

# ONTOLOGY OF MAQASHID AS-SIYASAH (Interpretation of Qur'anic Verses and Hadith as the Foundation of Islamic Political Ethics)

**Muh. Alwi Parhanudin, Muhammad Rizky HK**

State Islamic University of Mataram

alwie@uinmataram.ac.id, riskyhamzar@gmail.com

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## Abstract

*This paper discusses the ontological aspects of the concept of maqashid as-siyasah (the objectives of Islamic politics). This study is significant as an academic exploration of epistemological arguments regarding the theorization of Islamic politics as a paradigm of social life to be actualized in the context of contemporary times. In this study, the author employs an interpretative approach, a methodology commonly used in Qur'anic and Hadith studies. The research produces an ontological argument concerning five core values that serve as the foundation and objectives of politics (maqashid as-siyasah al-Islamiyah, the telos of political Islam). First, politics is seen as a means to achieve true happiness (as-sa'adah al-haqiqiyah), grounded in faith and righteous deeds as the realization of genuine happiness or the common good. Second, politics is a path to attaining just governance (al-'adalah bi al-quwwah), a justice that acts as the primary driver of societal welfare, the cause of peace, and the guarantor of the sustainability of a God-approved government. Third, politics functions as a means to establish a participatory government (syura bi al-imarah), a governance model that upholds the values of consultation as a form of participation and a symbol of communal sovereignty. Fourth, politics serves as a way to create an excellent society (al-'ammah al-fadhilah), a community that is unified (wahidatan) and moderate (wasathan). Finally, politics is a vehicle to build an Islamic civilization (al-hadlarah al-Islamiyah) based on the entities of individuals, families, and society, ideologically constructed through Islamic values. These objectives represent a comprehensive framework for Islamic politics, reflecting the integration of spiritual, ethical, and practical dimensions in political systems aligned with Islamic values.*

**Keywords :** *Islamic studies, Maqashid As-Siyasah, Islamic Political Ontology*

## A. INTRODUCTION

Pesantre Ontologically, Islam affirms that humanity possesses a deeply dialectical social nature, ranging from the individual, family, society, and culminating in an ideal civilizational order. The human dialectic in Islam is embodied in the concept of *Ummah*, which is described in the Qur'an as *ummatan wahidatan*, a term referring to an ideal community guided by God, characterized by high devotion and obedience to Him—a group of people who continuously call for goodness, enjoy what is right, and forbid what is wrong. *Ummatan wahidatan* also represents a community of believers bonded by strong fraternity, mutual love, and encouragement toward truth and patience. This community adheres firmly to the rope of Allah, remains united, relies on each other, and obeys

both God and His Messenger. This ideal represents the relational essence between Islamic theology and the necessity of society.

The necessity of society as *Ummah* emphasizes principles of humanism integrated into a singular ethical dimension: *tauhid* (monotheism).<sup>1</sup> *Ummah*, therefore, is a unity of feelings, will, thought, and action within the guidance of theological and holistic Islamic principles. *Ummah* is a social order united in three aspects: thought, emotion, and action. It is a universal brotherhood that transcends skin color or ethnic identity, where the measure of nobility is solely based on piety.<sup>2</sup> If any member acquires knowledge, power, food, or comfort, they are obliged to share it with others. If one attains stability, success, and prosperity, they must assist the rest.<sup>3</sup>

These principles constitute the social ethics of Islam. Every individual within the *Ummah* chooses to govern their life according to Islamic principles, values derived from the Qur'an and Hadith. A Muslim community is not founded on race, territory, language, or political and military power, nor on historical legacy. It is founded on Islam. Whoever chooses Islam as their faith and organizes their life according to Islamic values becomes, by default, a part of the *Ummah*, the Islamic community. This is the essence of the juristic requirement of *shahadah*, the testimony that there is no god but Allah and that Muhammad is His Messenger. No additional requirement is necessary. Every individual who embraces Islam is entitled to all rights and privileges and assumes all responsibilities prescribed by Islamic ethical values.

The application of Islamic values within a society implies an axiological imperative for a political paradigm based on the Qur'an and Hadith. Islamic values that regulate communal life inherently establish political ethics. This political ethics stems from the belief that Islam

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<sup>1</sup> Ismail Raji Al-Faruqi, *Tauhid: Implikasinya terhadap Pemikiran dan Kehidupan*. Terjemahan oleh Tim Penerjemah Pustaka Firdaus. Jakarta: Pustaka Firdaus, 1995.

<sup>2</sup> Ibnu Katsir, *Tafsir Ibnu Katsir: Tafsir Al-Qur'an Al-Azhim* (Jakarta: Insan Kamil, 2016), Surat Al-Hujarat ayat 13 :  
يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Compare with Al-Qurtubi, Abu 'Abdullah Muhammad bin Ahmad, *Tafsir al-Qurtubi: Al-Jami' li-Ahkam al-Qur'an*. Jilid 1-30. Terjemahan oleh Abdul Basith. Jakarta: Pustaka Firdaus, 2007; As-Sa'di, Abdurrahman bin Nasir, *Tafsir al-Sa'di: Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*. Jakarta: Pustaka Azzam, 2009; Al-Tabari, Abu Ja'far Muhammad bin Jarir, *Tafsir al-Tabari: Jami' al-Bayan fi Ta'wil al-Qur'an*. Terjemahan oleh Abdul Wahid Hamid. Jakarta: Penerbit Al-Maktabah, 2012; Fazlur Rahman, *Major Themes of the Qur'an*. Chicago: University of Chicago Press, 2009

<sup>3</sup> *Ibid*, Surat Al-maidah ayat 2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

carries an agenda of reconstruction and renewal of life to fulfill divine will in alignment with the essential goodness of humanity. Normatively, a political paradigm grounded in Islamic ethics aims to achieve the objectives of politics for both the *Ummah* and society at large.

In formulating a political paradigm based on Islamic political ethics, the author defines five primary political objectives, termed *maqashid as-siyasah*. First, politics as a path to achieving true happiness (*as-sa'adah al-haqiqah*); second, politics as a means to establish just power (*al-'adalah bi al-quwwah*); third, politics as a way to achieve participatory constitutional governance (*syura bi al-imarah*); fourth, politics as a path to achieving a virtuous society (*al-'ammah al-fadhilah*); and fifth, politics as a means to realize Islamic civilization (*al-hadharah al-islamiyah*).

## **B. NASH IN THE PARADIGM OF MAQASHID AS-SIYASAH**

Islamic civilization, borrowing the term from Taha Abdurrahman, is essentially *Hadarat al-Fi'l* (the civilization of action), in contrast to the West, which is presented as *Hadarat al-Qaul* (the civilization of words). Western civilization, known as the "civilization of words" (*hadāratu al-qaw*) or the "civilization of logos," is based on the understanding that humans are rational or speaking beings. Meanwhile, Taha proposes the "civilization of action" (*hadāratu al-fi'l*) or the "civilization of ethos," with ethics as its foundation. This means that Islamic civilization is formed by translating divine ethical messages into all aspects of life, both normatively and historically.

The consequence of *Hadarat al-Fi'l* is dynamic and progressive civilizational work that does not hide behind dogmatic veils but emerges as a dialectical flow accompanying the course of time. *Maqashid al-Siyasah* (objectives of politics) is an extracted product of these civilizational efforts, traceable through its historical footprints. It is not merely an internalization of Western secular values but rather the externalization of Islam into every aspect of human life.

Thus, individuals within *al-Hadlarah al-Islamiyah* (Islamic civilization) have the duty to maximize their roles as bearers of divine values inherent in them. Islam, as a morality, cannot be realized without the interrelation of humans as members of a social civilization. Through *Maqashid al-Siyasah*, Islamic civilization is not merely a civilization of values contributing intrinsic shadows but a "civilization of action," concretely present in socio-political practices and ultimately serving as a guide to preserve and uphold the ontological and axiological principles of human civilization. *Maqashid al-Siyasah* is the spirit and principle inspiring social and political thought, attitudes, and behaviors to align with the humanitarian values

championed by Islam within the framework of civilization. Once again, *Maqashid al-Siyasah* serves as a theological ethical foundation with humanistic goals.

*Maqashid al-Siyasah* outlines five objectives and principles for conducting politics by the Muslim *Ummah* or anyone seeking the relevance of their political actions with the Islamic social structure.

First, *as-sa'adah al-haqiqah* (true happiness). The first restoration of Islamic values, forming the epistemic foundation of *Maqashid al-Siyasah*, is to return to the original principles of the Islamic movement initiated by Prophet Muhammad, aiming for the well-being and true happiness of humanity. Happiness, as the fundamental of *Maqashid al-Siyasah*, is understood as true consciousness, born from existential reflection on why humans "exist," how they "exist," and where they are "becoming." All aspects and stages of human existence, as framed by Islam, are encapsulated in an awe-inspiring metaphysical timeline—an idealization of goodness in pursuing happiness (*tahsil as-sa'adah*). True happiness in Islamic political ethics is a state where theological consciousness and belief are not only personal but also communal, becoming the foundation of societal life. The community's view of life encompasses not only worldly concerns but also the ultimate future, namely the hereafter (*ukhrawi*).

Happiness within the *Ummah* lies particularly in the basis of theological belief. The Qur'an explains, "Blessed are those who believe,<sup>4</sup> blessed are those who purify themselves through faith."<sup>5</sup> Theological consciousness means that the Islamic community surrenders its life entirely as believers. They practice *taqwa* (piety), a universal Islamic morality that reflects complete devotion and worship to God, fulfilling all His commands and avoiding all His prohibitions. Such a community, in Islam, is called the *muttaqin* (the pious) or the *shalihin* (the righteous). The Islamic community believes in the coming of a day after life where, "On that Day, no one will speak except by His permission; among them, some will be wretched, and some will be blessed."<sup>67</sup> Because of their faith, piety, and righteous life, this community believes they are among the blessed.

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<sup>4</sup> *Ibid*, Surat Al-Mu'minin Ayat 1: قَدْ أَفْلَحَ الْمُؤْمِنُونَ

<sup>5</sup> *Ibid*, Surat Al-A'la ayat 14: قَدْ أَفْلَحَ مَنْ تَزَكَّى

<sup>6</sup> *Ibid*, Surat Hud Ayat 105: يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

<sup>7</sup> *Ibid*, Surat At-Taubah ayat 72:

In addition to theological foundations, happiness also rests on sociological bases. Faith does not confine humans from seeking well-being, building a social order that aligns with principles of human welfare. The Qur'an commands, "*Fa intashiru fi al-ardh*"<sup>8</sup> ("Disperse throughout the earth"), meaning to build social, economic, political, and civilizational relations with the goal of "*Ibtaghu min fadhilillah*" ("Seek the grace and bounty of God") found within these social relations. The dynamics of righteous deeds (*amal shaleh*) established by the *Ummah* are prerequisites for achieving happiness, referred to in the Qur'an as "*la'allakum tuflihun*" ("so that you may prosper"), describing a group of fortunate people.

The dimensions of faith and righteous deeds are prerequisites for the true happiness of humanity, maintained not only as individual morality but also as social morality derived from universal Islamic ethics. This conception of happiness based on faith and righteous deeds critiques the paradigm of happiness (common good) rooted in liberal humanism, which emphasizes unparalleled human freedom and views politics merely as a tool to preserve that freedom. It also critiques hedonistic (utilitarian)<sup>9</sup> and socialist paradigms of happiness, which prioritize physical pleasure and materialism. Ideologically, *Maqashid al-Siyasah* represents the political will of every individual within the Islamic community, transforming into a universal ethical paradigm applied socially and politically. *As-sa'adah al-haqiqiyah* is an aspect of *Maqashid al-Siyasah* that must be preserved as a reflection of the originality, character, and vision of the *Ummah*, a virtuous community (*al-fadhilah*) within the framework of Islamic religion.

Secondly, *al-Adalah bi al-Quwwah* (Justice through Authority). The second substance of *Maqashid al-Siyasah* is the realization of justice in the exercise of power and authority. It is widely agreed that the most fundamental sense of politics revolves around power. Power is continuously produced and reproduced as a substance, a dynamic map, and a determinant

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّةٍ عِدْنٍ وَّرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

<sup>8</sup> *Ibid*, Surat Al-Jumu'ah ayat 10 :

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

<sup>9</sup> Jeremy Bentham, *Utilitarianism*, London, Progressive Publishing Company, 1890; bandingkan dengan John Rawls, *Teori Keadilan : Dasar-Dasar Filsafat Politik untuk Mewujudkan Kesejahteraan Sosial dalam Negara*, Judul Asli *A Theory of Justice*, Terj. Uzair Fauzan dan Heru Prasetyo, Yogyakarta, Pustaka Pelajar, 2011

within social and political interactions. In every dynamic, power rolls within the dialectics of society—it has no permanent master. Power gravitates toward those fortunate and diligent in achieving significance, dominance, and legitimacy within the grand structure of human social dynamics.

The vision of *as-sa'adah al-haqiqiyah* necessitates that politics applies just power within the Islamic community. This is because the foundation of faith and righteous deeds, as the basis for collective happiness and welfare (*common good*), cannot be achieved in a society governed by an unjust administration. Justice is one of the fundamental principles at the heart of the Qur'anic teachings. In the context of authority, justice is not merely a goal but also a primary condition for the continuity of governance that is pleasing to Allah SWT.

The Qur'an underscores the importance of establishing justice without regard to social status, religion, or family ties. Allah states in Surah An-Nisa' verse 58: *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."*<sup>10</sup> This verse demonstrates that power is a trust that must be exercised with fairness for the common good.

In Islam, justice serves as an ethical foundation for leaders. They are required to act justly, both in decision-making and in distributing rights among the people. Justice is not limited to legal matters but extends to resource distribution, public services, and equitable treatment of all groups. Surah Al-Ma'idah verse 8 reminds: *"And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."*<sup>11</sup> This verse reinforces the concept that justice is a manifestation of piety, which must guide authority.

Justice in power is closely linked to the concepts of responsibility and accountability. Islam teaches that every leader will be held accountable for the trust they bear. The Prophet Muhammad (PBUH) said: *"Each of you is a shepherd, and each of you will be asked about his*

<sup>10</sup> Ibid, Surat An-Nisa' ayat 58 :

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

<sup>11</sup> Ibid, Surat Al-Ma'idah ayat 8 :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

flock.<sup>12</sup> From this perspective, a just leader is not only recognized by their people but also holds a special status before God, as highlighted in the hadith regarding the seven groups granted shade on the Day of Judgment, one of which is a just leader.

However, achieving justice in power is no easy task. It requires integrity, steadfastness, and courage to uphold the truth, even under pressure from various parties. The Qur'an provides examples through the stories of prophets such as Prophet Solomon (AS) and Prophet Muhammad (PBUH), who led with justice and wisdom. They demonstrated that justice results from a combination of knowledge, wisdom, and devotion to Allah.

Thus, justice in the exercise of power is an inseparable element of Islamic leadership. Justice serves as the driving force for societal welfare, the foundation for peace, and the guarantee for the continuity of a God-pleasing government. A just leader embodies divine values implemented in human life, bringing blessings not only in this world but also in the hereafter.

Thirdly, *Syurâ bi al-Imârah* (Consultation with Leadership). The third substance of *Maqâshid as-Siyâsah* is governance based on the sovereignty of the people. At first glance, the argument to be developed here may seem apologetic, especially in equating *syurâ* (consultation) with democracy, which dominates much of human civilization today. However, the distinctions between the two will be highlighted.

To begin, *syurâ* and democracy—or even communism—differ fundamentally in their paradigmatic entities. It is well understood that the epistemology of democracy promotes individual liberalism, free markets, feminism, human rights, and so forth.<sup>13</sup> *Syurâ*, on the other hand, diverges significantly in terms of these theoretical elements. It is a foundational principle that asserts that every societal issue can be resolved through interaction,

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<sup>12</sup> Muhammad ibn Ismail, *Sahih al-Bukhari*, Hadits no. 893; Abu al-Husayn, *Sahih Muslim* Hadits no. 1829 :

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا كَلُّكُمْ رَاعٍ، وَكَلُّكُمْ مَسْئُولٌ عَنْ رِعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رِعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رِعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْئُولٌ عَنْ رِعِيَّتِهِ

<sup>13</sup> Sadri, Mahmoud & Sadri, Ahmad (Trans), *Reason, Freedom & Democracy in Islam; Essential Writings of Abdolkarim Soroush*, New York, Oxford University Press, 2002

communication, and negotiation to achieve a collective consensus. The foundation of *syurâ* lies in the values of justice, happiness, and the common good.

*Syurâ*, or mutual consultation, is one of Islam's fundamental principles, serving as the basis for participatory governance. In the Qur'an, *syurâ* is described as a method for reaching wise and accurate decisions. Allah SWT states in Surah Asy-Syura, verse 38: "And those who have responded to their master and established prayer and whose affairs are determined by consultation among themselves, and they spend from what We have provided them."<sup>14</sup> This verse highlights that consultation is a hallmark of a faithful community and one of the pillars for managing collective affairs.

The application of *syurâ* in governance opens opportunities for society to participate in decision-making, either directly or through their representatives. In Islam, power is a trust that must involve all relevant parties in its execution. Leaders must not act autocratically but should listen to the views of their people. This aligns with Surah Ali 'Imran, verse 159: "So by mercy from Allah, [O Muhammad], you were lenient with them... and consult them in matters. And when you have decided, then rely upon Allah."<sup>15</sup> This verse emphasizes the importance of communication and collaboration between leaders and the people in governance.

*Syurâ* also reflects justice and openness in governance. Islam teaches that every individual has the right to voice their opinion, regardless of social status, gender, or background. The process of consultation allows for various ideas and perspectives to be considered, resulting in fairer decisions that reflect collective needs. In contemporary contexts, the principle of *syurâ* can be implemented through public consultations, parliamentary forums, or other mechanisms enabling public participation in governance.

While *syurâ* is an ideal principle, its implementation requires honesty, openness, and commitment from all parties. Leaders must act justly and accept input, while citizens must

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<sup>14</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, Surat Asy-Syura ayat 38 :ط

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

<sup>15</sup> *Ibid*, Surat Ali 'Imran ayat 159 :

فِيمَا رَحِمَةً مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ لِيَكْتُبِ الْفِتْنَةَ لَفُضَّيْضًا مِّنَ الْأُمَمِ ۗ قُلْ إِنَّمَا أَعِظُكُمْ بِمَا بَلَغْتُكُمْ لَئِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُمْ وَلَا تُطِيعُوا أَمْرَ الْفِتَنِ ۚ إِنَّهَا عَصَانَةُ أُولِي الْأُلْحَادِ ۗ وَإِذْ يَخْتَصِمُونَ لَئِن لَّمْ يَكُنِ اللَّهُ لِيَكْتُبِ الْفِتْنَةَ لَفُضَّيْضًا مِّنَ الْأُمَمِ ۗ قُلْ إِنَّمَا أَعِظُكُمْ بِمَا بَلَغْتُكُمْ لَئِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُمْ وَلَا تُطِيعُوا أَمْرَ الْفِتَنِ ۚ إِنَّهَا عَصَانَةُ أُولِي الْأُلْحَادِ ۗ وَإِذْ يَخْتَصِمُونَ

provide constructive opinions. *Syurâ* is not just a tool for decision-making but also a means of strengthening shared responsibility and fostering unity. Thus, *syurâ* builds a strong relationship between leaders and citizens, creating governance founded on trust and solidarity. According to the Qur'an, *syurâ* is not merely a method of decision-making but a reflection of noble values such as justice, fraternity, and participation. Governments that uphold this principle tend to be more responsive to the needs of the people, socially stable, and blessed by Allah SWT. By practicing *syurâ*, Muslims can establish a harmonious, inclusive, and welfare-oriented governance system.

The principle of *syurâ* in Islam and democracy shares similarities in involving society in decision-making processes. However, they differ in values, objectives, and implementation methods. Both *syurâ* and democracy aim to create inclusive governance, but *syurâ* is rooted in spiritual and divine values, while modern democracy often relies on secular principles and individual freedom. In *syurâ*, consultation is regarded as a duty ordained by Allah and must be conducted based on justice and Islamic values. Decisions resulting from *syurâ* must align with Islamic law and moral norms. In contrast, democracy bases decisions on the majority's will, which is not always tied to religious or moral principles. Democracy grants full freedom for society to determine laws and policies, even if they may conflict with religious values or universal ethics.

In practice, *syurâ* does not necessarily involve the entire society directly but is represented by individuals of integrity, competence, and trustworthiness. These representatives ensure that collective interests are addressed in accordance with religious teachings. Conversely, democracy prioritizes direct participation or electoral systems, where every individual has an equal vote regardless of expertise, morality, or wisdom. The primary goal of *syurâ* is to produce decisions that align with Allah SWT's will and bring benefit to the *ummah*. Hence, *syurâ* emphasizes spiritual aspects and accountability in the hereafter. On the other hand, democracy focuses more on worldly objectives, such as individual freedom, social justice, and economic welfare, determined by majority consensus.<sup>16</sup> In some cases, democracy may yield pragmatic decisions while neglecting spiritual or moral dimensions.

Nevertheless, *syurâ* and democracy share common ground in emphasizing public participation and leader accountability. A governance system based on *syurâ* can adopt elements of modern democracy, such as elections or public consultations, provided they do not contradict Islamic principles. In this way, *syurâ* and democracy can complement each

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<sup>16</sup> Muhammad AS. Hikam, *Islam, Demokrasi dan Pemberdayaan Civil Society*, Jakarta, Erlangga, 2000

other to achieve participatory, inclusive, and just governance, as long as divine values remain the primary foundation.

Fourthly, Al-Âmmah al-Fadhilah (The Virtuous Society). Every political thought is constructed with the aspiration of achieving a superior and exemplary society. To this day, the evolution of political thought—through institutional, behavioral, and post-behavioral approaches—continues to seek conceptualizations for attaining an ideal society and an advanced state. However, various differences arise in the ideals that serve as the foundation for constructing what is referred to as the virtuous society.

The virtuous society, or *al-âmmah al-fadhilah* in the Qur'anic perspective, is a community built upon faith (*iman*), righteous deeds (*amal salih*), justice, and consultation (*syura*).<sup>17</sup> Faith serves as the foundation directing all societal activities toward objectives approved by Allah SWT. In Surah Ali 'Imran, verse 110, Allah SWT says: "You are the best community raised up for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah."<sup>18</sup> This verse emphasizes that the virtuous society is one that directs its life to promote goodness, prevent evil, and remain steadfast in faith in Allah.

In addition to faith, a virtuous society is characterized by its commitment to righteous deeds. These deeds include actions that not only draw individuals closer to Allah but also benefit others. In Surah Al-Asr, verse 3, Allah states that those who are successful are those who believe and do righteous deeds. A virtuous society cultivates righteous deeds as a collective culture, where members support one another in performing good acts to achieve shared well-being.

Justice is another essential element of a virtuous society. The Qur'an underscores the importance of justice in governance. In a virtuous society, justice is not merely a legal

<sup>17</sup> Alfarabi, *Ara Ahl al-Madinah al-fadhilah*, Beirut, Dar al-Masyriq, 1985; Alfarabi, *As-Siyasah Al-Madaniyyah*, Beirut, Dar Maktabah al-Hilal, 1994; Alfarabi, *Fusul al-madani, Aphorisms of the Statesman*, Ed. & Trans. D. M. Dunlop, Cambridge University Press, 1961; Alfarabi, *Tahsil as-Sa'adah*, Beirut, Dar Maktabah al-Hilal, 1990; Muh Alwi Parhanudin, *Masyarakat Dialektik : Sebuah Tinjauan atas Konsepsi Al-Madinah Al-Fadhilah, Civil Society dan Masyarakat Madani*, Mataram, Sanabil, 2021

<sup>18</sup> Lihat Ibnu Katsir, *Tafsir Ibnu Katsir*, Surat Ali 'Imran ayat 110 :

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

principle but a guideline for social relations, resource distribution, and decision-making. By upholding justice, societies can create stability, peace, and prosperity.

The principle of consultation (*syura*) is also a hallmark of a virtuous society. In Surah Asy-Syura, verse 38, Allah SWT mentions that believers are those who resolve their affairs through consultation. *Syura* ensures that every decision in society is made collectively, considering the aspirations of various parties and grounded in Islamic values. This process strengthens unity and shared responsibility while preventing unilateral dominance that could harm society.

Thus, the virtuous society in the Qur'anic perspective is a community that integrates faith, righteous deeds, justice, and the principle of consultation in all aspects of life. Such a society not only creates harmony in the world but also prepares its members for the afterlife. *Al-'âmmah al-fadhîlah* represents the tangible manifestation of the best community, entrusted to serve as a model for other civilizations.

*Al-'âmmah al-fadhîlah* is an ideal society built on faith, righteous deeds, justice in power management, and the principle of consultation in decision-making. This society focuses not only on worldly welfare but also on moral and spiritual well-being. Compared to capitalist and socialist societies, the virtuous society critiques these two systems, which, despite striving for welfare, often fail to achieve true justice.

In capitalist societies, individual freedom and market competition are the primary principles, often driving people to pursue personal gain without considering social impacts. This leads to significant disparities, where a small number of individuals or corporations dominate wealth, while many others are left behind. Capitalism emphasizes material achievement and economic freedom, often neglecting faith and righteous deeds. Conversely, *al-'âmmah al-fadhîlah* places faith in Allah and righteous deeds as the foundation of life, encouraging individuals to do good for others and achieve shared welfare, ultimately fostering peace and social equity.

Under capitalism, power and wealth are often concentrated among a few individuals or large corporations controlling key resources. This economic disparity creates social injustice, where many people remain impoverished despite their hard work. *Al-'âmmah al-fadhîlah* emphasizes equitable justice in all aspects of life, particularly in wealth distribution and governance. The Qur'an highlights the importance of justice in leadership and governance,<sup>19</sup>

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<sup>19</sup> See footnote 8

stressing fairness in every decision. In a virtuous society, power is distributed justly for the common good, rather than being monopolized by a few, further underscoring the critique of social injustice within capitalism.

Socialist societies, despite their efforts to create equality and social justice through state management of wealth and resource redistribution, often face issues of power concentration in the hands of the state or political parties. This can lead to authoritarianism, where important decisions are made solely by the ruling elite. The principle of consultation (*syura*) in *al-‘āmmah al-fadhīlah* offers a more participatory solution, where decisions are made collectively involving all societal elements. The Qur'an's principle of consultation<sup>20</sup> ensures that every voice is heard, resulting in more just and participatory decisions compared to centralized governance in socialism.

*Al-‘āmmah al-fadhīlah* serves as a critique of capitalism and socialism, particularly regarding wealth inequality, social injustice, and public participation in decision-making. Capitalism often leads to the domination of certain groups in resource control, creating a gap between the rich and the poor. Meanwhile, socialism, while aiming for wealth redistribution, can result in power centralization that limits individual freedom. *Al-‘āmmah al-fadhīlah* offers a more equitable and comprehensive alternative by emphasizing a balance between worldly and spiritual welfare and prioritizing consultation and equal justice. This system focuses on moral and spiritual virtues to create a just, peaceful, and prosperous society.

*Al-‘āmmah al-fadhīlah* is a solution to the weaknesses of capitalism and socialism. By emphasizing faith, righteous deeds, equitable justice, and the principle of consultation in decision-making, this society strives to achieve welfare that is not only material but also spiritual. Compared to capitalism, which prioritizes individual freedom and market competition, and socialism, which often leads to power centralization, *al-‘āmmah al-fadhīlah* offers a more just and holistic system that integrates moral and social values to achieve collective welfare.

The fifth, *al-hadhārah al-islāmīyah* (Islamic civilization). Human social relationships are something that cannot be ignored. Philosophers explain that humans have a *madani* nature (civil and social). That humans must have social relationships, which, according to their

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<sup>20</sup> See footnote 12

terminology, is referred to as al-madīnah (civilization and habitation), which then leads to the term al-'umrān or civilization.<sup>21</sup>

*Al-Hadlarah Al-Islamiyah* encapsulates the essence of Islamic humanism, positioning humans as *ahsani taqwim* (the best of creation), dignified beings neither idolized nor degraded. Islamic ethics outline the realization of divine purposes within individuals. Philosophically, this signifies that the aim of human existence is the realization of the *summum bonum*—or the holistic embodiment of values. Humans as vessels of value are meant to affirm the inherent worth of their existence. In Islam, humans are sacred, reflections of God, with an existential nature characterized by action and free will, guided by humanistic values that uphold human dignity and honor.

The first entity of *Al-Hadlarah Al-Islamiyah* is the personal dimension—personal ethics and personal reality. In Islamic humanism, individuals embody unparalleled excellence symbolized by *ahsani taqwim*.<sup>22</sup> Human existence has a purpose, supported by the gifts of the soul, senses, intellect, and understanding, which make humans complete and uniquely capable of carrying cosmic responsibilities. The grand divine mandate of being a *khalifah fi al-ardh*<sup>23</sup> (steward on earth) necessitates fulfilling ethical aspects of divine will, which inherently require freedom for their realization. Humans are the only beings capable of achieving this. Therefore, humans are referred to as the "pinnacle of creation" because, through their ethical endeavors, they become the sole cosmic bridge allowing divine moral values (the highest elements) to enter the world of space and time and shape the history of civilization. As *khalifah fi al-ardh*, humanity's essence is boundless across time and space.

*Al-Hadlarah Al-Islamiyah* thus projects a humanistic Islamic civilization. However, humanism in this context is Islamic humanism. The fundamental difference between Islamic humanism and other forms of humanism lies in how human existence and values are interpreted. For instance, Greek civilization, the precursor to Western civilization, emphasized a highly naturalistic humanism. Following the French Revolution (*Renaissance*), Greek civilization

<sup>21</sup> Ibnu Khaldun, *Muqaddimah, Pasal 1 Peradaban Manusia secara Umum*, Terj. Masturi Irham Dkk, (Jakarta : Pustaka Al-Kautsar, Cetakan ke sembilan 2017), hlm. 69

<sup>22</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, Surat At-Tin ayat 4-5 :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ، ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

<sup>23</sup> *Ibid*, Surat Al-Baqarah ayat 30 :

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

was revived as an ideal model of human life. Greek naturalism depicted humans with innate morality, where their natural tendencies justified even heinous human acts. In Greek civilization, deities were portrayed as deceitful, conspiring against each other, stealing, marrying their siblings, engaging in aggression and vengeance—behaviors fundamentally opposed to Islamic humanism and civilization. Such actions, considered a natural part of human life, were regarded as normal alongside virtues and nobility.

In contrast, early Christian humanism positioned humans as inherently sinful beings, referred to as *massa peccata* (the mass of sin). This original sin, inseparable from humanity, necessitated divine intervention to cleanse universal sin through sacrificial redemption filled with suffering, grief, and sorrow. Humanity was deemed so lowly in this perspective that only God could redeem it. This absoluteness of human sin justified the crucifixion of God on the cross. Similarly, the humanism of the Ganges civilization introduced caste systems, restricting upward social mobility. According to this humanism, individuals were born into a caste, and only upon death and subsequent reincarnation could they ascend to a higher caste. In contrast, Siddhartha Gautama's antithesis to this system posited humans as both subjects and objects of endless suffering and misery. Such a view of human existence was far from ideal, and the most significant task for humans was to liberate themselves through disciplined efforts toward enlightenment.

The second entity of *Al-Hadlarah Al-Islamiyah* is the family dimension. This focuses on the values underpinning family life, rather than the family as a social fact. Major civilizations, especially communism and democracy, have pushed family dimensions into extreme transformations. In communism, the weakening of family structures begins with the state accommodating individuals communally. They idealize scenarios where humans live in dormitories or communal halls with ready public kitchens and consider children to belong to the state rather than their parents. In such civilizations, families are nostalgically remembered as fond memories of childhood love and affection.

Similarly, democratic humanism fosters urbanization, industrialization, globalization, and systems of democracy and capitalism that erode individual identity. These trends have transformed individuals into instruments of materialism within the shadows of liberal individualism. They have disrupted the identities of men and women (transgenderism), fostered moral flexibility, and encouraged strong individualism and extramarital relationships, which lead to the loss of lineage. These realities illustrate a significant decline in family bonds. Families are reduced to the helplessness of children and pragmatic-mutual

obligations for parents. Adult children sever ties with their families. From this perspective, the institution of the family faces a bleak future in these two civilizations.

Islam demands that humans build families characterized by *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) through lawful marriages with the opposite sex.<sup>24</sup> This ensures the continuation of life's vision, existence, and historical legacy through progeny. Thus, the family institution becomes a prerequisite for social order, serving as an actualization of Islamic morality and an essential stage in realizing Islamic humanism. The family, positioned between individual existence and social reality, bridges individuals to actualize their social-religious experiences and function as vessels of divine values. Families are not merely places for eating together and sharing a roof or symbolic identities signifying adulthood, as in other civilizations. Families represent the essence of a virtuous civilization aligned with holistic human values.

The third entity of *Al-Hadlarah Al-Islamiyah* is the social dimension. In Islam, social reality represents a universal stage where human existence transcends individual instincts and intertwines endlessly with the surrounding world, particularly other individuals. This is known as *ummah*—a stage in humanity's journey propelled by theological humanism, serving as vessels of divine values on earth. Individually, humans are morally free, judging their instincts as good or bad independently. However, moral actions influencing others operate under social morality. In this social realm, Islamic values transform moral principles into norms, rules, laws, and cohesive social structures within a primary community. A society where theological morality pervades human space and time is described as *ummatan wasatan*<sup>25</sup> (a just community) or *ummatan wahidah*<sup>26</sup> (a unified community).

Therefore, individuals within *Al-Hadlarah Al-Islamiyah* are tasked with maximizing their roles as vessels of divine values. Islam, as a moral framework, cannot be realized without human interrelationships as members of a social civilization. The foundation of moral values lies within social relationships. For instance, justice and collective happiness cannot materialize without the implementation of politics, power, and governance. Similarly, there would be no scarcity without some individuals in abundance and others in deprivation. Acts of

<sup>24</sup> *Ibid*, Surah Ar-Rum ayat 21 :

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

<sup>25</sup> *Ibid*, Surah Al-Baqarah ayat 143 :

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

<sup>26</sup> *Ibid*, Surah Al-Anbiya' ayat 92 :  
إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

generosity would not exist without those who suffer and need aid. Society comprises relationships between individuals and families, inherently free-willed yet morally interconnected. Morality ensures the continuity of society. No society can endure without morality. If a society lives without moral values, Thomas Hobbes' phrase *bellum omnium contra omnes* (the war of all against all) would prevail, where humans prey upon each other. Islamic morality serves as the ultimate key for *Al-Hadlarah Al-Islamiyah*, guiding humans to recognize their innate humanitarian values, actualize them within families, and embody them in holistic interhuman relationships.

### C. CONCLUSION

Maqashid as-siyasah represents an ethical political paradigm oriented towards theo-sociological values based on the Qur'an and Hadith. The five main values that form the foundation and goals of this politics reflect the spiritual, ethical, and practical dimensions that are integrated within the framework of Islamic political thought. Politics is not merely about power, but also a means to create a social order that is just, peaceful, and prosperous, as reflected through maqashid that are oriented towards the common good.

The first value, politics as a path to true happiness (*as-sa'adah al-haqiqiyah*), emphasizes that the ultimate goal of Islamic politics is to achieve genuine happiness, which encompasses both worldly and spiritual balance. This happiness is rooted in faith in Allah and righteous deeds, which reflect the actualization of the common good, where the well-being of individuals and society becomes the primary focus. True happiness is not merely material, but also spiritual, creating overall harmony.

The second value, politics as a path to achieving just power (*al-'adalah bi al-quwwah*), highlights the importance of justice as the core of good governance. Justice is not just a principle, but also the driving force in realizing societal welfare. Just governance does not only create social peace but also guarantees the continuity and legitimacy of power that is approved by Allah.

Third, politics as a path to participatory governance (*syura bi al-imarah*) emphasizes consultation as a fundamental principle in political decision-making. Consultation is not just an administrative mechanism, but also a symbol of public participation and community sovereignty. This principle ensures that the aspirations of the people are respected and form the basis of policy, creating a government that is inclusive and responsive to the needs of the people.

The fourth value, politics aims to form an excellent society (*al-'ammah al-fadhilah*), characterized by unity and moderation. This excellent society is based on faith, good deeds, and noble morals, reflecting Islamic values as a guide to create a harmonious, productive, and socially just society. The excellence of this society encompasses moral, intellectual, and spiritual aspects.

Fifth, Islamic politics is a path to Islamic civilization (*al-hadhārah al-Islamiyah*), built upon Islamic values. This civilization is not only based on devout individuals but also on strong families and communities, creating a stable, inclusive, and sustainable social system. In this framework, politics becomes an instrument to integrate Islamic values into various aspects of social life.

Maqashid as-siyasah shows that Islamic politics has a broader scope than merely power. Politics becomes a means to create a life that is in harmony with religious values, protect the rights of society, and strive for justice and universal welfare. With the maqashid approach, Islamic politics is oriented towards the sustainability of civilization that respects diversity and upholds the principles of humanity. The maqashid as-siyasah approach also offers significant relevance in the context of contemporary politics. These principles not only provide a normative foundation but also flexibility in responding to the dynamics of the times. By making maqashid the guide, Islamic politics can navigate modern challenges without losing the essence of divine values. The concept of maqashid as-siyasah reminds us that politics is, in essence, a trust that must be managed with integrity, justice, and commitment to the welfare of the community. In this framework, Islamic politics functions as both a moral and operational guide to create harmonious governance that is just and beneficial for all of humanity. Thus, maqashid as-siyasah is not only the telos of Islamic politics but also the foundation for actualizing Islamic values in every aspect of social life.

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