based approach, whether based on religion, gender, ethnicity, race, customs, or culture.<sup>10</sup>

Elections, which should be conducted democratically and provide space for the public to participate freely without external influence, have been tainted by the misuse of identity in a negative direction.<sup>11</sup> Based on the *maqāṣid syarī'ah* approach, a strategy to realize just and civilized pluralism is through the use of identity politics in a positive direction, namely to advocate for the rights of minority groups and eliminate all forms of inequality, rather than as a tool to gain political support.

*Maqāṣid syarī'ah* is employed as an ethical-political paradigm that emphasizes the protection of religion, life, and intellect by avoiding all forms of discrimination and violence, thereby achieving the welfare of the entire

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<sup>9</sup> Krismono, Supriyanto Abdi, and Syahmirwan, "Negotiating Islam, Democracy and Pluralism: Islamic Politics and the State in Post-Reform Indonesia," *Mazahib: Jurnal Pemikiran Hukum Islam* 24, no. 1 (2025), hlm. 123, <https://doi.org/10.21093/mj.v24i1.10078>.

<sup>10</sup> Dinar Astuti, Andi Agustang, and Idham Irwansyah Idrus, "Politik Identitas dalam Kontroversi Isu di Indonesia," *SIBATIK JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, dan Pendidikan* 2, no. 6 (2023), hlm. 1774 <https://doi.org/10.54443/sibatik.v2i6.888>.

<sup>11</sup> Martha Eri Safira, *Hukum Tata Negara dalam Bingkai Sejarah dan Perkembangan Ketatanegaraan di Indonesia* (Ponorogo: CV. Senyum Indonesia, 2021), hlm. 118.

society. This approach grounds politics in Pancasila, the 1945 Constitution, and the principle of Bhinneka Tunggal Ika.

### ***Maqāṣid syarī'ah* as an Ethical-Political Paradigm**

*Maqāṣid syarī'ah*, as an ethical-political paradigm, is used as a perspective that connects religious teachings with social realities and contemporary issues, specifically the phenomenon of identity politics. Although democracy is a Western concept, there are similarities between democracy and Islam in socio-political aspects, particularly in the areas of deliberation, freedom, and justice<sup>12</sup>. Indonesia, as a country composed of diverse societal identities, aligns with *Surah Al-Hujurat* verse 13. The One Almighty God created humans from various nations and tribes, so this verse contains a command to get to know one another, and identity should be used to promote each other, not to destroy.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ

*The meaning is: "O humanity, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."*

This verse explains the principle of human interaction by no longer using specific titles, such as addressing only the believers, but instead using the term "mankind." The meaning in this verse emphasizes that both men and women have equal status, distinguished only by their piety and righteousness. Thus, this verse opens the opportunity for mutual benefit among one another, fostering an attitude of mutual respect among people.<sup>13</sup>

Different identities are part of Allah's decree and should be respected by humans as practiced by the Prophet, who used identity politics in a positive direction. The Prophet fostered unity and solidarity among a diverse society by prioritizing the common good and considering the needs of all groups. For example, when deliberating to draft the *Hudaibiyah* treaty, not only the Muslim group was involved, but also the non-Muslim groups.<sup>14</sup> The Prophet set an

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<sup>12</sup> Madri Madri et al., "Analisis Atas Pemikiran Azyumardi Azra Tentang Islam Substantif," *Jurnal Manajemen Pendidikan dan Ilmu Sosial* 5, no. 1 (2024), hlm. 33, <https://doi.org/10.38035/jmpis.v5i1.1799>.

<sup>13</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Kerahasiaan Al-Qur'an* (Jakarta: Lentera Hati, 2005), hlm. 262.

<sup>14</sup> Syurya Muhammad Nur, "Demokrasi dan Tantangannya dalam Bingkai Pluralisme di Indonesia," *Jurnal Ilmiah Mimbar Demokrasi* 19, no. 01 (2019), hlm. 9, <https://doi.org/10.21009/jimd.v19i01.12950>.



example of integration without discriminating against the identities of the society at that time.

The position of *maqāṣid syarī'ah* in Islamic law aims to ensure that Islamic law remains applicable and is renewed in accordance with the development and changes of the times.<sup>15</sup> *Maqāṣid syarī'ah* or the objectives of Islamic law include the protection of religion (*ḥifz ad-dīn*), life (*ḥifz an-nafs*), intellect (*ḥifz al-'aql*), lineage (*ḥifz an-nasl*), and property (*ḥifz al-māl*). The *maqāṣid syarī'ah* approach leads to universal principles aimed at enabling humans to live together peacefully despite various differences.<sup>16</sup>

*Maqāṣid syarī'ah* encourages the formation of a just, harmonious, and mutually respectful society. The diversity that exists in Indonesia must be able to coexist and strengthen unity, rather than being used to undermine and insult one another. Therefore, identity politics that leads to division is certainly in conflict with *maqāṣid syarī'ah*.

#### **Identity Politics from the Perspective of *Maqāṣid Syarī'ah***

*Maqāṣid syarī'ah* aims to guide humans to provide and realize benefits or welfare as well as to uphold justice among both Muslims and non-Muslims. For example, the freedom to embrace religion is included in the protection and preservation of religion (*ḥifz ad-dīn*), which can be realized through safeguarding peaceful religious life by avoiding religious conflicts and upholding tolerance and good interaction with other religions.

This aligns with the thoughts of Jasser Auda, who uses a systems analysis framework and proposes the need to shift the paradigm from the old *maqāṣid* theory to the new *maqāṣid* theory. Protecting religion means safeguarding and respecting freedom of religion; protecting life means maintaining and protecting human rights; protecting lineage means adhering to the protection and care of the family; protecting intellect means prioritizing the pursuit of knowledge; and protecting property means prioritizing social care that promotes welfare and eliminates the gap between the rich and the poor.<sup>17</sup>

Jasser Auda has expanded *maqāṣid syarī'ah*, which was initially oriented towards preservation, into *maqāṣid syarī'ah* with a development-oriented nuance. This is marked by reformulating *maqāṣid syarī'ah* through a

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<sup>15</sup> Muhammad Baiquni Syihab, "Telaah Kritis Pemikiran Jasser Auda dalam Buku Maqasid Al-Shariah As Philosophy of Islamic Law: A System Approach," *An-Nur: Jurnal Studi Islam* 15, no. 2 (2023), hlm. 122, <https://doi.org/10.37252/annur.v15i1.455>.

<sup>16</sup> Maksum, "Book Review," in *Maqasid Sharia as Philosophy of Islamic Law: A System Approach* (MSI UII, 2014), hlm. 22.

<sup>17</sup> Ari Murti, "Menelaah Pemikiran Jasser Auda dalam Memahami Maqasid Syariah," *Citizen: Jurnal Ilmiah Multidisiplin Indonesia* 1, no. 2 (2021), hlm. 66, <https://doi.org/10.53866/jimi.v1i2.9>.

systems approach, summarized in six features: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness.<sup>18</sup>

Based on Jasser Auda's systems approach, the identity of one society is inseparable from the identities of other societies, whether in religion, ethnicity, race, or culture, just like citizens who are bound to other citizens, for example, through international agreements and treaties such as the United Nations (PBB), World Health Organization (WHO), and in education and culture (UNESCO). Therefore, the protection and preservation of religion (*hifz ad-dīn*), life (*hifz an-nafs*), intellect (*hifz al-'aql*), lineage (*hifz an-nasl*), and property (*hifz al-māl*) are developed under the concept of Human Rights.

### **Just and Civilized Pluralism**

Identity politics as a political tool to gain public support reflects that a directed society and democracy have not yet been fully achieved because the use of identity politics as a political tool can lead to conflict, discrimination, and even violence. There are several impacts resulting from identity politics, including:<sup>19</sup>

1. The fragmentation of society and the fading of unity, which will pose a challenge to the diversity (*kebhinekaan*) in Indonesia.
2. The disruption of society's psychology, making people easily offended and vulnerable to provocation.
3. The potential emergence of discrimination and even violence against other identities, becoming a threat to democracy.
4. Causing division and incitement among groups in society, leading to ethnocentrism or the belief that one's own group is superior while belittling others
5. Resulting in disputes and conflicts that can threaten the unity of the Unitary State of the Republic of Indonesia (NKRI).
6. Threatening pluralism and the loss of opportunities to live tolerantly and harmoniously among communities with different identities.<sup>20</sup>

Identity politics can have a profound impact on political stability, potentially creating conflict, division, and violence, while deepening the existing gaps between groups. Identity politics often exploits differences in identity, such as religion, ethnicity, race, tribe, and culture, for political gain,

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<sup>18</sup> Danial, *Epistemologi Hukum Islam Jasser Auda, Proceedings of the National Academy of Sciences* (Lhokseumawe: IAIN Lhokseumawe, 2021), hlm. 21.

<sup>19</sup> I Putu Sastra Wingarta et al., "Pengaruh Politik Identitas Terhadap Demokrasi di Indonesia," *Jurnal Lembaga Ketahanan Nasional Republik Indonesia* 9, no. 4 (2021), hlm. 121, <https://doi.org/10.55960/jlri.v9i4.419>.

<sup>20</sup> Andre Pebrian Perdana and Muslih, "Dampak Politik Identitas Pada Pemilihan Umum 2024 Mendatang," *Inovasi Pembangunan: Jurnal Kelitbangan* 11, no. 02 (2023), hlm. 230, <https://doi.org/10.35450/jip.v11i02.400>.



which negatively impacts national unity.<sup>21</sup> In fact, such diversity should be a strength, not a political tool that obscures the values of unity established over time.

This situation also contributes to the proliferation of hoaxes on social media, marked by the presence of false information and hate speech.<sup>22</sup> Pluralism promotes freedom that reflects the state's protection of its citizens' rights, as it involves building tolerance and recognizing all religions, ethnicities, races, and cultures.<sup>23</sup> Thus, Pancasila, just and civilized pluralism, democracy, and *maqāṣid syarī'ah* play a role in shaping the political behavior of society. *Maqāṣid syarī'ah*, democracy, and Pancasila serve as a way of life as well as an ideology that unites the nation,<sup>24</sup> Pluralism should be understood as an ideology that accepts and accommodates all differences, ultimately fostering national unity.<sup>25</sup>

Democracy offers the management of pluralism peacefully through the principles of respect for differences, tolerance, and deliberation.<sup>26</sup> Thus, diversity as a national asset is expected to coexist and foster mutual respect, as all citizens must maintain good relations with one another and not be easily provoked by issues that can divide the nation, thereby establishing a peaceful and harmonious society.

### **Contextual Study of Indonesia**

Society and plurality always coexist, making identity politics easy to develop amid the diversity within the community. There is a spirit of brotherhood and solidarity in pluralism, as reflected in the motto *Bhinneka Tunggal Ika*, which means "different yet united," aiming to unify a society with diverse religions, ethnicities, races, and cultures. Therefore, identity politics that is anti-pluralism can endanger the future and democracy of Indonesia.

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<sup>21</sup> Suswanta, *Politik Identitas dan Identitas Politik*, vol. 05 (Yogyakarta: The Journal Publishing, 2024), hlm. 33.

<sup>22</sup> Ofir Turel, "Polarized Sharing of Fake News on Social Media: The Complex Roles of Partisan Identification and Gender," *Behaviour and Information Technology* 43, no. 11 (2024), hlm. 2425, <https://doi.org/10.1080/0144929X.2023.2248282>.

<sup>23</sup> Aulia Rosa Nasution and Anwar Hulaifi, "Spiritualisme dan Pluralisme dalam Masyarakat Modern," *Journal of Mandalika Literature* 5, no. 3 (2024), hlm. 391, <https://doi.org/10.36312/jml.v5i3.3590>.

<sup>24</sup> Mikail et al., "Dynamics of Civil Islam in Identity Politics of Indonesia and Malaysia," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 7, no. 2 (2023): 189–198. <https://doi.org/10.15575/rjsalb.v7i2.27677> hlm. 191.

<sup>25</sup> Zulkifli et al., *Pemikiran Modern dalam Islam* (Sumatera Barat: PT. Global Eksekutif Teknologi, 2023), hlm. 153.

<sup>26</sup> Calvita, Marsella Cenvysta, and Chievo Gabriel Bonar Butar-Butar, "Menanggapi Pluralisme dalam Masyarakat Modern: Peran Demokrasi, Pancasila dan Penanggulangan Ekstremisme Politik," *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora* 4, no. 1 (2024), hlm. 187.

Identity politics is often encountered during campaign periods, marked by opinion manipulation aimed at undermining political opponents based on their religious, ethnic, racial, or cultural identities.<sup>27</sup> Campaigns, as a means of communication between the public and political candidates to convey policy agendas, have become a focal point of tension that ends in conflict and division.<sup>28</sup> This is caused by the fanatic nature of certain groups, which believe their own group is the most correct, ultimately giving rise to socio-political movements that can damage social unity.<sup>29</sup>

The legal basis for the prohibition of identity politics in election campaigns is stipulated in Law Number 7 of 2017 concerning General Elections Article 280 paragraph (1) letter h, which regulates that "Implementers, participants, and campaign teams of general elections are prohibited from using government facilities, places of worship, and educational institutions."<sup>30</sup> It is also regulated in the General Election Commission Regulation Number 13 of 2024 concerning Campaigns for the Election of Governors and Deputy Governors, Regents and Deputy Regents, as well as Mayors and Deputy Mayors Article 57 paragraph (1) letters b and c, which stipulates that:

*"In campaigns, it is prohibited to insult individuals, religions, ethnicities, races, groups, candidates for governor, deputy governor, regent, deputy regent, mayor, deputy mayor, and/or political parties, as well as conducting campaigns in the form of incitement, slander, or sowing discord among political parties, individuals, and/or community groups."*<sup>31</sup>

It can be concluded that Indonesia's diversity is, on one hand, a great asset, yet on the other hand, it can become a potential arena for conflict that may lead to division if such diversity is exploited to gain political support and public sympathy. This is because the public generally tends to favor candidates

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<sup>27</sup> Aldho Faruqi Tutukansa, "Maraknya Pengaruh Kompleks Politik Identitas di Indonesia," *Khazanah: Jurnal Mahasiswa* 14, no. 1 (2022), hlm. 28, <https://doi.org/10.20885/khazanah.vol14.iss1.art3>.

<sup>28</sup> Erika Franklin Fowler et al., "Invoking Identity? Partisan Polarization in Discussions of Race, Racism, and Gender in 2022 Midterm Advertising in the United States," *Journal of Health Politics, Policy and Law* 49, no. 3 (2024), hlm. 508, <https://doi.org/10.1215/03616878-11066296>.

<sup>29</sup> Toguan Rambe and Seva Mayasari, hlm. 48.

<sup>30</sup> Undang-Undang Nomor 7 Tahun 2017 Tentang Pemilihan Umum Pasal 280 Ayat (1) huruf h.

<sup>31</sup> Peraturan Komisi Pemilihan Umum Nomor 13 Tahun 2024 Tentang Kampanye Pemilihan Gubernur dan Wakil Gubernur, Bupati dan Wakil Bupati, Serta Walikota dan Wakil Walikota Pasal 57 Ayat (1) huruf b dan c.

who share the same political beliefs<sup>32</sup>. Candidates should be chosen based on the programs and visions they offer, rather than on sentiments related to religion, ethnicity, race, or culture.

Therefore, concrete efforts are needed from both the community and the government to foster awareness and positive attitudes toward pluralism and existing diversity, the importance of deliberation, accepting views and opinions from people with different identities, avoiding violence, and ensuring equal rights and obligations among all citizens.<sup>33</sup> Therefore, Pancasila, as the state foundation, must be the basis for political conduct, as it serves as the adhesive of identity and the unifier of the Indonesian nation. The values of democracy and *maqāṣid syarī'ah* become the ethical guidelines in politics that must be practiced in national and state life, such as respecting differences, valuing others' opinions, avoiding violence, engaging in deliberation, and obeying applicable laws to achieve the welfare of the entire society.

#### **D. Conclusion**

Differences should be viewed as one of the nation's treasures that must be approached with the principle of unity and not be contested, let alone misused as a political tool. In political competition, the unity of the nation is often sacrificed in the pursuit of victory, even though such a victory is meaningless if it ultimately causes division and discord among fellow citizens. *Maqāṣid syarī'ah* serves as a reference in building political life based on civility and faith, encouraging the formation of a society that respects one another, is harmonious, and just. Avoiding the misuse of identity politics and identity-based conflicts by maintaining interfaith harmony as well as safeguarding the unity and integrity of the nation is part of *maqāṣid syarī'ah*, particularly in the preservation and protection of religion, life, and intellect. Therefore, a profound understanding of *maqāṣid syarī'ah* is essential for constructing a civilized and just socio-political order.

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<sup>32</sup> Felicity M. Turner-Zwinkels et al., "Affective Polarization and Political Belief Systems: The Role of Political Identity and the Content and Structure of Political Beliefs," *Personality and Social Psychology Bulletin* 51, no. 2 (2025), hlm. 224, <https://doi.org/10.1177/01461672231183935>.

<sup>33</sup> Akmal Hawi, "Prinsip-Prinsip Islam Tentang Demokrasi Studi Pemikiran Nurcholish Majdid Tahun 1970-2005," *Medina-Te: Jurnal Studi Islam* 15, no. 1 (2019), hlm. 109, <https://doi.org/10.19109/medinate.v15i1.3776>.

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