Al-Jadwa
Jurnal Studi Islam
e-ISSN: 2808-4128
p-ISSN: 2809-2783

Al-Jadwa: Jurnal Studi Islam
Vol. 6 No. 1, July 2026, 221-236
https://ejournal.uiidalwa.ac.id/index.php/al-jadwa/

The Epistemology of *Tafsir Siyasi* and Its Relevance to Indonesia's Contemporary Constitutional Law System

Almujahid[1*], Roma Wijaya[2]
[1] Universitas Al-Qur'an Ittifaqiah (UQI) Indralaya, Ogan Ilir, Indonesia
[2] Ankara University, Ankara, Turkey
[1]almujahid@uqi.ac.id, [2]rwijaya@ankara.edu.tr
*Correspondence

DOI: 10.38073/aljadwa.6094

Received: 8 July 2026	Revised: 7 September 2026	Accepted: 13 September 2026	Published: 15 September 2026

Abstract

This study examines the epistemological foundations of *Tafsir Siyasi* (Political Exegesis) and its relevance to contemporary Indonesian constitutional governance. It addresses the limited discussion on how political Qur'anic interpretation is epistemologically constructed and how its normative principles interact with Indonesia's Pancasila-based constitutional system. Using qualitative library research with descriptive-analytical, comparative, and normative-juridical approaches, the study analyzes the political thought of Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Abul A'la Al-Maududi, and maps Muhammad Salim Al-'Awwa's principles of *shura*, *'adl*, *hurriyyah*, *musawah*, and *amanah* onto Pancasila and the 1945 Constitution. The findings show that the four thinkers represent distinct yet interconnected epistemological orientations: juridical-formal, textual-rational, ideological-revolutionary, and theological-constitutional. The study also finds substantial normative compatibility between the principles of *Fiqh Siyasah* and Indonesia's constitutional framework. However, their practical realization remains constrained by corruption, abuse of power, socioeconomic inequality, religious politicization, intolerance, and radicalism. The study is limited by its library-based design, its focus on four thinkers, and the absence of empirical analysis of political and institutional practices. Future research should examine how *Tafsir Siyasi* is interpreted and implemented by state institutions, religious authorities, political actors, and Muslim communities in Indonesia. This study contributes an epistemological and comparative framework for understanding the relationship between Islamic political ethics and democratic constitutional governance.

Keywords: *Tafsir Siyasi, Islamic Political Thought, Fiqh Siyasah, Indonesian Constitution, Democracy.*

INTRODUCTION

The relationship between exegesis and politics is not a secondary issue in the history of Islamic thought. Since the classical period, Qur'anic interpretation has frequently intersected with questions of power, legitimacy, and the governance of the

How to Cite this Article
Almujahid, Almujahid, and Roma Wijaya. "The Epistemology of Tafsir Siyasi and Its Relevance to Indonesia's Contemporary Constitutional Law System." *Al-Jadwa: Jurnal Studi Islam* 6, no. 1 (2026): 221–36. https://doi.org/10.38073/aljadwa.6094.

Copyright © 2026 The Author(s)
This article is licensed under CC-BY-SA |

Muslim community.[1] In the twentieth century, the collapse of the Ottoman Caliphate in 1924, colonialism, nationalism, and the rise of Islamism accelerated the emergence of politically oriented Qur'anic hermeneutics.[2] It is within this context that *Tafsir Siyasi*—an approach that interprets the Qur'an through the lenses of politics, governance, and power relations—gains particular significance. In Islamic studies, its position extends beyond that of a mere branch of thematic exegesis; rather, it functions as a bridge between the normativity of revelation and the realities of political power, as well as an arena in which religious meanings are negotiated within changing political structures.[3] The importance of the relationship between exegesis and politics is further evident in the fact that interpretation is often employed to legitimize ideological interests, thereby creating the risk of subjective bias and the misuse of Qur'anic meanings.[4]

In the Indonesian context, the issue becomes even more complex. Corruption, abuse of authority, money politics, identity politics, socioeconomic inequality, intolerance, and radicalism constitute challenges to the principles of *amanah*, justice, deliberation, freedom, and equality. Money politics, for instance, may be categorized as *risywah*; identity politics frequently contributes to polarization; while corruption undermines the integrity of the state.[5] The implementation of these principles also faces significant challenges in the modern era. Political interpretation is often used as a basis for ideological legitimation and as an instrument for consolidating particular political interests, thereby potentially generating subjective bias and the misuse of Qur'anic meanings.[6] In Indonesia, challenges to the implementation of *Fiqh Siyasah* principles—including corruption, which obstructs the realization of *amanah* and justice; the abuse of power by public officials; and social and economic inequality—require prudent and contextual interpretations of these values. Recent studies indicate that the practice of money politics in elections, for example, falls within the category of *risywah* (bribery) based on the Qur'an, Hadith, and scholarly opinions,[7] thereby requiring a *Fiqh Siyasah* approach that is adaptive to contemporary realities.

To address these issues, this study offers a comprehensive approach that combines

[1] Abu Sufyan et al., "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 15, no. 1 (2025): 133–54.
[2] Rahman Rahimi Sokeh Raouani and Seyed Javad Mousavi, "Political Thought toward Islamic Unity after the Fall of the Ottoman Caliphate in the First Half of the Twentieth Century," *Journal of Historical Research, Law and Policy* 0, no. 0 (2027): 1–14, https://doi.org/10.61838/jhrlp.278; M. Alper Yalçınkaya, "'Ibn Sina the Turk': Early Twentieth-Century Turkish Nationalism, Islam and the Historiography of Science," in *Science, Religion and Nationalism* (Routledge, 2023).
[3] Hammis Syafaq et al., "Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 2 (2024): 240–69, https://doi.org/10.15642/teosofi.2024.14.2.240-269.
[4] Farzana Masroor et al., "Polarization and Ideological Weaving in Twitter Discourse of Politicians," *Social Media + Society* 5, no. 4 (2019): 2056305119891220, https://doi.org/10.1177/2056305119891220.
[5] Muhammad Younas, "An Analytical Study of Quranic Teachings on Al-Siyasat Ul Shariah in the Light of Selected Commentaries" (2022).
[6] Ahmad ibn 'Abd al-Halim Ibn Taymiyyah, *Siyasah Syar'iyyah* (Shah Muhammad Rashad, 1969).
[7] Sabri Samin et al., "Transactional Politics and Democratic Integrity in Indonesia: A Fiqh Siyasah and Regulatory Framework Perspective," *AJIS: Academic Journal of Islamic Studies*, November 15, 2025, 591–614, https://doi.org/10.29240/ajis.v10i2.16051.

an examination of the primary sources of *Tafsir Siyasi*, namely the Qur'an and Sunnah, with an analysis of the interpretive methodologies employed by classical and contemporary thinkers. More specifically, this article integrates readings of the primary sources of *Tafsir Siyasi*—the Qur'an and Sunnah—with Muhammad Salim Al-'Awwa's *Fiqh Siyasah* framework of *shura*, *'adl*, *hurriyyah*, *musawah*, and *amanah*.[8] It also undertakes a comparative study of four major thinkers: Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Abul A'la Al-Maududi. Recent scholarship demonstrates that Al-Mawardi's thought in *Al-Ahkam al-Sultaniyyah* provides a philosophical foundation encompassing justice (*al-'adl*), trustworthiness (*amanah*), and public interest (*maslahah*),[9] which are compatible with Indonesia's system of governance that emphasizes morality, public welfare, and prudent state administration.[10] Meanwhile, Ibn Taymiyyah's conception of *siyasah syar'iyyah* emphasizes justice, public interest, deliberation, accountability, and the legitimacy of leadership based on two meritocratic qualities: technical competence (*quwwah*) and moral integrity (*amanah*). This study also examines the ideological shift within Sunni *Tafsir Siyasi* from twentieth-century utopian Islamism toward post-Arab Spring pragmatic neo-Islamism,[11] as reflected in the comparison between Sayyid Qutb's *Fi Zilal al-Qur'an* and contemporary Qur'anic exegesis.

Previous studies have mapped the relationship between exegesis and politics, yet important gaps remain. Mustaqim notes the strengthening of ideological reasoning in Qur'anic exegesis.[12] Gusmian identifies *tafsir gincu*, *tafsir bungkam*, and critical exegesis during Indonesia's New Order period.[13] Maulana et al. demonstrate the dialectical relationship between religious texts and authoritarian power.[14] Studies on Al-Mawardi,[15] Ibn Taymiyyah,[16] Qutb,[17] and Maududi[18] have generally focused on the products of their thought or their socio-historical contexts. Likewise, Shofiyah et al.'s study of *Fiqh Siyasah* principles in the Indonesian constitution has given limited attention to the

[8] Achmad Muzaki and et al., "Politik Identitas Dalam Pemilu Di Indonesia: Tinjauan Prinsip-Prinsip Fiqh Siyasah," paper presented at Prosiding Pascasarjana IAIN Kediri, 2024.
[9] Yudha Tama Dwi Ananda et al., "Political Legitimacy and Representation in Al-Mawardi's Political Thought," *Analisis: Jurnal Studi Keislaman* 26, no. 1 (2026): 129–48.
[10] Younas, "An Analytical Study of Quranic Teachings on Al-Siyasat Ul Shariah in the Light of Selected Commentaries."
[11] Sufyan et al., "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī."
[12] Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Pustaka Pelajar, 2013).
[13] Islah Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015): 14, https://doi.org/10.32495/nun.v1i1.8.
[14] Anggi Maulana et al., "Kekhasan Pemikiran Misbah Musthofa Dalam Tafsir Al-Iklīl Fī Ma'ānī Al-Tanzīl Dan Contoh Teks Penafsirannya," *Zad Al-Mufassirin* 3, no. 2 (2021): 268–94, https://doi.org/https://doi.org/10.55759/zam.v3i2.22.
[15] Ananda et al., "Political Legitimacy and Representation in Al-Mawardi's Political Thought," 140.
[16] Qamaruddin Khan, *The Political Thought of Ibn Taymiyyah* (Qadeem Press, 2026), 40.
[17] Ana Belén Soage, "Islamism and Modernity: The Political Thought of Sayyid Qutb," *Totalitarian Movements and Political Religions* 10, no. 2 (2009): 189–203, https://doi.org/10.1080/14690760903119092; Carl Sharif El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Darʾ Taʿāruḍ al-ʿaql Wa-l-Naql* (Brill, 2020), 49.
[18] Nurfadliyati, "Metodologi Penafsiran Sayyed Abu A'la Al-Maududi Dalam Tafsir Tafhīmul Qur'ān," *QOF: Jurnal Studi Al-Qur'an Dan Tafsir* 6, no. 1 (2022): 130.

epistemology of political exegesis.[19] Consequently, questions concerning how knowledge in *Tafsir Siyasi* is constructed, what determines the limits of its validity, and how relations of power shape its formation remain insufficiently explored.

METHOD

This study employs a qualitative approach based on *library research* with descriptive-analytical and normative-juridical characteristics.[20] Primary sources were selected according to three criteria: they constitute major or representative works of the selected thinkers, explicitly contain political ideas or political exegesis, and are available in verifiable academic editions. These primary sources include the Qur'an and Sunnah, *Al-Ahkam al-Sultaniyyah* by Al-Mawardi, *As-Siyasah asy-Syar'iyyah* by Ibn Taymiyyah, *Fi Zilal al-Qur'an* by Sayyid Qutb, and *Tafhim al-Qur'an* by Al-Maududi. Secondary sources were selected on the basis of thematic relevance, academic credibility, and recency, and include journal articles, books, dissertations, and conference proceedings dealing with *Tafsir Siyasi*, *Fiqh Siyasah*, Islamic political thought, and the Indonesian constitution. The four thinkers were selected purposively because they represent different epistemological orientations: Al-Mawardi (classical juridical-formal), Ibn Taymiyyah (textual-rational), Sayyid Qutb (ideological-revolutionary), and Al-Maududi (theological-constitutional). The unit of analysis is the epistemological construction of *Tafsir Siyasi*, encompassing its sources of knowledge, interpretive methods, and the power relations that shape and are shaped by interpretation.

The comparison was conducted through an internal analysis of the key concepts and methods of each thinker, followed by a synchronic-diachronic comparative analysis to identify variations, points of convergence, and responses to different sociopolitical contexts. Muhammad Salim Al-'Awwa's *Fiqh Siyasah* principles of *shura*, *'adl*, *hurriyyah*, *musawah*, and *amanah* were then mapped onto the 1945 Constitution and Pancasila by identifying their normative values, locating corresponding constitutional provisions or Pancasila principles, and analyzing areas of compatibility and divergence. To avoid analytical conflation, the study distinguishes three levels of analysis: Qur'anic exegesis (the hermeneutics of verses), *Fiqh Siyasah* (Islamic political norms), and constitutional law (the constitution and constitutional practice). This distinction strengthens academic transparency, prevents the conflation of religious-normative claims with constitutional claims, and enables the research questions to be addressed in a systematic and accountable manner.

[19] Roidatus Shofiyah et al., "Prinsip-Prinsip Fiqih Siyasah Dalam Konstitusi Republik Indonesia," *Al-Qadau: Jurnal Peradilan Dan Hukum Keluarga Islam* 11, no. 1 (2024): 11, https://doi.org/10.24252/al-qadau.v11i1.50225.

[20] Kustiawan,dkk, "Al-Mawardi's Thought & Its Relevance to Contemporary Political Systems," *Tapis : Journal Teropong Aspirasi Politik Islam* (Lampung), 2025.

RESULTS AND DISCUSSION

Sources, Methodology, and Approaches in *Tafsir Siyasi*

The primary sources of *Tafsir Siyasi* are the Qur'an and Sunnah, which constitute the fundamental foundations for understanding Islamic political concepts. The Qur'an, as the sacred scripture of Islam, contains numerous verses addressing systems of governance, leadership, law, justice, and the administration of society.[21] The verse on leadership in Q.S. Al-Baqarah 2:30 affirms that humankind is entrusted by Allah to act as *khalifah* on earth, while Q.S. An-Nisa 4:58 commands that trusts be delivered to those entitled to them and that judgments be made with justice. These verses provide a normative foundation for the concepts of the caliphate and leadership in Islamic political thought. In addition, Q.S. An-Nisa 4:59 teaches the principle of obedience to leaders insofar as they govern in accordance with Islamic teachings, while Q.S. Ash-Shura 42:38 emphasizes the importance of deliberation in decision-making. Justice as a central principle is further affirmed in Q.S. An-Nisa 4:135, which commands Muslims to uphold justice.

The Sunnah, or Prophetic traditions, provides concrete illustrations of how Islamic political concepts are applied in practice. A hadith narrated by al-Bukhari and Muslim states, "Each of you is a leader, and each leader will be held accountable for his leadership," indicating that leadership in Islam is a trust for which one is answerable.[22] Other hadiths concerning the qualities of good leaders emphasize that leaders who are loved by their people because of their justice and wisdom are among the best leaders. The Prophet Muhammad also frequently consulted his Companions in making political decisions, demonstrating that political decisions in Islam should not be made arbitrarily or authoritarianly. Thus, the Qur'an and Sunnah together provide clear guidance regarding political concepts in Islam.

In interpretive practice, *Tafsir Siyasi* employs two primary approaches: literal or textual and contextual.[23] The literal approach understands the text directly according to its apparent linguistic meaning without taking into account the historical, social, or cultural circumstances surrounding revelation. It focuses on the explicit literal meaning of the text and emphasizes linguistic meaning and sentence structure. Its strength lies in preserving fidelity to the text and providing a firm basis for further interpretation; however, its limitation is that it may neglect the broader context, resulting in interpretations that are rigid and less relevant to different circumstances or periods.[24] By contrast, the contextual approach interprets the text by considering its historical, cultural, and social background as well as the legal objectives of the relevant Qur'anic verse or

[21] Sarah Yulyanti and Sri Mulyani, "Metode Tafsir Tahlili Dalam Menafsirkan Al-Qur'an: Analisis Pada Tafsir Al-Munir," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 361–68.
[22] Mohamed Mosaad Abdelaziz Mohamed, "Islamism and Jihad: The Problem With Western Taxonomies," *Ulumuna* 27, no. 2 (2023): 715–34, https://doi.org/10.20414/ujis.v27i2.741.
[23] Abu al-Hasan 'Ali Al-Hasani al-Nadawi, *Al-Tafsir al-Siyasi Lil-Islam Fi Mir'at Kitabat al-Ustadh Abi al-A'la al-Mawdudi Wa al-Shahid Sayyid Qutb* (n.d.).
[24] Abul-Hassan Hassani, *Mabani-i Ma'rifati-i Tafsir-i Siyasi-i Qur'an (Epistemological Bases of Political Interpretation of the Quran)* (n.d.).

hadith. This approach emphasizes the importance of understanding the context in which a text emerged or is applied, thereby making interpretation more relevant and comprehensive. Nevertheless, if applied without sufficient care, it may become overly subjective and diverge from the original intent of the text.[25]

Tafsir Siyasi has distinctive characteristics that differentiate it from other exegetical methods, such as *Tafsir Maqasidi* and *Tafsir al-Tahlili*.[26] *Tafsir Siyasi* focuses on politics, governance, and the relationship between religion and the state, and is often shaped by particular political conditions and ideological orientations.[27] Its interpretive method is contextual-political and frequently reflects ideological considerations influenced by political realities. *Tafsir Maqasidi*, by contrast, focuses on the principal objectives of Islamic law (*maqasid al-shari'ah*), including justice, public interest, and the protection of fundamental human rights, through inductive-deductive methods and a normative-contextual approach.[28] *Tafsir al-Tahlili* is an exegetical method that explains Qur'anic verses in detail from various perspectives, including language, history, law, and theology, employing an analytical-descriptive method and an academic-textual approach that focuses more closely on the literal and historical meanings of the verses.[29] Although these three methods differ in their emphasis and approach, they may complement one another in producing a more comprehensive understanding of Islamic teachings.

Tafsir Siyasi also faces a number of limitations that require careful consideration. Subjectivity and interpretive bias constitute major concerns because exegetes bring ideological backgrounds, political beliefs, and particular interests that may influence their interpretation of Qur'anic verses.[30] This may create a tendency to select or manipulate meanings in ways that correspond to particular political positions. Limited historical context poses another challenge, since information regarding *asbab al-nuzul* may be incomplete or unavailable, making accurate interpretation more difficult. In addition, changing historical circumstances require interpretations that are adaptive and flexible enough to connect Islamic teachings with contemporary realities without compromising their foundational principles.[31] A further constraint is the uneven level of expertise among interpreters, since not everyone engaging in political exegesis possesses adequate competence in the Islamic sciences.

The contemporary challenges facing *Tafsir Siyasi* have become increasingly

[25] Abdullah Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach* (Taylor & Francis, 2014).
[26] HA Zubairin, *Tafsir Maqasidi Dalam Sejarah Dan Perkembangannya* (n.d.).
[27] Al-Hasani al-Nadawi, *Al-Tafsir al-Siyasi Lil-Islam Fi Mir'at Kitabat al-Ustadh Abi al-A'la al-Mawdudi Wa al-Shahid Sayyid Qutb*.
[28] Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir maqashidi Sebagai Basis Moderasi Islam," Pengukuhan Guru Besar Bidang Ulumul Quran Pada Fakultas Ushuluddin Dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga, 2019.
[29] Cholid Ma'arif, "Kajian Al-Quran Di Indonesia: Telaah Historis," *QOF* 1, no. 2 (2017): 117–27, https://doi.org/10.30762/qof.v1i2.923.
[30] Iir Abdul Haris, "Pemikiran Dakwah Siyasi (Deskripsi Pandangan Syahrur Mengenai Hubungan Syura, Demokrasi Dan Negara Dalam Islam)," *Jurnal Ilmu Dakwah* 4, no. 13 (2015): 545.
[31] Muhammad Salim Al-'Awwa, *Fi Al-Nizam al-Siyasi Li al-Dawlah al-Islamiyyah* (al-Maktab al-Misri al-Hadith, 1983).

complex due to the politicization of interpretation, violence and radicalism, and globalization.[32] Political exegesis is sometimes used by rulers or political groups to justify policies, consolidate power, or attack political opponents, thereby undermining the integrity of Islamic teachings and producing adverse consequences for religion. Extremist groups may likewise employ narrow political interpretations to justify violence and terrorism, thereby distorting Islam's image as a religion of peace.[33] Globalization has intensified interaction between Islam and other cultures and civilizations, requiring the development of political interpretations capable of bridging cultural differences and contributing constructively to global civilization. Recent studies indicate that Indonesia and Malaysia, as Muslim-majority countries, face significant challenges arising from radical interpretations of the Qur'an, including literal, liberal, and ideological readings that have contributed to ideological polarization, sectarian conflict, and religious extremism, thereby threatening social cohesion and national stability.[34] Addressing these limitations and challenges requires collective efforts involving exegetes, religious scholars, academics, and wider society.

The *Tafsir Siyasi* Thought of Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Abul A'la Al-Maududi: An Epistemological Comparison

The most fundamental difference among the four thinkers lies in the sources of political authority they recognize. For Al-Mawardi, political authority derives from *niyābat al-nubuwwa* (succession to prophethood), whereby a ruler's legitimacy rests on conformity with divine law as interpreted by religious scholars.[35] He does not entirely reject reason; however, reason can only recognize the need for order, whereas moral and legal content must ultimately derive from revelation.[36] Within this framework, sovereignty is distributed among Allah as the ultimate source of law, the community as the source of political legitimacy, and the scholars as authoritative interpreters. Ibn Taymiyyah shifts this authority more toward the community (*umma*) by employing the concept of *fitra* as an epistemic center, in which the community's sound reasoning in interpreting revelation assumes an important epistemic role.[37] Sayyid Qutb, meanwhile, places *hakimiyyah*—the sovereignty of Allah—as the absolute source of authority and rejects systems that transfer ultimate sovereignty to human beings as manifestations of

[32] Gholam Reza Behrooz Lak and Hijratullah Jebraieely, *The Methodology of the Narrational (Riwayī) Exegetical Method in Political Interpretation of the Noble Qur'an with Emphasis on the Rapprochement of the Views of Sunni and Shi'i Exegetes*, n.d.

[33] Rasyid Rizani and et al., "Sejarah Politik Hukum Islam Dari Klasik Ke Kontemporer: Pengembangan Dan Transformasi," *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 2 (2024): 854–80.

[34] Aisha Sadaf, "Recontextualization of Fiqh Al-Siyāsah from the Perspective of Fiqh Al-Ḥaḍarah in Realizing World Peace," *Journals.Umt.Edu.Pk*, 2024.

[35] Imam Al-Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam* (PT Darul Falah, 2020).

[36] Al-Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[37] Khan, *The Political Thought of Ibn Taymiyyah*.

jahiliyyah.[38] Al-Maududi likewise grounds political authority in divine sovereignty, but formulates it through the concept of *theo-democracy*, in which divine sovereignty does not eliminate human participation but rather confines it within the boundaries of divine law.[39]

The relationship between reason and revelation also reveals a distinct spectrum. Al-Mawardi regards reason as an instrument for recognizing the necessity of political order, but not as an independent source capable of producing moral and legal norms without revelation; divergent forms of human reasoning therefore require the supra-rational framework of sharia to unify moral discourse.[40] Ibn Taymiyyah allows greater scope for reason through the concept of *fitra*, whereby sound communal reason functions as an epistemic instrument in interpreting revelation, such that reason and revelation are not necessarily contradictory but mutually reinforcing.[41] Sayyid Qutb tends to reject the autonomy of reason in the legislative domain; human reason that establishes law independently is regarded as appropriating Allah's *hakimiyyah*, thereby leaving no genuine reconciliation between the Islamic order and purely human-made systems.[42] Al-Maududi acknowledges the role of reason within the framework of *theo-democracy*, in which human beings, as vicegerents of Allah, may make political decisions but only within the limits established by the Divine Code.[43]

Their conceptions of the state likewise differ significantly. Al-Mawardi views the state (*imamah*) as a social contract (*'aqd*) between ruler and community, in which political authority is a divine trust intended to uphold justice and protect the public interest.[44] The state is therefore not merely an instrument of domination but an institution constrained by theological, legal, and communal norms. [45] Ibn Taymiyyah reconceptualizes the caliphate as a rational political institution serving the community (*umma*), rather than as an entity grounded in divine right or metaphysical necessity. Sayyid Qutb regards the state as an institutional vehicle for the comprehensive implementation of sharia and characterizes a state that does not uphold Allah's

[38] Sufyan et al., "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī"; Soage, "Islamism and Modernity: The Political Thought of Sayyid Qutb."
[39] Sayyid Abul A'la Maududi, *Tafhim Al-Qur'an (The Meaning of the Qur'an)* (Islamic Publications, 1971).
[40] Al-Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.
[41] El-Tobgui, *Ibn Taymiyya on Reason and Revelation: A Study of Darʾ Taʿāruḍ al-ʿaql Wa-l-Naql*; Khan, *The Political Thought of Ibn Taymiyyah*.
[42] Sufyan et al., "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī."
[43] Maududi, *Tafhim Al-Qur'an (The Meaning of the Qur'an)*; Bima Wahyudin Rangkuti et al., "Management of Acceptance and Regard in Educational Relationships: A Study of Hamka's Perspectives in Tafsir Al-Azhar," *Al-Jadwa: Jurnal Studi Islam* 3, no. 2 (2024): 130–38, https://doi.org/10.38073/aljadwa.v3i2.1476; Khairul Atfal et al., "Narasi Sufistik Dalam Tafsir Mafātīḥ Al-Ghaib: Analisis Penafsiran Sufistik Fakhr al-Dīn al-Rāzi Dalam Tafsir Mafātīḥ al-Ghaib," *Al-Jadwa: Jurnal Studi Islam* 4, no. 1 (2024): 104–18, https://doi.org/10.38073/aljadwa.v4i1.1884.
[44] Ananda et al., "Political Legitimacy and Representation in Al-Mawardi's Political Thought"; Muhajir Muhajir, "Pemikiran Politik Islam Imam Al-Mawardi Dan Relevansinya Di Indonesia," *Politica* 10, no. 1 (2023).
[45] Al-Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

hakimiyyah as a form of modern *jahiliyyah*.[46] Al-Maududi envisions the Islamic state as a *theo-democracy*, a system in which legislative, executive, and judicial powers operate within the framework of sharia and in which the status of Muslim and non-Muslim citizens is regulated through a defined political-legal framework.[47]

Table 1. Comparative Epistemological Framework of Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Al-Maududi

Aspect	Al-Mawardi	Ibn Taymiyyah	Sayyid Qutb	Al-Maududi
Epistemological Orientation	Juridical-formal	Textual-rational	Ideological-revolutionary	Theological-constitutional
Primary Source of Authority	Texts (the Qur'an and Sunnah) + scholarly consensus (*ijma'*)	Revelation as the primary foundation	Divine sovereignty (*hakimiyyah*)	Divine sovereignty + human political participation
Position of Reason	Open to rational considerations and public interest	Reason as an instrument of verification and critique of deviation	Reason is not the highest authority; exegesis as an instrument of liberation	Reason and human participation are accommodated within the framework of sharia
Key Concepts	Systematic fiqh; *maslahah*; *imamah*	Sovereignty of sharia; *siyasah shar'iyyah*; *quwwah* and *amanah*	Modern *jahiliyyah*; *hakimiyyah*; liberation	*Theo-democracy*; sharia; deliberation; social contract
View of Democracy	Functionally resembles democracy through *ahl al-halli wa al-'aqdi*, although an epistemic tension remains between divine sovereignty and popular sovereignty	Does not explicitly endorse democracy, but the concepts of *quwwah* and *amanah* provide a flexible and pragmatic framework	Firmly rejects democracy, regarding it as a human-made system that usurps divine *hakimiyyah*	Accepts limited democratic principles in the form of *theo-democracy*, in which popular sovereignty is constrained by divine sovereignty
Position on Secularism	Not explicitly stated; political authority is constrained by revelation, *ijma'*, and public interest	Rejects deviation; sharia functions as a limitation on political authority	Firmly rejects secularism, regarding it as part of modern *jahiliyyah*	Rejects secularism; sharia serves as both a legal framework and a space for deliberation
Risks in a Plural Context (Indonesia)	May overlook non-Muslim plurality if applied formalistically	May be misused to justify exclusivism if *fitra* is interpreted narrowly	The *hakimiyyah–jahiliyyah* dichotomy may contribute to polarization, intolerance, and the justification of violence	May shift toward practical theocracy, potentially threatening pluralism and freedom of religion

Their views of democracy constitute one of the clearest points of difference. Through the institution of *ahl al-halli wa al-'aqdi*, Al-Mawardi provides a theoretical

[46] Soage, "Islamism and Modernity: The Political Thought of Sayyid Qutb"; Sufyan et al., "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī."
[47] Nurfadliyati, "Metodologi Penafsiran Sayyed Abu A'la Al-Maududi Dalam Tafsir Tafhīmul Qur'ān."

basis for community representation in the selection of leaders, which functionally resembles certain electoral features of democratic systems, although epistemic tensions remain concerning the source of sovereignty—divine or popular—and the foundation of law—sharia or positive law.[48] Ibn Taymiyyah does not explicitly endorse democracy, but his conception of leadership based on *quwwah* (competence) and *amanah* (integrity) provides a comparatively flexible and pragmatic framework.[49] Sayyid Qutb rejects democracy as a human-made system when it is understood as granting ultimate legislative sovereignty to human beings rather than to Allah. Al-Maududi criticizes unrestricted Western democracy but accepts certain democratic principles through the concept of *theo-democracy*, in which popular sovereignty operates under the higher authority of divine sovereignty.[50]

In Indonesia's plural context, the possible implications of these political-exegetical frameworks require critical and contextual assessment. Al-Mawardi's juridical-formal approach, with its emphasis on social contract and the role of religious scholars, may contribute to discussions of substantive democracy, although a formalistic application could create tension with Indonesia's religious plurality. Ibn Taymiyyah's emphasis on *fitra* and community may provide space for inclusivity, but it may also be appropriated in exclusionary ways when *fitra* is interpreted narrowly. Qutb's *hakimiyyah–jahiliyyah* dichotomy has been discussed in scholarship as potentially contributing to polarization, intolerance, or the justification of violence when applied rigidly in plural societies.[51] Al-Maududi's *theo-democracy* likewise raises questions about how divine sovereignty and political participation would be reconciled in a religiously plural constitutional order. At the same time, the Indonesian state has promoted official thematic interpretations emphasizing religious moderation, although state involvement in interpretation can also generate debate concerning interpretive autonomy and the pluralism that characterizes the Islamic scholarly tradition. To present the epistemological thought of these four figures in greater detail, Table 1 provides a comparative analysis of the epistemological foundations of *Tafsir Siyasi* as reflected in the thought of Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Al-Maududi.

Challenges and Implementation of *Tafsir Siyasah* in Contemporary Indonesia

Indonesia, as a Muslim-majority country, has integrated Islamic values into its constitutional framework and system of governance.[52] The principles of *Fiqh Siyasah*, including justice, *amanah*, equality, and freedom, serve as normative foundations for

[48] Ananda et al., "Political Legitimacy and Representation in Al-Mawardi's Political Thought."
[49] Khan, *The Political Thought of Ibn Taymiyyah*.
[50] Maududi, *Tafhim Al-Qur'an (The Meaning of the Qur'an)*; Nurfadliyati, "Metodologi Penafsiran Sayyed Abu A'la Al-Maududi Dalam Tafsir Tafhīmul Qur'ān."
[51] Sayed Khatab, *The Political Thought of Sayyid Qutb: The Theory of Jahiliyyah*, 1st ed. (Routledge, 2006); Soage, "Islamism and Modernity: The Political Thought of Sayyid Qutb"; Mustaqim, *Pergeseran Epistemologi Tafsir*.
[52] Siti Hasanah et al., "Integrasi Nilai Pemilihan Pemimpin Dalam Islam Ke Dalam Sistem Pemilu Legislatif Di Indonesia," *Istinbath* 17, no. 1 (2018): 240–58.

efforts to build a just and prosperous state.[53] In practice, however, the implementation of these principles often encounters various challenges. Indonesia's complex political, cultural, and social dynamics require prudent and contextual interpretations of these values. Studies indicate that Indonesia has a strong constitutional foundation for guaranteeing freedom of religion and protecting the human rights of all citizens without discrimination.[54] Nevertheless, discriminatory treatment of religious minority groups continues to occur and contradicts the values of Pancasila and the mandate of the 1945 Constitution, demonstrating a gap between constitutional norms and their implementation in practice.

Corruption constitutes one of the major challenges to the implementation of the principles of *amanah* and justice in Indonesia. Corrupt practices among public officials hinder the realization of these principles, weaken governmental integrity, and erode public trust in state institutions.[55] The abuse of power by public officials also poses a serious challenge, as officials who misuse their authority tend to disregard the public interest in favor of personal or group interests. Social and economic inequality further complicates the realization of social justice, while poverty and unemployment remain obstacles to achieving substantive equality.[56] Disparities in the distribution of resources and access to public services exacerbate socioeconomic conditions, which in turn hinder government efforts to achieve equitable welfare. Recent studies of *Fiqh Siyasah* in postcolonial Indonesia indicate that, despite its continuing significance, its application remains limited in the modern era, particularly following the introduction of Western legal systems during the colonial period.[57]

The politicization of religion in Indonesia's democratic elections constitutes a structural challenge that disrupts constitutional governance, weakens legal neutrality, and conflicts with the normative principles articulated in Al-Mawardi's *fiqh siyasah dusturiyyah*.[58] This phenomenon reflects tensions between Islamic values and the realities of practical politics in Indonesia. Indonesia's cultural and religious diversity therefore requires an inclusive and pluralistic approach to ensure equality and justice for all citizens. Studies indicate that Indonesia and Malaysia, as Muslim-majority countries in Southeast Asia, face significant challenges arising from radical interpretations of the

[53] Muh. Haras Rasyid and Andi Herawati, "Penerapan Prinsip-Prinsip Hukum Islam Dalam Pembuatan Undang-Undang Di Indonesia," *Ash-Shahabah Jurnal Pendidikan Dan Studi Islam* 9, no. 2 (2023): 169–80.

[54] Azizah Hasanah and et al., "Peran Hukum Tata Negara Dalam Menjaga Stabilitas Politik, Keadilan Sosial, Dan Demokrasi Di Indonesia," *Central Publisher* 1 (2023): 274–88.

[55] M. Hidayat Nur Wahid, "Korupsi, Musuh Bersama Yang Menghancurkan Iman Dan Peradaban (Corruption: A Common Enemy That Destroys Faith and Civilization)," Badan Pengelola Masjid Istiqlal, 2025, https://www.istiqlal.or.id/mimbar?keyword=musuh&date=.

[56] Miftahur Rohmah and M. Riyan Hidayat, "Hukuman Koruptor Perspektif T.M Hasbi Ash-Shiddieqy: (Studi Analisis dalam Tafsir Al-Qur'anul Majid An-Nur QS.Al-Maidah [5] : 38-40)," *PAPPASANG* 3, no. 2 (2021): 85–102, https://doi.org/10.46870/jiat.v3i2.60.

[57] R. PRAYOGI, *Tinjauan Fiqh Siyasah Terhadap Politik Dinasti Dalam Pemilihan Kepala Daerah Perspektif Hak Asasi Dan Demokrasi Di Indonesia*, 2016, 1–23.

[58] Al-Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

Qur'an, including literal, liberal, and ideological interpretations.[59] Such interpretations have contributed to ideological polarization, sectarian conflict, and religious extremism that threaten social cohesion and national stability. In addition, Indonesia has experienced the rise of radical ideologies that threaten national unity, promote intolerance, and incite violence, as radicalism has become increasingly complex and adaptive.[60]

Efforts to address these challenges should involve strengthening law-enforcement institutions, implementing inclusive policies, and promoting economic and social empowerment. Transparency and public participation are essential to ensuring that the government can properly discharge its *amanah* and maintain public trust. Research analyzing Constitutional Court Decision No. 62/PUU-XXII/2024 concerning the abolition of the *presidential threshold* demonstrates that significant decisions in Indonesian constitutional law can be examined through the perspective of *Siyasah Qadhaiyyah* to assess their compatibility with principles of Islamic justice. In addition, contemporary reinterpretations of the Qur'an in Indonesia and Malaysia have emerged in response to radical Islamic discourse, seeking to offer more contextual and moderate readings of sacred texts. Such approaches are important for countering extremist narratives and fostering a tolerant and inclusive understanding of Islam.

This study is expected to contribute to the development of *Tafsir Siyasi* studies in Indonesia and to provide policy recommendations for strengthening governance characterized by justice and integrity. The findings are also expected to enrich the discourse on the relationship between Islam and democracy in Indonesia by offering a normative model that integrates Islamic political values with the principles of modern governance. As emphasized in studies of *Fiqh Siyasah* in the postcolonial era, attention to the application of Islamic values in modern contexts remains highly relevant in light of recurring social tensions triggered by demands from certain Islamic groups for the implementation of Sharia law. Therefore, a prudent and contextual approach to *Tafsir Siyasi* is necessary to address the contemporary challenges facing Indonesia while maintaining harmony between Islamic values and diversity as foundations of the state. Accordingly, the study of *Tafsir Siyasi* is not only academically relevant but also has significant practical implications for the development of democracy and governance in Indonesia.

CONCLUSION

This study demonstrates that the epistemology of *Tafsir Siyasi* is neither monolithic nor constructed through a single interpretive framework. Rather, it develops through a spectrum of epistemological orientations represented by Al-Mawardi, Ibn Taymiyyah, Sayyid Qutb, and Abul A'la Al-Maududi. Al-Mawardi represents a juridical-formal orientation in which political knowledge is primarily derived from the Qur'an, Sunnah, and scholarly consensus, while remaining open to rational consideration and

[59] Shofiyah et al., "Prinsip-Prinsip Fiqih Siyasah Dalam Konstitusi Republik Indonesia."
[60] Muhibin et al., "Penegakan Hukum Pemilu Di Indonesia Perspektif Fikih Siyasah," *Syntax Idea* 6, no. 3 (2024): 1317–27.

public interest (*maslahah*). Ibn Taymiyyah develops a textual-rational approach that places revelation at the center of political knowledge while recognizing reason as an instrument for verification, evaluation, and the pursuit of public benefit. Sayyid Qutb advances an ideological-revolutionary epistemology centered on divine sovereignty (*hakimiyyah*) and the transformation of what he conceptualizes as modern *jahiliyyah*. In contrast, Al-Maududi formulates a theological-constitutional model through the concept of *theo-democracy*, which seeks to reconcile divine sovereignty with limited human political participation. Taken together, these perspectives indicate that *Tafsir Siyasi* is constructed through the interaction of revelation, reason, socio-historical context, and ideological-political considerations.

The study further finds that the five principles of *Fiqh Siyasah—shura* (deliberation), *'adl* (justice), *hurriyyah* (freedom), *musawah* (equality), and *amanah* (trusteeship)—have substantial normative compatibility with the values embodied in Pancasila and the 1945 Constitution of Indonesia. This compatibility suggests that Islamic political ethics can contribute conceptually to contemporary constitutional governance without requiring the formal transformation of Indonesia into a religious state. Nevertheless, the realization of these principles remains constrained by persistent structural and sociopolitical problems, including corruption, abuse of authority, socioeconomic inequality, religious politicization, intolerance, and radicalism. Accordingly, the relevance of *Tafsir Siyasi* to contemporary Indonesia depends not merely on textual interpretation but also on the development of moderate, contextual, inclusive, and constitutionally responsible approaches to Qur'anic political interpretation.

This study has several limitations. First, it is based on qualitative library research and therefore relies primarily on textual and conceptual analysis rather than empirical investigation of how *Tafsir Siyasi* is understood and applied by political actors, religious authorities, state institutions, or Muslim communities in Indonesia. Second, the comparative analysis is limited to four major thinkers, and consequently does not represent the full diversity of classical, modern, and contemporary Islamic political exegesis. Third, the study focuses mainly on the normative correspondence between Islamic political principles, Pancasila, and the 1945 Constitution; it does not systematically examine judicial decisions, legislative practices, public policy implementation, or institutional performance. Fourth, the socio-historical contexts of the four thinkers differ considerably, which limits the extent to which their political concepts can be directly transferred to the contemporary Indonesian constitutional context.

Future research should therefore extend this study in several directions. Empirical studies may investigate how the principles of *Tafsir Siyasi* and *Fiqh Siyasah* are interpreted by scholars, policymakers, religious organizations, political parties, constitutional institutions, and Muslim communities in Indonesia. Comparative research may also include a broader range of exegetes and political thinkers, particularly contemporary Muslim scholars who explicitly engage with democracy, citizenship, pluralism, human rights, and constitutionalism. Further studies could examine Constitutional Court decisions, electoral regulations, anti-corruption policies, religious

freedom, minority rights, and public governance through the combined perspectives of Qur'anic exegesis, *Fiqh Siyasah*, and constitutional law. Such research would help move the discussion beyond normative compatibility toward a more empirically grounded understanding of how Islamic political ethics may interact with democratic and pluralistic governance in contemporary Indonesia.

REFERENCES

Al-'Awwa, Muhammad Salim. *Fi Al-Nizam al-Siyasi Li al-Dawlah al-Islamiyyah*. Al-Maktab al-Misri al-Hadith, 1983.

Al-Hasani al-Nadawi, Abu al-Hasan 'Ali. *Al-Tafsir al-Siyasi Lil-Islam Fi Mir'at Kitabat al-Ustadh Abi al-A'la al-Mawdudi Wa al-Shahid Sayyid Qutb*. n.d.

Al-Mawardi, Imam. *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*. PT Darul Falah, 2020.

Ananda, Yudha Tama Dwi, Abd. Qohar, and Gesit Yudha. "Political Legitimacy and Representation in Al-Mawardi's Political Thought." *Analisis: Jurnal Studi Keislaman* 26, no. 1 (2026): 129–48.

Atfal, Khairul, Halimatussa'diyah Halimatussa'diyah, and Kusnadi Kusnadi. "Narasi Sufistik Dalam Tafsir Mafātīḥ Al-Ghaib: Analisis Penafsiran Sufistik Fakhr al-Dīn al-Rāzi Dalam Tafsir Mafātīḥ al-Ghaib." *Al-Jadwa: Jurnal Studi Islam* 4, no. 1 (2024): 104–18. https://doi.org/10.38073/aljadwa.v4i1.1884.

El-Tobgui, Carl Sharif. *Ibn Taymiyya on Reason and Revelation: A Study of Darʾ Taʿāruḍ al-ʿaql Wa-l-Naql*. Brill, 2020.

Gusmian, Islah. "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika." *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015): 1–32. https://doi.org/10.32495/nun.v1i1.8.

Haris, Iir Abdul. "Pemikiran Dakwah Siyasi (Deskripsi Pandangan Syahrur Mengenai Hubungan Syura, Demokrasi Dan Negara Dalam Islam)." *Jurnal Ilmu Dakwah* 4, no. 13 (2015): 545.

Hasanah, Azizah and et al. "Peran Hukum Tata Negara Dalam Menjaga Stabilitas Politik, Keadilan Sosial, Dan Demokrasi Di Indonesia." *Central Publisher* 1 (2023): 274–88.

Hasanah, Siti, Absori Absori, and Harun Harun. "Integrasi Nilai Pemilihan Pemimpin Dalam Islam Ke Dalam Sistem Pemilu Legislatif Di Indonesia." *Istinbath* 17, no. 1 (2018): 240–58.

Hassani, Abul-Hassan. *Mabani-i Ma'rifati-i Tafsir-i Siyasi-i Qur'an (Epistemological Bases of Political Interpretation of the Quran)*. n.d.

Ibn Taymiyyah, Ahmad ibn 'Abd al-Halim. *Siyasah Syar'iyyah*. Shah Muhammad Rashad, 1969.

Khan, Qamaruddin. *The Political Thought of Ibn Taymiyyah*. Qadeem Press, 2026.

Khatab, Sayed. *The Political Thought of Sayyid Qutb: The Theory of Jahiliyyah*. 1st ed. Routledge, 2006.

Kustiawan,dkk. "Al-Mawardi's Thought & Its Relevance to Contemporary Political Systems." *Tapis : Journal Teropong Aspirasi Politik Islam* (Lampung), 2025.

Lak, Gholam Reza Behrooz, and Hijratullah Jebraieely. *The Methodology of the Narrational (Riwayī) Exegetical Method in Political Interpretation of the Noble Qur'an with Emphasis on the Rapprochement of the Views of Sunni and Shi'i Exegetes*. n.d.

Ma'arif, Cholid. "Kajian Al-Quran Di Indonesia: Telaah Historis." *QOF* 1, no. 2 (2017): 117–27. https://doi.org/10.30762/qof.v1i2.923.

Masroor, Farzana, Qintarah N. Khan, Iman Aib, and Zulfiqar Ali. "Polarization and Ideological Weaving in Twitter Discourse of Politicians." *Social Media + Society* 5, no. 4 (2019): 2056305119891220. https://doi.org/10.1177/2056305119891220.

Maududi, Sayyid Abul A'la. *Tafhim Al-Qur'an (The Meaning of the Qur'an)*. Islamic Publications, 1971.

Maulana, Anggi, Mifta Hurrahmi, and Alber Oki. "Kekhasan Pemikiran Misbah Musthofa Dalam Tafsir Al-Iklīl Fī Ma'ānī Al-Tanzīl Dan Contoh Teks Penafsirannya." *Zad Al-Mufassirin* 3, no. 2 (2021): 268–94. https://doi.org/https://doi.org/10.55759/zam.v3i2.22.

Mohamed, Mohamed Mosaad Abdelaziz. "Islamism and Jihad: The Problem With Western Taxonomies." *Ulumuna* 27, no. 2 (2023): 715–34. https://doi.org/10.20414/ujis.v27i2.741.

Muhajir, Muhajir. "Pemikiran Politik Islam Imam Al-Mawardi Dan Relevansinya Di Indonesia." *Politica* 10, no. 1 (2023).

Muhibin, Hasani Zakiri, and Akhmad Zaki Yamani. "Penegakan Hukum Pemilu Di Indonesia Perspektif Fikih Siyasah." *Syntax Idea* 6, no. 3 (2024): 1317–27.

Mustaqim, Abdul. *Pergeseran Epistemologi Tafsir*. Pustaka Pelajar, 2013.

Nurfadliyati. "Metodologi Penafsiran Sayyed Abu A'la Al-Maududi Dalam Tafsir Tafhīmul Qur'ān." *QOF: Jurnal Studi Al-Qur'an Dan Tafsir* 6, no. 1 (2022): 121–36.

PRAYOGI, R. *Tinjauan Fiqh Siyasah Terhadap Politik Dinasti Dalam Pemilihan Kepala Daerah Perspektif Hak Asasi Dan Demokrasi Di Indonesia*. 2016, 1–23.

Rangkuti, Bima Wahyudin, Akhmad Shunhaji, and Muhammad Suaib Tahir. "Management of Acceptance and Regard in Educational Relationships: A Study of Hamka's Perspectives in Tafsir Al-Azhar." *Al-Jadwa: Jurnal Studi Islam* 3, no. 2 (2024): 130–38. https://doi.org/10.38073/aljadwa.v3i2.1476.

Raouani, Rahman Rahimi Sokeh, and Seyed Javad Mousavi. "Political Thought toward Islamic Unity after the Fall of the Ottoman Caliphate in the First Half of the Twentieth Century." *Journal of Historical Research, Law and Policy* 0, no. 0 (2027): 1–14. https://doi.org/10.61838/jhrlp.278.

Rasyid, Muh. Haras, and Andi Herawati. "Penerapan Prinsip-Prinsip Hukum Islam Dalam Pembuatan Undang-Undang Di Indonesia." *Ash-Shahabah Jurnal Pendidikan Dan Studi Islam* 9, no. 2 (2023): 169–80.

Rizani, Rasyid and et al. "Sejarah Politik Hukum Islam Dari Klasik Ke Kontemporer: Pengembangan Dan Transformasi." *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 2, no. 2 (2024): 854–80.

Rohmah, Miftahur, and M. Riyan Hidayat. "Hukuman Koruptor Perspektif T.M Hasbi Ash-Shiddieqy: (Studi Analisis dalam Tafsir Al-Qur'anul Majid An-Nur QS.Al-Maidah [5] : 38-40)." *PAPPASANG* 3, no. 2 (2021): 85–102. https://doi.org/10.46870/jiat.v3i2.60.

Sadaf, Aisha. "Recontextualization of Fiqh Al-Siyāsah from the Perspective of Fiqh Al-Ḥaḍarah in Realizing World Peace." *Journals.Umt.Edu.Pk*, 2024.

Saeed, Abdullah. *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*. Taylor & Francis, 2014.

Samin, Sabri, Imran Anwar Kuba, Mahfuz Assiddiq, Firman Natzir, and Muh Fauzi Isnan. "Transactional Politics and Democratic Integrity in Indonesia: A Fiqh Siyasah and Regulatory Framework Perspective." *AJIS: Academic Journal of Islamic Studies*, November 15, 2025, 591–614. https://doi.org/10.29240/ajis.v10i2.16051.

Shofiyah, Roidatus, Samuji, M. Sifa Fauzi Yulianis, and Dewi Murniati. "Prinsip-Prinsip Fiqih Siyasah Dalam Konstitusi Republik Indonesia." *Al-Qadau: Jurnal Peradilan Dan Hukum Keluarga Islam* 11, no. 1 (2024). https://doi.org/10.24252/al-qadau.v11i1.50225.

Soage, Ana Belén. "Islamism and Modernity: The Political Thought of Sayyid Qutb." *Totalitarian Movements and Political Religions* 10, no. 2 (2009): 189–203. https://doi.org/10.1080/14690760903119092.

Sufyan, Abu, Mohammad Yunus, and Ibnu Burdah. "From Islamism to Neo-Islamism: Political Exegesis in Sayyid Quṭb and Majd Makkī." *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 15, no. 1 (2025): 133–54.

Syafaq, Hammis, Masdar Hilmy, Nur Lailatul Musyafaah, and Mohammed Ramadhan Abraheem Alshaykh Ali. "Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 2 (2024): 240–69. https://doi.org/10.15642/teosofi.2024.14.2.240-269.

Wahid, M. Hidayat Nur. "Korupsi, Musuh Bersama Yang Menghancurkan Iman Dan Peradaban (Corruption: A Common Enemy That Destroys Faith and Civilization)." Badan Pengelola Masjid Istiqlal, 2025. https://www.istiqlal.or.id/mimbar?keyword=musuh&date=.

Yalçınkaya, M. Alper. "'Ibn Sina the Turk': Early Twentieth-Century Turkish Nationalism, Islam and the Historiography of Science." In *Science, Religion and Nationalism*. Routledge, 2023.

Younas, Muhammad. "An Analytical Study of Quranic Teachings on Al-Siyasat Ul Shariah in the Light of Selected Commentaries." 2022.

Yulyanti, Sarah, and Sri Mulyani. "Metode Tafsir Tahlili Dalam Menafsirkan Al-Qur'an: Analisis Pada Tafsir Al-Munir." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 1 (2024): 361–68.

Zubairin, HA. *Tafsir Maqasidi Dalam Sejarah Dan Perkembangannya*. n.d.