

An Analysis of the Endogamous Marriage of the Ahmadiyya Jama'at as a Minority Islamic Group: The Perspective of Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah

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Abstract. This study examines the practice of endogamous marriage within the Ahmadiyya Jama'at as a minority Islamic community in Indonesia through the framework of Maqāṣid al-Syarī'ah formulated by Jamāluddīn 'Aṭīyyah. The research is grounded in the socio-religious reality that endogamy functions as a strategic mechanism to preserve religious identity, reinforce internal solidarity, and ensure community continuity amid stigma, discrimination, and pressure from the mainstream Muslim population. However, this practice also raises normative concerns, particularly regarding potential limitations on individual autonomy in spouse selection, internal power relations, gender implications, and its broader impact on justice and welfare in Islamic legal thought. Using normative legal research with a qualitative library-based approach, this study analyzes classical and contemporary maqāṣid literature, Islamic family law, and relevant scholarly works. The findings indicate that Ahmadiyya endogamous marriage generally aligns with family-oriented maqāṣid, especially in protecting religion (ḥifẓ ad-dīn), preserving lineage (ḥifẓ an-nasl), safeguarding nasab, maintaining marital harmony, ensuring institutional family stability, and supporting economic security. Nevertheless, potential mafsadat may arise when the practice is applied coercively or undermines individual dignity and freedom of choice. The study emphasizes the importance of safeguarding free consent, protecting individual rights within minority communities, and promoting proportional and ethical implementation. For policymakers, a maqāṣid-based evaluative approach may help ensure that minority religious practices remain consistent with principles of justice, non-discrimination, religious freedom, and human rights within the national legal framework.

Keywords: endogamous marriage; ahmadiyya community; minority islamic; maqāṣid al-syarī'ah jamāluddīn 'aṭīyyah.

Introduction

Marriage is a fundamental institution in Islam that not only functions as a means of fulfilling biological needs, but also as a mechanism to maintain the sustainability of religious values, heredity, and social order. In practice, the pattern of marriage is influenced by theological, sociological, and cultural factors, including in minority religious communities. One of the interesting phenomena to study is the practice of endogamous marriage in the Ahmadiyya Jama'at, which is a marriage that is carried out internally between members of the community. In Indonesia, there are still many people who adhere to the system of endogamy, where marriage is carried out on the basis of race, ethnicity, custom, and religion, in accordance with David M. Newman's statement that endogamy is a marriage that limits the choice of partners to a group itself (Humayah, 2024, p. 6).

For the Ahmadiyya Jama'at, endogamous marriage is often understood as a strategy to maintain religious identity, internal solidarity, and the continuity of teachings amid social pressure and stigma as a minority group in mainstream Muslim society. However, on the other hand, this practice also raises several problems, such as the potential restriction of individual rights in choosing a partner, the dynamics of social relations with the wider community, and implications for the principles of justice and benefits in Islamic law. In this community, marriage is not only considered a social bond, but also a form of safeguarding the purity of faith and offspring. The practice of marriage in minority groups such as Ahmadiyya has different practices in performing marriage. This practice is called endogamy, which is a marriage that limits the choice of partners to one group itself. The practice was created so that the members of the group maintained their identity (Hidayatullah, 2021). This practice is regulated through a special institution named *Rishta Nata* which regulates the matchmaking process, the eligibility of prospective spouses, and the administration of marriage (Nadhifah, 2022).

In the context of Islamic law, this kind of socio-religious practice is not sufficiently normative-textually analyzed but requires a Maqāṣid al-Syarī'ah approach that emphasizes the purpose and wisdom behind a law. The framework of maqāṣid developed by Jamāluddīn 'Aṭīyyah, with its emphasis on the dimensions of the individual, family, ummah, and humanity, becomes relevant for assessing whether the endogamous marriage of the Ahmadiyya Jama'at is in harmony with the goals of the Shari'ah or gives rise to a particular mafsadat. Thus, this study is important to understand the practice of endogamous marriage in the Ahmadiyya Jama'at in a more objective, proportional, and just manner, especially in the framework of the protection of minority rights and the realization of benefits according to Maqāṣid al-Syarī'ah.

Previous literature such as Research (Nur et al., 2024) examines Ahmadiyya from a historical and doctrinal perspective, focusing on the origins, development, and theological teachings of Ahmadiyya in Indonesia, but has not touched on family social practices such as marriage. There are also studies (Andy & Rakhmat, 2024) examines the strategic role of Ahmadiyya in education and da'wah in the modern Western world, emphasizing Ahmadiyya's contribution to building moderate and peaceful Islam, but does not discuss the dimensions of family law or endogamous marriage. Research (Indo Santalina, 2024) focuses on the subjects of Ahmadiyya teachings and thought in a normative-theological manner, without analyzing the implications of the social practice of the congregation. Meanwhile (Yunifa & Afiatin, 2023) examines the dynamics of marriage adjustment between Ahmadi and non-Ahmadi couples from the perspective of social psychology, which focuses on aspects of adaptation and couples' relationships, rather than on normative analysis of sharia goals. The last research (Hidayatullah, 2022) discussing endogamous marriage of the Ahmadiyya Jama'at Yogyakarta, reviewed from Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah, is understood as a mechanism to maintain the integrity of the Ahmadiyya family and community.

A number of previous studies from international journal references have discussed the practice of inbreeding in various religious communities. Study (Aziz et al., 2024). analyze the endogamy of students from the perspective of the sociology of Islamic law and emphasize the function of preserving the identity of the pesantren through the concept of *Scarlet Witch*. (Fauzan et al., 2023) examine the endogamy of the Prophet's descendants as a form of protection of the nasab and religious traditions. (Rahmaniah & Taufik, 2024) highlighting the dimensions of power relations and gender inequality in the endogamy of the 'Alawiyyīn community. (Mirwan et al., 2023) Seeing endogamy in the Kiai family through the approach of Sufistic social fiqh and spiritual authority. Meanwhile, (Rose, 2025) Placing endogamy as a boundary-making strategy in the diaspora community.

However, the five studies indexed by Scopus generally use sociological, anthropological, or classical fiqh approaches, and have not examined the practice of endogamy in the framework of contemporary Maqāṣid al-Syarī'ah, especially the Jamāluddīn 'Aṭīyyah perspective on the family maqāṣid (*al-usrah*). In addition, there has been no study that specifically analyzes the endogamy of the Ahmadiyya Jama'at as a minority Islamic community facing social pressure and structural discrimination, as well as

assessing the balance between collective maṣlaḥah and the protection of individual rights. This is where the analysis gap of this research lies.

In general, the previous literature shows that the study of the Ahmadiyya Jama'at is still fragmented and emphasizes more aspects of the Ahmadiyya Jama'at sociological, anthropological, or classical fiqh history, doctrine, education, and da'wah, while the family's internal social practices, still in the local area, especially marriage, have not been the focus. Studies that mention marriage tend to be limited to partial psychological or normative aspects and have not been comprehensively analyzed based on sharia objectives. Therefore, the purpose of this research analysis is to be present to fill the gap by analyzing the endogamous marriage of the Ahmadiyya Jama'at as a socio-religious practice of minority Islamic groups within the framework of Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah, by considering the relationship between the collective benefit of the community and the protection of individual rights.

This study formulates the problem of how the practice and background of endogamous marriage in the Ahmadiyya Jama'at as a minority Islamic group, how the practice is reviewed from the perspective of Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah, and the extent to which endogamous marriage realizes benefits or causes mafsadat for individuals, families, and communities. In line with the formulation of the problem, this study aims to analyze the practices and factors behind endogamous marriage in the Ahmadiyya Jama'at, assess its suitability with the goals of the Shari'ah according to the framework of Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah, and identify its implications for the protection of individual rights, family resilience, and the sustainability of minority communities. The benefits of this research are theoretically expected to enrich the scientific treasures of Islamic law, especially the development of maqāṣid studies in the context of minority Muslim communities; It can practically be a consideration for academics, policymakers, and religious leaders in understanding the practice of endogamous marriage in a more fair and benefit-oriented manner; and socially expected to be able to encourage a more inclusive and humanist dialogue with the Ahmadiyya Jama'at while strengthening the perspective of protecting minority rights in a multicultural society.

Method

This study uses a type of normative legal research with a qualitative approach, which focuses on the analysis of Islamic legal norms, concepts, and thoughts in assessing the practice of endogamous marriage of the Ahmadiyya Jama'at as a minority Islamic group. Normative research was chosen because this study does not aim to measure phenomena statistically, but rather to examine and interpret socio-religious practices based on the theoretical framework of Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah. The research design used is library research, which is research in which all data is sourced from library materials. This study does not use populations and samples as empirical research but rather makes legal and scientific texts as the subject of study, including the works of Jamāluddīn 'Aṭīyyah on maqāṣid al-syarī'ah, Islamic legal literature, books, scientific journals, previous research results, as well as academic documents that discuss the Ahmadiyya Jama'at and the practice of endogamous marriage.

A normative legal approach based on Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭīyyah was chosen because this study aims to evaluate the practice of Ahmadiyya endogamy teleologically, not merely descriptively-sociologically. The maqāṣid 'Aṭīyyah framework allows for a systemic assessment of the balance between the collective well-being of minority communities and the protection of individual rights within the family. Theoretically, this study extends the application of contemporary maqāṣid to issues of family law and Muslim minorities, which have previously been analyzed primarily through classical fiqh or sociological approaches. Practically, this approach provides normative parameters for assessing the legitimacy of religious practices proportionally, making it relevant for the development of just and human rights-oriented legal policies.

Data collection in this study was conducted through a systematic documentation method involving the collection of primary, secondary, and tertiary legal materials. Primary sources consisted of the original works of Jamāluddīn 'Aṭīyyah on Maqāṣid al-Syarī'ah and authoritative normative documents of

Islamic family law, which served as the principal foundation of the analysis. Secondary sources included indexed journal articles, scholarly books, conference proceedings, theses, and dissertations discussing the Ahmadiyya Jama'at, endogamous marriage, minority Muslim communities, and contemporary maqāshid studies, while tertiary materials—such as legal encyclopedias and dictionaries—were used to clarify conceptual definitions. The literature was systematically gathered through academic databases including Google Scholar, Scopus Preview, DOAJ, and national journal portals such as SINTA and Garuda, complemented by university library resources and relevant online archives. The researcher functioned as the primary instrument, guided by a maqāshid-based conceptual analysis framework.

The research procedure was carried out through sequential stages: problem formulation, systematic collection and classification of literature, conceptual mapping of Jamāluddīn 'Aṭīyyah's Maqāshid al-Syarī'ah across the dimensions of the individual, family, and community, and analytical evaluation of Ahmadiyya endogamous marriage within that framework until conclusions were drawn. All collected materials were classified thematically into four principal categories: (1) the conceptual framework of Maqāshid al-Syarī'ah; (2) family objectives (al-usrah); (3) endogamous marriage in Islamic legal discourse; and (4) studies on the Ahmadiyya community and minority contexts. A thematic coding technique was employed to identify key concepts—such as ḥifẓ ad-dīn, ḥifẓ an-nasl, ḥifẓ al-'ird, freedom of spouse selection, maṣlaḥah, and mafsadah—while qualitative-descriptive analysis with a normative-philosophical maqāshid approach was used to interpret the meaning, purpose, and normative implications of the practice. To ensure coherence and accuracy, reference management software (e.g., Mendeley and Zotero) was utilized to organize sources and standardize citations throughout the research process.

Discussion

The Practice of Endogamous Marriage of the Ahmadiyya Jama'at as a Minority Islam

Islam in Indonesia is known to have a high diversity, both in terms of thought, tradition, and religious organization. The majority of Muslims are affiliated with the Ahlu Sunnah Wal Jamaah through two major organizations, namely Nahdlatul Ulama (NU) and Muhammadiyah. Outside of the mainstream, there are minority Islamic groups such as Shi'a, Ahmadiyya, and other religious sects that are not dominant in terms of number and influence in society. This minority group often faces obstacles in exercising freedom of religion and belief, even though constitutionally Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution guarantee the right of every citizen to embrace religion and worship according to his or her beliefs. If According to customary law, in the work (Khalid, 2023, p. 968) Marriage is a social event that not only concerns the couple's personal relationship, but also involves the interests of family, relatives, and customary alliances. In a communal society, marriage functions as a means of maintaining the continuity of the group, strengthening social ties, and organizing the relationships and dignity of members so that group life remains orderly and orderly.

According to (Khalid, 2023, p. 969) Endogamous marriage is one of the marriage traditions that exist in society that has various motives, implications and patterns and has its own values of interest. For observers of marriage law, sociology and anthropology have their own purposes. This endogamous marriage cannot be studied separately, starting from the values to the cultural norms that apply to Indonesian society. Not only in the countryside, but also in cities with advanced modernization systems such as the Ahmadiyya congregation and there are also ethnic Arabs such as Karya (Allam & Ninin, 2023, p. 24) Explaining about endogamous marriage in ethnic Arabs in Indonesia even in specific areas of the city of Medan such as Karya (Maresya & Rosramadhana, 2024) and Bali Works (Nursanti et al., 2023). Endogamous marriage is divided into 3 (three), including: Kinship Endogamy, is a sexual relationship carried out by two men and women who still have a sibling relationship or cousin marriage. Local Endogamy is a marriage that is only carried out in one specific area due to geographical factors. Social Endogamy, is a marriage motivated by culture that is a factor in the occurrence of endogamous marriage

such as the prohibition of marrying other people of different religions, ethnicities, races and social strata which are the cause of endogamous marriage (Khalid, 2023, p. 970). In the context of plurality, the existence of the Ahmadiyya Jama'at represents the internal diversity of Muslims in Indonesia which needs to be understood objectively and scientifically in order to avoid stigma and discrimination.

The Ahmadiyya Jama'at was founded by Mirza Ghulam Ahmad on March 11, 1889 in Qadian, India, in response to the condition of Muslims after British colonialism. Mirza Ghulam Ahmad's claim to be al-Masih al-Mau'ud and a mujaddid of the 14th century AH has caused theological controversy, especially since some of his followers believe in a prophetic position after the Prophet Muhammad (PBUH). (Ummah, 2024, pp. 63–64). In Indonesia, in the (Monica et al., 2023, p. 130) The Ahmadiyya entered around 1925 and developed into two main organizations, namely the Indonesian Ahmadiyya Movement (GAI) based in Yogyakarta and the Indonesian Ahmadiyya Jamaat (JAI) based in Parung, Bogor. Legally, in writing (Abubakar Bahmid et al., 2023, p. 12) JAI obtained recognition of legal entity through the Decree of the Ministry of Justice Number JA.5/23/13 of 1953. However, its existence was faced with various challenges, such as the fatwa of the Indonesian Ulema Council (MUI) which declared Ahmadiyah to be a heretical sect and the issuance of the Decree of the Three Ministers in 2008 which restricted Ahmadiyya da'wah activities. However, the decree also affirms the prohibition of acts of violence against the Ahmadiyya community and still recognizes the right to freedom of religion (Ummah, 2024, p. 64).

(Yunifa & Afiatin, 2023, p. 295) Although the Ahmadiyya movement has become part of religious organizations in Indonesia, its existence is not accepted so that the Ahmadiyya congregation experiences discrimination from fellow religions in Indonesia. This discrimination became even more evident when the MUI fatwa was issued regarding the misdirection of the Ahmadiyah movement. The Ahmadiyya Jama'at in Indonesia is a tangible picture of citizens whose sacred freedoms are in many ways not satisfied by the state, both in terms of the implementation of love, the construction of places of love, organization, and public administration as a whole. This is also supported by the issuance of the Decree of 3 Ministers and Governor Regulation Number 12 of 2011 concerning the Prohibition of Ahmadiyya Teachings in West Java Province (Monica et al., 2023, p. 133).

In the internal life of the community, marriage is seen not only as an outward bond, but also as a bond of faith that serves to maintain the purity of the faith and religious identity of the congregation. Therefore, the principle of endogamous marriage is applied, which is a strong recommendation to marry fellow members of the Ahmadiyya Jama'at. Marriage with a non-Ahmadi is basically possible, but on the condition that the couple first declares entry and is committed to being part of the congregation. To regulate and maintain the order of this system, the Rishta Nata institution was established which plays a role in the marriage process, marriage administration, coaching and education of prospective spouses, as well as kafa'ah assessments that focus on the equality of faith, understanding of the teachings, and loyalty to the leadership and values of Ahmadiyya. In the event of a violation of these provisions, the congregation can apply certain administrative and social sanctions, such as restrictions on organizational rights, although in principle the approach put forward is still persuasive, educational, and coaching-oriented in order to maintain community harmony. (Nadhifah et al., 2023, p. 41).

According to (Padli et al., 2023, p. 133) Members of the Indonesian Ahmadiyya Muslim Jamaat (JMAI) practice endogamous marriage, which is the obligation to marry fellow members of the community, especially for Ahmadiyya women who are prohibited from marrying non-Ahmadi men. This practice aims to maintain the circulation of wealth in the group, strengthen community solidarity and defense, and maintain lineage (nasab) and unity of faith. Violations of these provisions are normatively unacceptable in the community and can lead to organizational sanctions, including temporary exclusion, and may even be considered a form of apostasy, although forgiveness is possible through repentance. In practice, cases of marriage with non-Ahmadis were also found in certain areas. According to JMAI's internal view, endogamous marriage was chosen to create a peaceful, harmonious, and loving family, so that the preference for marriage in the community became very strong. Although it has potential weaknesses such as health risks of offspring due to close kinship and potential internal conflicts,

endogamous marriage is also seen as having advantages in the form of strengthening solidarity, independence, and optimal use of community resources, as shown by research findings that highlight factors such as family property protection, brotherhood strengthening, sustainability of nasab, and limited social association outside the community.

Rishtanata-related violations have different gender implications. Ahmadi women (Lajnah) will be considered out of the Ahmadi Jama'at if they marry other Ahmadi, but this is not the case with Ahmadi men (Yunifa & Afiatin, 2023, p. 296). Administratively, the Ahmadiyya Jama'at still follows the provisions for marriage registration as per the Regulation of the Minister of Religion Number 20 of 2019, because their identity is recorded as a convert to Islam. However, in practice, some congregations face administrative constraints in certain areas due to local policies that restrict Ahmadiyya activities, thus encouraging the emergence of alternative strategies such as registering marriages in other areas that are more open. This shows the tension between the constitutional guarantees of religious freedom and administrative practices at the local level.

The Concept of Maqāṣid al-Syarī'ah according to Jamāluddīn 'Aṭīyyah

Maqāṣid al-Syarī'ah according to Jamāluddīn 'Aṭīyyah is a development of the classical concept of maqāṣid that not only focuses on the five basic protections (al-ḍarūriyyāt al-khams) but also extends them into a more contextual and systemic dimension of human life. 'Aṭīyyah views that the purpose of the Shari'ah must be understood dynamically by taking into account the social, human, and developmental realities of modern society. The existence of sharia maqasid is an effort to develop or obtain a perfect and correct solution based on the main sources of sharia law, namely the Qur'an and As-Sunnah. Al-Ghazali's view of the sharia maqasid states that there are five sharia maqasids, namely protecting religion, soul, intellect, descent, and property. However, it does not mention the definition and does not cover the whole thing (Rohman, 2024, p. 2773).

According to him, in his work (Aldi Wijaya Dalimunthe, 2024a, p. 28) The purpose of sharia is benefit, which is not limited to worldly benefits alone or physical benefits of humans alone. It also goes beyond the individual interests as often emphasized by capitalism and existentialism, the public interest and the interests of the workers as put forward by socialism and Marxism, as well as the interests of a particular state as advocated by fascism and ultra-nationalism. In fact, the goals of sharia also go beyond the momentary and pragmatic benefits that are often used as a measure by superficial views. Thus, sharia aims to realize comprehensive and sustainable benefits, covering material and spiritual, individual and collective, worldly and hereafter, and bringing broader and deeper goodness to human life.

Jamaluddin Athiyah, who is renowned as a contemporary Muslim scholar based in Egypt, is a clear representative of the effort to align Islamic teachings with liberal values. His progressive thinking and open approach to liberal ideology created a wide stage for discussion among Muslims (Jamhuri & Tanjung, 2025, p. 156). Then because of the number of katelgorilsasil maqashild sharilah and the complexity of the discussion between them, in the work (Aldi Wijaya Dalimunthe, 2024b, p. 119) Athilyyah discusses maqashild kel in a belrbelda formulation, among the following: 1) Maqashild alKhalqil, 2) Maqashild Sharilah al"Alilyah, 3) Maqashild Sharilah Kullilyah, 4) Maqashild Sharilah Khas, 5) Maqashild Sharilah Juz"ilyyah, 6) Maqashild Mukallafil in his work (Athiyah, 2003, p. 149) Dividing maqāṣid al-Syarī'ah into four main scopes, namely: individual maqāṣid (al-fard), family maqāṣid (al-usrah), maqāṣid ummah/society (al-ummah), and maqāṣid of humanity (al-insāniyyah). This division aims to place Islamic law as an instrument that simultaneously protects and balances personal, social, and universal interests (Aldi Wijaya Dalimunthe, 2024a, pp. 29–34).

At the individual level, maqāṣid is directed at the protection of the soul, intellect, freedom of religion, dignity, and basic human rights, including freedom of choice and responsibility for his or her life choices. At the family level, maqāṣid emphasizes the establishment of a stable and dignified family through the protection of marriage, posterity, fair marital relations, and the education and welfare of family members. At the level of society or ummah, maqāṣid aims to maintain social solidarity, justice,

order, and community sustainability. Meanwhile, at the humanitarian level, maqāṣid is directed at the realization of universal values such as justice, peace, tolerance, and respect for human rights without discrimination. With this framework, Maqāṣid al-Syari'ah Jamāluddīn 'Aṭiyyah places Islamic law not merely as a normative rule, but as a value system oriented towards the benefit and prevention of mafsadat in a proportionate manner. This approach is relevant for analyzing contemporary issues, including the socio-religious practices of minority Islamic groups, as it allows for legal assessments that consider the balance between collective interests and the protection of individual rights (Aldi Wijaya Dalimunthe, 2024b, p. 29).

Within the framework of Maqāṣid al-Syari'ah Jamāluddīn 'Aṭiyyah, the family (al-usrah) occupies a central position as the basic institution of the formation of individuals and society. 'Aṭiyyah views that the purpose of the Shari'ah within the scope of the family is not only related to the legality of marriage, but also includes the protection of the values, rights, and responsibilities of all family members on an ongoing basis. According to Jamāluddīn 'Aṭiyyah, the maqāṣid of the family includes several main objectives, namely maintaining the continuity of the marriage, protecting the offspring and nasab, realizing a fair and harmonious relationship between husband and wife, and ensuring the welfare and education of family members. Marriage is positioned as a means of establishing a legal, stable, and dignified family, not just a formal contract, but an ethical and spiritual bond oriented towards sakinah, mawaddah, and rahmah (Aldi Wijaya Dalimunthe, 2024, p. 30). Maqāṣid al-syari'ah in the aspect of the family according to Jamaluddin 'Athiyyah in his work (Aminuddin Shofi et al., 2022, pp. 512–514) aims to regulate the relationship between men and women in a dignified manner through legal marriage, in order to maintain the continuity of offspring and clarity of the nasab. Marriage is directed to create a harmonious family with the values of sakīnah, mawaddah, and raḥmah, while maintaining the religious aspect as the foundation of family life. In addition, the sharia regulates family institutions to run in an orderly manner through a fair division of roles, rights, and obligations, and emphasizes responsible family financial management for the sake of achieving family welfare and stability as the basic unit of society.

In addition, the family maqāṣid also emphasizes the protection of individual rights in the family, including the right to choose a spouse, the right to fair treatment, and the right to security and dignity. In 'Aṭiyyah's view, the purpose of the Shari'ah should not be reduced to the collective interests of the family or community but should still maintain a balance between the stability of the family and the freedom and welfare of the individual who is part of it. Thus, the family maqāṣid according to Jamāluddīn 'Aṭiyyah provides a normative framework for assessing contemporary marriage practices, including endogamous marriage in minority Islamic communities. This framework allows for a critical analysis of the extent to which a marriage practice truly realizes the benefits of the family as a whole, without disregarding the rights and dignity of the individual.

Maqāṣid syari'ah in the public or public sphere according to Jamaluddin 'Athiyyah aims to realize the collective benefit of society through the protection of religion in the social space by guaranteeing religious freedom and public harmony (ḥifz al-dīn), the protection of the soul by creating security, justice, and public order (ḥifz al-nafs), the protection of reason through education, freedom of responsible thought, and the prevention of the destruction of public reason (ḥifz al-'aql), protection of human honor and dignity from social discrimination and stigmatization (ḥifz al-'ird), protection of property through a fair economic system and prevention of corruption and exploitation (ḥifz al-māl), protection of offspring in the social dimension by maintaining family stability and the moral order of society (ḥifz al-nasl), and protection of human freedoms and basic rights as the foundation of social justice and state life (ḥifz al-ḥurriyyah); The whole of this maqāṣid affirms that laws and public policies in Islam are not only normative, but function as ethical instruments to create a just, safe, and dignified society (Aldi Wijaya Dalimunthe, 2024b, p. 32).

Maqāṣid syari'ah within the scope of the dimension of humanity according to Jamaluddin 'Athiyyah is oriented towards the glorification of human beings as the main subject of law, which is manifested

through the protection of the soul so that every human being is free from violence and inhuman treatment (*ḥifẓ al-naḥs*), the protection of reason by guaranteeing education and freedom of responsible thought (*ḥifẓ al-'aql*), the protection of human honor and dignity from insults, discrimination, as well as social stigmatization (*ḥifẓ al-'ird*), protection of basic human freedoms from oppression and arbitrary restrictions (*ḥifẓ al-ḥurriyyah*), and the realization of equality and justice as fundamental principles in social relations regardless of background; The whole of this *maqāṣid* affirms that Islamic sharia in the perspective of 'Athiyyah is not only normative-theological, but also serves as an ethical framework to uphold universal human values and social justice (Aldi Wijaya Dalimunthe, 2024, p. 34).

In general in the works (Aminuddin Shofi et al., 2022, p. 530), the concept of *maqāṣid al-syarī'ah* developed by Jamaluddin Athiyyah displays a strong and rational spirit of humanity. Athiyyah makes a clear distinction between the purpose of human creation (*maqāṣid al-khalq*) and the purpose of Islamic law (*maqāṣid al-sharī'ah*), which in turn gives birth to a new framework of thought in the development of *maqāṣid*. Through this rationality, he expanded the classical *maqāṣid* which originally numbered five (*al-maqāṣid al-khams*) to twenty-four *maqāṣid*s that were systematically arranged in four main dimensions, namely the individual/personal, family/private, people/public, and humanity dimensions. This expansion makes *maqāṣid* no longer abstract and limited, but more contextual in responding to contemporary legal and social problems.

The Athiyyah version of the concept of *maqāṣid* also has methodological advantages because it is practical, applicative, and functional. This framework of *maqāṣid* can be used as a philosophical foundation and ideal norm in assessing whether a policy or draft law is in line with the purpose of Islamic law. By categorizing *maqāṣid* into personal, family, public, and humanitarian dimensions, the analysis of the value and orientation of a law can be done in a more specific, objective, and measurable way. Therefore, the Athiyyah approach makes it easier for students, researchers, and practitioners of Islamic law to make *maqāṣid al-syarī'ah* a method of legal analysis that is relevant to the needs of the times (Aminuddin Shofi et al., 2022, p. 531).

Analysis of Marriage Endogamy Perspective Maqasid Shari'ah Jamaluddin 'Atiyyah

In the perspective of *Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭiyyah*, the family (*al-usrah*) is positioned as the main institution in maintaining the sustainability of religious values, heredity, and social order. The practice of endogamous marriage, which is a marriage carried out in a religious community, can be understood as an effort to maintain family stability and the continuity of faith values in the household. In this context, endogamous marriage has the potential to fulfill the goals of the family's *maqāṣid*, especially in maintaining the unity of religious vision, the harmony of husband-wife relations, and the education of children in a relatively homogeneous value environment. Therefore, the researcher explains how the perspective analysis of *Maqāṣid al-Syarī'ah Jamāluddīn 'Aṭiyyah* in the scope of the family (*al-usrah*). From the sub-discussion presented in the work (Aminuddin Shofi et al., 2022, pp. 512–514) related to the 7 divisions of aspects within the scope of the family. So, the researcher analyzed as follows:

1. **Managing Bonds with the Opposite Sex** In the perspective of *maqāṣid*, opposite-sex relationships are directed to take place in an orderly, dignified, and protected from harm. The practice of endogamous marriage among the Indonesian Ahmadiyya Jamaat can be understood as a strategy to maintain opposite-sex relationships so that they remain within the internal value corridor of the community. As a minority group that often experiences social stigma and rejection, endogamy serves as a social protection mechanism, preventing theological conflicts and discrimination that may arise if married to a majority group. From the perspective of *maqāṣid*, this practice can be considered in line with the goal of maintaining the benefits of relationships, although it has the potential to limit the wider space for social interaction.

2. **Ḥifẓ an-Nasl (Continuity of Offspring)** Endogamous marriage plays an important role in ensuring the continuity of the Ahmadiyya generation, both biologically and ideologically. In minority conditions, exogamous marriages risk causing disruption of hereditary religious identity, and even loss of

community affiliation. From the point of view of maqāṣid 'Athiyyah, this practice strengthens the protection of the nasl, since offspring are not only preserved physically, but also in beliefs and the value of community life.

3. Embodiment of Sakinah, Mawaddah, and Rahmah Values The similarity of beliefs, social structures, and collective experiences as a minority group creates emotional and spiritual cohesion in the Ahmadiyya endogamous family. This has the potential to facilitate the achievement of sakinah (calmness), mawaddah (affection), and rahmah (care). Nevertheless, the maqāṣid demands that this harmony must be born from awareness and willingness, not from mere structural pressures of the community. If endogamy is coercive in nature, then the purpose of maqāṣid is actually harmed.

4. Hifz an-Nasab (Safeguarding Nasab and Clan) In the Ahmadiyya context, safeguarding the nasab has a genealogical meaning not only but also an ideological and communitarian nasab. Endogamous marriage clarifies family affiliations, avoids conflicts of the socio-religious status of children, and strengthens internal solidarity. Maqāṣid 'Athiyyah saw this as a form of protection of family identity, which was especially relevant for minority groups vulnerable to social delegitimization.

5. Maintaining the Religious Aspect of the Family This point is the strongest maqāṣid argument in Ahmadiyya inbreeding practice. Theological similarities allow families to carry out worship, religious education, and internal traditions consistently without external pressures. In the maqāṣid of the family, religion is not just a symbol, but the foundation of values and the direction of family life. Therefore, endogamy can be seen as a legitimate means of maintaining the religious stability of minority families, as long as it does not deny the principle of freedom to choose a partner.

6. Institutional Arrangements of the Family Endogamous marriage supports the institutional order of the Ahmadiyya family, both in the structure of marriage, conflict resolution, and relations with the internal institutions of the community. However, the maqāṣid analysis also demands a critical evaluation: if the family institution is too controlled by community authorities to the point of diminishing the autonomy of the individual (e.g., in the selection of a mate), then the practice needs to be revisited in order to remain in line with the principles of justice and benefit.

7. Managing Family Finances The uniformity of social and cultural backgrounds in inbreeding marriage facilitates the management of the family economy: lifestyle expectations are relatively the same, community economic solidarity is stronger, and financial conflicts can be minimized. In maqāṣid 'Athiyyah, family economic stability is an important condition for the continuity of family functions. Endogamy, in minority contexts, can contribute to the economic resilience of families, although it must still be balanced with openness to broader economic opportunities outside the community.

Thus, in the perspective of Maqāṣid al-Syari'ah Jamāluddīn 'Aṭiyyah in the family sphere, endogamous marriage can be seen as a practice that has the potential to be beneficial in maintaining family harmony and sustainability. However, the practice must be carried out proportionately and not negate individual rights, so that the balance between family stability, freedom of choice of partner, and the dignity of family members is maintained in accordance with the main purpose of sharia. maqāṣid al-syari'ah Jamaluddin 'Athiyyah In the context of the family, the practice of endogamous marriage in the Ahmadiyya Jama'at tends to be based on the protection (ḥifz): the protection of religion, heredity, identity, and family stability in the midst of pressure as a minority group. However, the maqāṣid also demands that this practice not turn into a restriction of individual rights, but rather be placed as a strategy of contextual benefit, rather than an absolute obligation. Thus, Ahmadiyya endogamy can be understood as a rational-sociological response that is relatively in line with the maqāṣid of the family, as long as it is carried out ethically and non-coercively.

Conclusion

Based on the analysis of the practice of endogamous marriage of the Ahmadiyya Jama'at as a minority Islamic group in Indonesia from the perspective of Maqāṣid al-Syari'ah Jamāluddīn 'Aṭiyyah,

this study found that endogamy is practiced as a strategy to maintain family stability, continuity of descent, and religious identity in the midst of social pressure and discrimination. This practice is generally in harmony with the maqāṣid of the family, especially in the protection of religion, heredity, nasab, harmony of husband-wife relations, and institutional and economic order of the family. Thus, the research question was answered that Ahmadiyya inbreeding marriage has significant potential benefits for the sustainability of minority communities. However, the findings also show that there is a risk of restricting individual rights, especially related to the freedom to choose a partner, if this practice is carried out in a coercive manner. Therefore, within the framework of maqāṣid 'Athiyyah, endogamy is considered valid for the purposes of sharia as long as it is carried out proportionately and justly.

The implications of this study confirm that the maqāṣid al-syarī'ah approach, especially the version of Jamāluddīn 'Aṭiyyah, is effectively used to assess the socio-religious practices of minority Muslim communities in a more contextual and humanist manner. This research shows that Islamic family law cannot be separated from social reality, especially in the context of the protection of minority groups and the balance between the collective good and the rights of the individual. Practically, these findings can be a consideration for policymakers, religious leaders, and the community in responding to Ahmadiyya inbreeding practices in a more fair and inclusive manner. In addition, this research opens up a space for dialogue that minority religious practices do not always conflict with the goals of sharia, as long as they are oriented to benefit. For further research, it is recommended to conduct a more in-depth empirical field study, especially related to the subjective experience of Ahmadiyya individuals in the practice of endogamy, as well as comparative analysis with other Islamic minority groups so that the understanding of the family maqāṣid is more comprehensive.

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