

The Concept Of The State From The Fiqh Siyasah Perspective

**Ongky Alexander, Muhammad Fauzi, Bahed Edi Kuswoyo,
Ahmad Yani, Siswoyo, Halik Nasri**

Sekolah Tinggi Agama Islam (STAI) Bumi Silampari Lubuklinggau,
Indonesia

*ongkynhu@gmail.com, afenkk@gmail.com, bahededikuswoyo@gmail.com,
yani28679@gmail.com, siswoyo1980@gmail.com, holiknastri76@gmail.com*

Abstrak

<i>Article History</i>	<i>The siyasa approach in understanding the concept of</i>
<i>Received :10-02-2025</i>	<i>the state offers a comprehensive paradigm, with</i>
<i>Revised :18-02-2025</i>	<i>spiritual and moral dimensions as the main</i>
<i>Accepted :12-03-2025</i>	<i>foundation. In this perspective, the state is not just a</i>
Keywords:	<i>political entity, but a divine mandate that must be</i>
<i>Islamic State;</i>	<i>carried out to realize noble goals: upholding justice</i>
<i>Siyasah; Maslahat;</i>	<i>('adl) and safeguarding the benefit of the people</i>
<i>Islamic Political Thought;</i>	<i>(maslahah). This article explores the essence,</i>
<i>Maqashid al-Shariah</i>	<i>functions and characteristics of an ideal state</i>
	<i>according to siyasah fiqh, which includes</i>
	<i>implementing sharia fairly, protecting individual and</i>
	<i>collective rights, strengthening social justice, and</i>
	<i>realizing the unity of the people in diversity. By</i>
	<i>exploring the thoughts of classical scholars such as</i>
	<i>Al-Mawardi and Ibn Khaldun, this article not only</i>
	<i>offers historical reflections, but also examines the</i>
	<i>relevance of the concept of siyasa in facing modern</i>
	<i>challenges. The dynamics of globalization,</i>
	<i>secularization and the hegemony of the Western</i>
	<i>political system are major tests in the application of</i>
	<i>siyasa values. This research uses a literature study</i>
	<i>methodology as the main method. For data collection</i>
	<i>methods from various literature, this study also</i>
	<i>involves comparative analysis between traditional</i>
	<i>theories and modern political reality. The conclusion</i>
	<i>of this study confirms that although the modern world</i>
	<i>presents new complexities, spiritual and moral values</i>
	<i>in siyasah remain relevant. Therefore, creative and</i>
	<i>innovative strategies are needed to transform these</i>
	<i>values so that they can be applied effectively in today's</i>
	<i>global context.</i>

Introduction

The idea of the state has been an important discourse in the history of Islamic political thought. Classical philosophers have made significant contributions in conceptualizing the relationship between moral values and state administration. Their thoughts are not only relevant in their time, but also provide valuable perspectives for the contemporary context. In the Islamic perspective, the concept of the state is based on the principles of the Qur'an and the Sunnah of the Prophet Muhammad SAW. Which state can be said that absolute sovereignty is in the hands of God. This is reflected in Q.S. Al-An'am (6) Verse 57

Meaning: "Say (the Prophet Muhammad), 'I (am) above the real information (the truth, namely the Qur'an) from my Lord, while you deny it. It is not in my authority (to bring down the punishment) that you demand that its arrival be hastened. Establishing the law is only God's right. He explains the truth and He gives the best decisions.'" The verse above was revealed in the context of the debate between the Prophet Muhammad SAW and the polytheists of Mecca who continuously challenged the Prophet and asked for punishment to be brought as proof of the truth of Islamic teachings. However, the Prophet SAW emphasized that legal decisions and retribution belong only to Allah, not to human authority. In the current context, in general, the verse explains and affirms the principle of state sovereignty as the highest authority in regulating national life, but still guided by the values of justice, humanity, and public welfare. The government has the responsibility to establish and enforce laws in order to realize order, prosperity, and the welfare of the people.

This verse can be interpreted as an affirmation of the principle of state sovereignty, where the government has full authority to establish and enforce laws in its jurisdiction. The state has absolute authority to determine policies, regulate the lives of its citizens, and decide all matters in accordance with the constitution and applicable laws and regulations. The concept of the state in Islam in this case the perspective of *fiqh siyasah* is not only seen as an administrative entity or a mechanism for managing power, but more as a means to uphold moral, social, and religious values in community life. In the tradition of Islamic thought, the state not only functions to regulate worldly affairs, but also has a spiritual dimension that is closely related to religious teachings. Al-Ghazali stated that the state has a central role in maintaining and upholding religious teachings. The state not only functions as a guardian of social order, but also as a guide for society to live according to the moral principles established by religion. (Sahri, 2018: 39)

In *fiqh siyasah*, which is a study of constitutional law in Islam, the state is expected to create public welfare by ensuring that public policies and regulations implemented are in line with sharia principles. According to al-Shatibi, the main objective of *siyasah* is to realize the welfare of humanity and avoid damage (*masyalah wa al-mafsadah*), which means that every state policy must be based on efforts to improve the quality of life of the people and keep them away from things that are detrimental. (M. Hosen, n.d.) In this framework, the state functions as a protector that maintains common interests and encourages the creation of social justice. This concept can also be explained that the state in Islam is more than just an organization of power, but a vehicle for upholding moral and ethical teachings in social life. The state has a responsibility to ensure that the policies implemented are not only based on political rationality alone, but also on religious values that promote the welfare of society as a whole. This is in line with the view

that a just and wise government is a government that upholds the values of justice, humanity, and concern for others. (Nasr, S. H, n.d.)

Furthermore, the state in the perspective of Islamic governance is not an entity separate from spiritual values. Instead, the state is an integral part of a larger system of life, where the main goal is to realize the welfare of the world and the hereafter. In this case, the state acts as a guardian of moral principles that must direct social, economic, and political policies to ensure the welfare of society as a whole, both in material and spiritual dimensions. It is important to understand that in this framework, the state has a great responsibility in ensuring that every policy taken is in line with the moral and ethical principles of Islam. The state must be a symbol of the implementation of religious teachings in public life, by ensuring that every state action is oriented towards creating a just, prosperous, and religiously guided society. The ideal state in Islam is a state that bases all its policies on the ethical principles contained in religious teachings, not solely on political or economic considerations. (M. Hosen, 2019: 56)

Research Methods

This study uses a type of literature research (library study) by creating a foundation of knowledge, content and answering basic questions from the theory. Cases with the approach of the concept of Fiqh Siyasah and legislation. For data collection, this study uses books, journals and writings related to the problem of the author's research. The data source for this study uses primary data on Fiqh Siyasah and Legislation. For secondary data, data sources that have been published or have been published are taken.

Discussion

The Nature of the State in Siyasah

The state is a complex entity, understood from various perspectives, including politics and law. From a political perspective, the state can be interpreted as an institution that has the power to regulate and manage public affairs and carry out government functions. According to Miriam Budiardjo in her book *Basics of Political Science*, the state has three main elements: territory, people, and government. The state functions to create order, justice, and welfare for the community. In this context, state power is regulated by the constitution which is the legal basis for all government actions. (Meriam Budiardjo, 2020:11)

From a legal perspective, the state is interpreted as an organization that has the power to make and enforce laws. State law functions as a tool to regulate relations between individuals and the government, as well as between individuals and other individuals. According to Jimly Asshiddiqie in his book *Constitution and Indonesian Constitutionalism*, state law also includes the basic principles underlying the implementation of government. (S.H, 2021: 43) State law plays an important role in protecting human rights and ensuring social justice. The concept of state sovereignty, expressed by Hans Kelsen in his positive legal theory, emphasizes that sovereignty is the highest power in a state which cannot be interfered with by other parties.

In siyasah fiqh, the state is not only understood as a tool of power to regulate world affairs, but more than that, the state is seen as an institution that has the noble task of safeguarding religion and the benefit of the people. The state is considered a divine trust that is responsible for upholding justice and realizing

social benefits. This is in line with the principle of monotheism, which makes Allah the highest source of law in the lives of Muslims. Therefore, the state in Islam cannot be separated from the moral and religious values which are the basis for administering government.

In the Islamic jurisprudence of *siyasah*, the state is understood as an institution that has the primary responsibility for upholding justice ('adl) and safeguarding the benefit of the people (*maslahah*). This concept is rooted in the principle of monotheism, which makes Allah the highest source of all rules. Thus, in the view of *siyasah fiqh*, the state is not just a tool of human power, but a divine mandate that must be carried out with full responsibility

As previously explained, from the perspective of *siyasah fiqh*, the state is seen as an entity that has a major responsibility in upholding religious, moral and social values in society. The state not only functions as a regulator of administration and power, but also as a divine mandate that must be carried out with full responsibility. The principle of monotheism, which makes Allah SWT the main source of all rules, is the basis for running government. The state is not just a tool of human power, but an institution that has the noble goal of realizing the benefit of the people and upholding justice.

The concept of a state in Islam is one that places ethical values and morality as the fundamental basis for administering government and national life. In this concept, the state is not only responsible for maintaining the security and welfare of the community, but must also be guided by the principles of morality. According to Jalaluddin Rakhmat in his book "Social Engineering", the state in Islam is a state that applies moral values and noble character in organizing national life. (Rakhmat, 2020: 98) In line with that, Moh. Mahfud MD argues that in the concept of Islam, a moral state is a state that is built and run based on high morality, not solely based on power or economic interests. The state in Islam is based on the principle that "power is a trust that must be carried out in accordance with divine and human values. (Azhar, 2019: 24) Furthermore, Yusuf Al-Qaradawi, emphasized that the state in Islam is not an end in itself, but rather a means to realize the benefit of the people and uphold moral values. So it can be understood that the essence of the state in the *siyasa* perspective is a deep understanding of the role of the state as an institution that not only functions as a regulator of administration and power, but also as an entity that has responsibility. In upholding religious, moral and social values in society, the state is seen as a divine mandate that must be carried out with full responsibility, based on the principle of monotheism which makes Allah SWT the main source of all rules, not just an instrument of human power, but an institution that has a noble goal of realizing the benefit of the people and upholding justice. (Abdillah, 2010: 67)

This thinking about the concept of the state is also reflected in various works of classical scholars, such as Al-Mawardi in *Al-Ahkam al-Sulthaniyyah* and Ibn Khaldun in the *Muqaddimah*. Al-Mawardi, outlined the concept of the state in his work *Al-Ahkam As-Sultaniyyah*. According to him, the state or *imamate* (leadership) was formed to replace the position of prophethood in safeguarding religion and regulating world affairs. The main goal of the state is to maintain religion and manage world life in order to create prosperity and justice in society. Al-Mawardi emphasized that the formation of a state in Islam is a collective obligation (*fardhu kifayah*) for Muslims. This is based on the principle that an obligation cannot be fulfilled without the means, so the provision of these

means becomes mandatory. In this context, the state is considered as a means of enforcing God's laws and achieving the benefit of the people. Meanwhile, Ibn Khaldun outlined the concept of the state in his work *Muqaddimah*. According to him, the state (*al-mulk*) is an institution that arises naturally from the human need to live in groups and interact socially. He emphasized the importance of group solidarity (*'asabiyyah*) as the basis for state formation, the stronger this solidarity, the more stable and prosperous a state. Countries that have strong *'asabiyyah* will be able to create high human civilization. However, if the sense of *'asabiyyah* fades and is understood narrowly, what will happen is absolute nepotism which will lead to the destruction of the country.

Implications of Siyasah for Public Policy

The implications of *siyasah* in forming public policies that are oriented towards justice and community participation are very important, especially in countries with large Muslim populations. *Siyasah*, which is based on the teachings of Islamic law, not only functions as a legal guideline, but also as a moral guide that shapes government actions and policies. In this case, social justice emerges as the main foundation that must be considered in every decision taken by policy makers. The application of *siyasah* principles in public policy has a significant impact on social stability. When the government formulates fair policies and involves community participation, this not only creates a sense of justice, but also helps prevent tensions and conflicts that often arise due to community dissatisfaction with policies that are considered unfair or non-transparent.

Justice is not only related to the distribution of resources, but also includes recognition of the rights of individuals and groups in society. This means that in formulating public policy, it is important to ensure that every voice is heard and every need of the community is accommodated. Social justice in question is not only about material welfare, but also about the recognition and protection of human rights, which are the essence of harmonious social life. (Zainal Abidin, 2020: 58)

Furthermore, the principles of justice contained in the sharia must be integrated into every aspect of public policy. This aims to create an environment that supports the welfare of all levels of society, without exception. Fair policies will encourage active community participation, where they feel they have a stake in the decision-making process. Thus, the government does not only act as a ruler, but also as a facilitator that prioritizes dialogue and collaboration.

Dissatisfaction with government policies often triggers social conflict. When people feel ignored or not included in the decision-making process, they tend to express their dissatisfaction through protests or social movements. By adopting an inclusive approach, where the community is involved in formulating policies, the government can reduce the potential for such conflicts. Community involvement creates space for dialogue and negotiation, which in turn can resolve differences of opinion before they develop into greater tensions.

Community participation is not just a formality, but a key element in creating responsive and inclusive policies. When communities are involved in the decision-making process, they are more likely to accept and support the policy. This leads to better social stability, where the relationship between the government and the people is well established. By implementing the principles of

siyasah that emphasize justice and participation, it is hoped that a more just, prosperous, and harmonious society will be created.

So it can be said that community participation in the decision-making process is an important aspect of siyasah that must be promoted. Community involvement not only increases the legitimacy of the policies taken, but also ensures that the policies are responsive to the needs and aspirations of the people. active community involvement in the decision-making process will produce policies that are fairer and in accordance with local needs. Thus, the deliberation process which is part of the principles of siyasah can be integrated into the decision-making mechanism, thereby creating space for dialogue and collaboration between the government and the community. (Aisyah, Siti, 2020: 72)

Function of the State in the Perspective of Siyasah

In fiqh siyasah, the state is tasked with ensuring that religion is protected from threats that can damage the faith or religious practices of Muslims. This concept refers to the maintenance of religion (hifz ad-din) as one of the objectives of maqasid sharia. Maintenance of religion involves protecting the rights of worship, implementing Islamic law, and eradicating all forms of deviation that can damage the morality of society. The state is not only considered as an entity that manages worldly affairs, but also as an institution that has a great responsibility in maintaining spiritual, moral, and social values that are sourced from Islamic teachings.

The main functions of the state in this context are explained in great detail in the works of classical scholars, such as those by Al-Ghazali in *Ihya Ulumuddin*. According to Al-Ghazali, the state has a central role in ensuring that religion remains protected and is not disturbed by various threats that can damage the faith of the people or disrupt their practices of worship. This not only includes protection for the adherents of the religion itself, but also for the entire structure of social life that is based on religious teachings. In this view, the state is expected to be the first protector of all forms of thought or ideology that have the potential to damage the beliefs and religious traditions of Muslims. (Hidayat, S., 2017: 26)

Furthermore, the state functions to uphold justice, not only in the social aspect, but also in the legal and political realms. Justice here does not simply mean giving appropriate rights to each individual, but also ensuring that sharia law is enforced fairly and evenly for all levels of society, without discrimination. The state is responsible for ensuring that Islamic law is applied consistently, and that existing resources are managed wisely, to prevent injustice that has the potential to harm certain groups in society. (Al-Ghazali, n.d.)

The state has a responsibility to regulate social and economic life so that people can live in prosperity, both materially and spiritually. The state must be able to provide basic facilities such as education, health, and employment, and ensure that the distribution of wealth is carried out fairly. In addition, the state also has an obligation to maintain security and social stability so that Muslims can live their lives without threats or fear. This means that the state must be active in creating policies that support the socio-economic progress of society, including through the implementation of a fair tax system and equitable development. In addition, the state also acts as a guardian of social justice through law enforcement that applies fairly to all parties regardless of social status, race, or

religion. This function not only involves formal legal aspects but also includes social aspects, such as redistribution of wealth through zakat, economic empowerment, and management of natural resources for the common good. Not only that, the state from a *siyasa* perspective has a function to create overall community welfare, both in material and spiritual aspects. This includes infrastructure development, resource management, to community empowerment through education and economic welfare. In other words, the state must be a catalyst for the creation of a prosperous and civilized society, where religious values are upheld and social life is harmonious. (Arake, 2019: 43) Thus, the function of the state in *siyasa* includes spiritual, moral, and social aspects which aim to create a just, prosperous, and Islamic-based social order. This makes the state an important tool in realizing the *maqasid sharia* comprehensively which includes; First, the upholding of *sharia*, namely the state is responsible for ensuring the implementation of *sharia* law which is a guide to the lives of the people. This includes areas such as criminal, civil, and economic law; Second, it can protect the rights of citizens, namely the state must maintain human rights within the framework of *sharia*, such as the right to life, security, education, and freedom of religion; Third, it can realize social justice in this case the principle of justice is the main pillar in *siyasah*. The state must manage resources and the distribution of wealth fairly to avoid excessive social inequality; Fourth, strengthening the unity of the people, in this case, the state plays a role as a unifier of the people who maintain solidarity and harmony among various groups in society.

The Ideal State in *Siyasah*

The concept of *siyasah* in Islamic tradition refers to the arrangement and management of public affairs, including political, social, and legal aspects. The term is derived from the Arabic word "*siyasi*," meaning politics, and serves as a guideline for leaders in exercising their power and responsibilities towards society. *Siyasah* focuses not only on power, but also on the morality and ethics that must be upheld by leaders. This emphasizes that power must be used to achieve justice and public welfare. *Siyasah* is based on Islamic law, which provides a framework for leaders in making decisions and policies. Leadership in the context of *siyasah* is considered a mandate, where leaders function as public servants who are responsible for maintaining the welfare of the people. Quraish Shihab emphasized that leaders must be able to hear the aspirations of the people and accommodate their interests. In addition, *siyasah* encourages active community participation in decision-making through deliberation (*shura*), which is considered an effective method for reaching consensus. In state management, *siyasah* plays an important role in developing public policies that are oriented towards the interests of the people, maintaining social stability, and encouraging accountability and transparency. By prioritizing the principles of justice and ethics, *siyasa* can create an effective and accountable government, which in turn has a positive impact on the welfare of society. (Al-Ghazali, n.d.)

The concept of an ideal state in *fiqh siyasah* is a theme that is widely discussed in various Islamic literature, especially those related to government management based on the principles of Islamic law. In this context, *fiqh siyasah*, which is often referred to as Islamic political law, examines various principles and norms that regulate the relationship between the government and the people. This

includes aspects such as fairness, transparency, and accountability, which form the basis for government actions in exercising power.

According to Abdul Qadir Audah in his book *At-Tasyri' Al-Jina'i Al-Islami*, an ideal country from the perspective of *siyasah fiqh* is a country that implements Islamic law comprehensively in all aspects of life, including politics, economics and social. Audah emphasized the importance of justice, equality and protection of individual rights as the basis of the country. The ideal state according to *fiqh siyasah* can also be interpreted as a state led by a just and responsible imam or caliph. The leader must meet certain requirements, such as having in-depth religious knowledge, leadership skills, and high moral integrity. (Abdul al Qadir Awdah, n.d.)

The ideal state in *fiqh siyasah* must guarantee the implementation of Islamic law, maintain security and order, and ensure the welfare of the people. The state must also play a role in upholding social and economic justice, and protecting the rights of minorities. Thus, the concept of an ideal state in *fiqh siyasah* does not only focus on the regulation of formal political and legal structures, but also emphasizes the comprehensive implementation of Islamic law, just and responsible leadership, and protection of individual rights and the welfare of society and emphasizes the moral and spiritual qualities of the leader who holds power. In this view, the state is not just an institution that carries out administration and law, but an entity that must reflect the values of justice, integrity, and noble morals. A just and integrity leader is not only seen as an administrative requirement, but also as the soul of a government that is able to maintain a balance between worldly and hereafter interests. (Amir Syarifudin, 2015: 9)

The Prophet Muhammad and the *Khulafaur Rasyidin* are the main models in the discussion of *siyasah*, because they not only lead with wise policies, but also display moral examples that are able to motivate society to live according to Islamic teachings. For example, during the leadership of Umar bin Khattab, justice was upheld without discrimination, and leaders were directly responsible to the people, as depicted in many historical accounts.

Ibn Khaldun's thoughts also support this view, stating that an ideal leader is one who is able to integrate the role of managing worldly affairs with the task of upholding religious values. In contemporary literature, Mohammad Natsir, a figure of Indonesian Islamic reform, emphasized that an ideal state is a state that places Islamic law as a moral guide in every aspect of government, from decision-making to policy implementation. Therefore, *fiqh siyasah* emphasizes that the morality of the leader is the main key to creating a harmonious state and in accordance with Islamic values. A just state

Challenges of Implementing the Concept of State in Siyasah

The implementation of the concept of state from the perspective of *fiqh siyasah* in Indonesia faces various complex challenges, both in terms of ideology, social, and politics. One of the main challenges is the diversity of Indonesian society which includes religion, culture, and ethnicity. As a country with a Muslim majority, Indonesia has the opportunity to apply Islamic values in state governance. However, the application of the concept of an ideal state according to *fiqh siyasah* often clashes with the basic principles of the Indonesian state, such as

Pancasila and the 1945 Constitution, which uphold the ideology of pluralism and secularism.

In this context, the principle of *maslahah* or common good is an important foundation for accommodating this diversity. Religious pluralism requires an inclusive approach so as not to cause social conflict. In addition, the modern democratic system adopted by Indonesia demands harmony between the principles of *fiqh siyasah* and democratic values. Values such as justice (*'adl*), deliberation (*shura*), and accountability can be a bridge to integrate Islamic law with democracy. (Awig Awig, 2024: 83)

The political dynamics in Indonesia are also a challenge in themselves. The democratic process taking place in Indonesia opens up space for various groups to fight for their political agendas, including Islamic groups that seek to implement the values of *fiqh siyasah*. The plurality of Indonesian society, both in terms of ethnicity, culture, and religion, demands an inclusive approach in implementing the concept of the state according to *fiqh siyasah*. This is important to prevent discrimination and ensure that all groups in society feel represented in the government system. However, this is hampered by political pragmatism, conflicts of interest, and resistance from other groups with different views. In addition, globalization and the influence of foreign ideologies also put pressure on efforts to implement the concept of an ideal state according to *fiqh siyasah* in Indonesia. Universal values such as human rights, freedom of religion, and democracy are often interpreted differently from the concept of *fiqh siyasah*. This creates a dilemma between efforts to maintain the authenticity of Islamic values and the need to adapt to global standards. (Abdul al Qadir Awdah, n.d.)

As a country with a Muslim majority population, Indonesia seeks to accommodate Islamic values within the national legal framework. However, this process often encounters obstacles, especially in ensuring that sharia values can be implemented without conflicting with universally recognized principles of democracy and human rights. In practice, the implementation of *fiqh siyasah* values in Indonesia is more visible in certain policies based on Islamic values, such as sharia-based regional regulations in several regions, support for sharia economics, and efforts to build a moral society. However, this implementation is still limited and does not fully reflect the concept of an ideal state according to *fiqh siyasah*.

The need to reinterpret *fiqh siyasah* to be relevant to modern conditions is a challenge in itself. Literal interpretation of sharia texts can be an obstacle if not adjusted to the needs of the times. In this case, the principle of *ijtihad* (intellectual effort) is important to produce solutions that are in accordance with the modern context. In Islamic studies, *fiqh siyasah* does not have a rigid form, but is flexible and contextual. This allows for differences of opinion between Islamic groups in Indonesia regarding how the values of *fiqh siyasah* should be applied. Some groups emphasize the importance of implementing Islamic law formally in state law and policy, while others prioritize the integration of Islamic values into the existing democratic system. In the digital era, challenges are increasingly complex with the emergence of new issues related to government ethics. The government is required to adapt to developments in information technology, which affect transparency, accountability, and public participation in the government process. The implementation of government ethics based on *fiqh siyasah* in the digital era requires an innovative approach to ensure that Islamic principles remain relevant

and applicable in a modern context. In addition, the application of the concept of a state of law in the context of fiqh siyasah also faces challenges in terms of human resources and education. The quality of human resources involved in the legislative and government processes greatly affects the effectiveness of the application of the principles of a state of law. Lack of understanding and knowledge of fiqh siyasah can hinder the implementation of the concept of a state of law that is in accordance with Islamic values.

Overall, the implementation of the cons

Conclusion

The concept of the state in Fiqh siyasah offers a comprehensive view of the concept of the state in Islam, which is not only seen as a tool of political power, but also as a moral institution responsible for protecting religion, upholding justice, and realizing the benefit of the people. From the perspective of siyasah fiqh, the state is a divine mandate that must be carried out with full responsibility and awareness of moral and religious values. The ideal country in fiqh siyasah is a country that is able to create social justice and benefit the people, as well as implementing Islamic law in everyday life.

The implementation of the concept of the state according to the perspective of fiqh siyasah in Indonesia faces various complex challenges, both from ideological, social, and political aspects. The diversity of Indonesian society in terms of religion, culture, and ethnicity is the main challenge in accommodating Islamic values in a government system based on Pancasila and the 1945 Constitution which upholds pluralism and secularism. The principles of *maslahah* (common good), *'adl* (justice), *shura* (deliberation), and accountability are important bridges between Islamic values and modern democracy.

BIBLIOGRAPHY

- Abdul Qadir, Audah. 2020. *At-Tasyri' Al-Jina'i Al-Islami*. Jakarta: Pustaka Al-Kautsar.
- Abidin, Zainal. 2020 "Keadilan Sosial dalam Perspektif Islam." *Jurnal Studi Islam*, Vol. 15, No. 2 111-130.
- Aisyah, Siti. 2020. "Partisipasi Masyarakat dalam Kebijakan Publik." *Jurnal Ilmu Sosial*, Vol. 10, No. 1.
- Amir, Syarifuddin. 2015. *Fiqh Siyasah*. Jakarta: Kencana Prenada Media Group.
- Arake, L. 2019. Agama dan Negara Perspektif Fiqh Siyasah. *Jurnal Al-Qalam*, vol. 25 no. 2 : 123-135.
- Budiardjo, Miriam. 2020. *Dasar-Dasar Ilmu Politik*. Jakarta: Gramedia,
- Hidayat, S. 2017. *Tata Negara dalam Perspektif Fiqh Siyasah*. *Tafaquh: Jurnal Hosen*, M. 2019. "Siyasah Syar'iyah dan Implementasinya dalam Kehidupan Bernegara". *Jurnal Hukum Islam*, vol. 10(2), 145-16
- Ilmu Al-Qur'an dan Tafsir*, vol. 1 no. 2, :45-60.
- Iqbal, Muhammad. 2020. "Fiqh Siyasah: Konsep dan Implementasinya dalam Sistem Politik Islam." *Jurnal Pemikiran Islam*, vol. 12, no. 1
- Jimly Asshiddiqie, 2017. *Konstitusi dan Konstitusionalisme Indonesia*. Jakarta: Konstitusi Press.
- , 2006. *Konstitusi dan Konstitusionalisme Indonesia*. Jakarta: Konstitusi Press.
- Mahfud MD, Moh. 2010. "Negara Moral dan Demokrasi". *Jurnal Hukum dan Pembangunan*, Vol. 40, No. 4
- Rosyidi, Muhammad. 2024 "Penerapan Fiqih Siyasah Dalam Ketatanegaraan Indonesia." *Jurnal Awig-Awig*, vol. 4, no. 1. pp. 65-76.
- S. H, Nasr. 2021. *Islamic Governance: The Role of the State in the Life of the Believer*. New York: Oxford University Press,
- Sahri, 2018. Konsep Negara dan Pemerintahan dalam Perspektif Fikih Siyasah Al-Gazali, *Jurnal asy-syirah* 72
- Shihab, M. Quraish. 2007. *Islam dan Politik*. Jakarta: Lentera Hati.