

## HARMONIZING FAITH AND GOVERNANCE: A COMPREHENSIVE STUDY OF ISLAMIC GOVERNANCE FRAMEWORKS

### *MENYATUKAN AGAMA DAN TADBIR URUS: KAJIAN KOMPREHENSIF KERANGKA TADBIR URUS ISLAM*

Muhammad Syaqq Al-Azdi<sup>1\*</sup>, Sharifah Hayaati Syed Ismail<sup>2</sup>, Siti Arni Basir<sup>3\*</sup>

<sup>1</sup> Universiti Malaya, alazdisyaqq@gmail.com.

<sup>2</sup> Universiti Malaya, sashsiaq@um.edu.my.

<sup>3</sup> Universiti Malaya, sitiarni@um.edu.my.

\* Penulis Penghubung

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#### **Abstract**

This comprehensive qualitative research study explores the dynamic relationship between faith and governance within the framework of Islam. Grounded in academic analysis of a collection of books and journal articles, this research delves into the principles, evolution, and integration of Islamic governance frameworks, with an emphasis on their harmony with socio-religious values. The study unfolds by tracing the historical evolution of Islamic governance principles and the critical role played by interpretation (Ijtihad) in shaping these principles. It further investigates the integration of Islamic socio-religious values such as trustworthiness, cooperation, moderation, and wisdom into governance systems, emphasizing their ethical significance. The study highlights how Islamic governance encompasses diverse dimensions, including Tawhid (the oneness of Allah), Shura (consultation), Khilafah (representative leadership), accountability, transparency, and justice. Through an exploration of Islamic governance, the research underscores the intricate balance between faith and governance, shedding light on their complementary nature and their potential to guide ethical, efficient, and equitable governance practices. Ultimately, this study contributes to a comprehensive understanding of Islamic governance frameworks and their alignment with Islamic socio-religious values, offering insights into the unique characteristics and evolving nature of Islamic governance.

#### **Keywords**

Islamic Governance, Socio-Religious Values, Principles, Evolution, Trustworthiness

#### **Abstrak**

*Kajian penyelidikan kualitatif menyeluruh ini meneroka hubungan dinamik antara agama dan tadbir urus dalam kerangka Islam. Berdasarkan analisis akademik terhadap buku dan artikel jurnal, penyelidikan ini menyelami prinsip-prinsip, evolusi, dan integrasi rangkaian tadbir urus Islam, dengan penekanan kepada keserasian mereka dengan nilai-nilai sosio-agama. Kajian ini bermula dengan menjejaki evolusi sejarah prinsip-prinsip tadbir urus Islam dan peranan penting yang dimainkan oleh penafsiran (Ijtihad) dalam membentuk prinsip-prinsip ini. Ia*

*kemudian mengkaji integrasi nilai-nilai sosio-agama Islam seperti amanah, kerjasama, kesederhanaan, dan hikmah ke dalam sistem tadbir urus, dengan menekankan kepentingan etika mereka. Kajian ini menyoroti bagaimana tadbir urus Islam merangkumi dimensi yang pelbagai, termasuk Tawhid (keesaan Allah), Shura (perundingan), Khilafah (kepemimpinan wakil), akauntabiliti, ketelusan, dan keadilan. Melalui penerokaan tadbir urus Islam, penyelidikan ini menekankan keseimbangan antara agama dan tadbir urus, mendedahkan tentang sifat saling melengkapi dan potensi mereka untuk membimbing amalan tadbir urus yang etika, cekap, dan adil. Pada akhirnya, kajian ini menyumbang kepada pemahaman menyeluruh mengenai rangkaian tadbir urus Islam dan kesesuaiannya dengan nilai-nilai sosio-agama Islam, memberikan wawasan mengenai ciri-ciri unik dan evolusi tadbir urus Islam.*

### **Kata Kunci**

Tadbir Urus Islam, Nilai Sosio-Agama, Prinsip, Evolusi, Amanah

### **1. Introduction**

In his New Year's resolution for the year 2023, Prime Minister Dato' Sri Anwar Ibrahim pledged a commitment to good governance and a corruption-free Malaysia under his administration. (Evanson, 2023) The role of good governance extends beyond merely driving organizational sustainability through effective strategies; it also adds value to the environment and society (Teigland & Hobbs, 2023) In addressing the framework of good governance, it serves as a mechanism "intended to encourage efficient use and accountability for the safeguarding of resources. Its aim is to align the interests of individuals, organizations, and society". (Global Corporate Governance Forum, 2005) These words, spoken by Sir Arian Cadbury in the preface of the book "Corporate Governance and Development" two decades ago, remain pertinent in providing a comprehensive definition and fundamental framework for organizational governance.

Presently, the term "governance" stands as one of the most frequently utilized concepts in the field of social sciences on a global scale. The allure of discussions surrounding this term lies in governance's elevation of the role of civil society as a source and instrument of policymaking, allowing individuals and groups to interact in their respective spheres while being aided and regulated by authorities. (Sorensen & Triantafillou, 2009) The singular term "governance" is often combined with other terms in academic discourse, leading to various interpretations depending on the integrated terminology. For instance, the concept of "good governance" refers to a standard set by the United Nations and the World Bank for assessing the governance institutions of developing countries in terms of stability, transparency, fairness, and effectiveness in administration. (Ansell & Torfing, 2022)

The most appropriate term to commence the discussion on governance in this study is "organizational governance." Various governance systems exist, but their primary objective is to manage organizations. While the use of governance is more commonly directed towards corporate companies and business entities, it is applicable to all forms of organizations. Crowther & Seifi (2017) opt for the term "global governance" as the most suitable term to address global-related issues transcending nations, including various types of organizations, both formal and informal, government-related and non-governmental organizations (NGOs), as well as private institutions. This choice is made because the problem-solving processes it

encompasses take into account the interests and rights of the global community. (Crowther & Seifi, 2017)

Hurth & Kravatzky (2019) mentioned that the concept of "organizational governance" is a relatively new discipline, only emerging in the literature in the 1960s. In a short span of time, this concept has gained increasing attention from scholars, aligning with organizations' desire to operate autonomously without government interference in their decision-making. (Hurth & Kravatzky, 2019) DIN (2015) proposed a hierarchy pyramid related to organizational governance, explaining the obligations that organizations need to adhere to in governance, as depicted in Figure 1.1. The figure illustrates these obligations starting from the lowest level, which includes the internal policies of the organization, followed by good practical standards, then industry or area-specific regulations, and culminating at the highest level with national laws and human rights or international laws.



**Figure 1.1 Hierarchy pyramid related to organizational governance (DIN , 2015)**

Hurth & Kravatzky (2019) expressed concerns about the absence of a standardized framework for organizational governance beyond codes and laws in most countries, leading to a lack of consistency in governance practices within organizations. This concern ultimately led to the establishment of the first international standard for organizational governance, ISO 37000 (Hurth & Kravatzky, 2019) ISO 37000, in general, provides guidance on organizational governance. It offers principles and key aspects of practices to guide governing bodies and administrative groups in fulfilling their responsibilities, ensuring that the organizations they lead can achieve their desired objectives. Among the principles outlined in this standard are five core principles, which are purpose, value creation, strategy, accountability and control, and six subsidiary principles, which include stakeholder engagement, leadership, data and decision-making, risk management, social responsibility, and organizational resilience (ISO, 2023)

## **2. Principles of Islamic Governance**

The principles of Islam form the foundation of Islamic governance. (Batchelor, 2014) These principles are more qualitative than mechanical, meaning they are not bound by strict rules and procedures but are rooted in ethics. This perspective indicates that true governance goes beyond technical aspects and actively seeks ways to create an

environment that promotes social harmony. (Mohamad Yunus, 2017) These principles are derived from the Quran and serve as guidelines for Islamic institutions. (Batchelor, 2014) Historically, these principles emerged during the early formation of Islam and were followed by the companions of the Prophet Muhammad (peace be upon him) after his passing, who practiced the principles taught to them. The principles of Islamic governance encompass various forms of governance, including financial governance, economic governance, public governance, and corporate governance. (Lewis, 2014)

#### **a) The Principle of Tawhid**

The Principle of Tawhid is the most fundamental principle in Islamic governance, emphasizing belief in the oneness of Allah (God) and His power. It serves as a guiding principle for individuals within organizations. Tawhid emphasizes that all activities and actions should align with the rules of Allah (God) and good governance practices. (Narastri, 2019) Tawhid also underscores the equality of rights and status among humans as creatures of God. In the context of governance, the principle of Tawhid influences the epistemology of Muslims in various ways. For instance, it leads to the concept of brotherhood and solidarity among Muslims and the fundamental freedoms of individuals within the framework of Islamic governance. The practice of Tawhid in governance involves harmonizing moral and spiritual elements within the values and culture of governance. (Malik, 2018)

The paradigm of Tawhid (the oneness of Allah) must be integrated into various functions of governance, such as planning, management, guidance, and monitoring. Administrators must ensure that their actions align with the principles of Tawhid and Islamic values. Through the Tawhid paradigm, administrators are regarded as servants and stewards, or representatives of Allah on Earth. They bear the responsibility of fulfilling the organization's tasks while upholding the principles of Tawhid. In the planning function, Tawhid values are applied alongside objectives, strategies, and decision-making, all done with the awareness that the paramount priority is for Allah (SWT), and thus, the planning is intended to fulfill Allah's (SWT) command. In the management function, managers need to ensure fair and equitable distribution of tasks and responsibilities and a management process that aligns with the Tawhid principle. In terms of guidance, administrators need to set an example and inspire their subordinates through the spirit of Tawhid, serving as role models in terms of faith and worship. The monitoring function includes the element of trustworthiness when comparing desired outcomes with actual results in the organization so that corrective actions can be taken. (Ismail & Sharif, 2011)

Ali Shariati provided a liberating interpretation to understand the concept of Tawhid in governance. According to him, Tawhid is not just a theological concept but has real social, political, and economic implications. He believed that the absolute unity of Allah implies that no human can oppress or dominate others. He argued that Tawhid challenges oppressive power structures and supports economic, social, and political equality. Shariati viewed Tawhid as a rejection of submission to any authority other than Allah. He also emphasized the rejection of social hierarchies and empowered communities to resist oppressive governance. Shariati challenged the idea of centralization of power and advocated for a more inclusive governance approach. (Saffari, 2023)

**b) The Principle of Shura**

Shura can be understood as a system of consultation and deliberation practiced by the Prophet Muhammad (peace be upon him) and his companions in all aspects of life, ranging from family institutions to matters encompassing public affairs such as governance and administration. The shura system is not explicitly detailed in Quran regarding how it should be implemented, leaving it to be determined by the community for them to practice according to their time and place. (Razak & Idris, 2021) In this principle, a leader is encouraged to be open and carefully consider various viewpoints from different parties before making decisions. The shura system has proven to be effective in eliminating unfairness by involving diverse groups of society from different social classes in decision-making. Shura can also have a positive impact on achieving inclusive economic growth and societal prosperity (Ismail, Mohd Rasid, & Md Isa, 2021).

**c) The Principle of Khilafah**

The term "khalifah" is derived from the word "khalifah," which means a representative. Malik (2017) asserts that the term "khalifah" should be translated to its original meaning, which is a representative of Allah (SWT). This implies that every human being is a representative of Allah on Earth, tasked with the mission of being a khalifah and will be held accountable by Allah (SWT) in the hereafter. This characteristic highlights the unique nature of humans compared to other creatures. In this principle, individuals can only succeed in this world and the hereafter by obeying the commands of Allah (SWT) and practicing the principles of justice and equity as guided by their role as khalifah. Failure to fulfill this mission will degrade a human being below even the level of animals (asfala safilin) (Malik, 2017)

Malik (2017) also adds that it is this concept of khalifah that sets Islamic governance apart from other governance concepts. This distinction is not only found in principles, structures, and institutions but also in the spirit and values of individuals as the key actors in governance. Using this principle, an individual becomes one who is centered on God, and their actions are not solely based on the rituals of Islamic teachings but are carried out with the awareness of their role as Allah's (SWT) khalifah on Earth. Governance centered on God creates an environment that prioritizes God, uplifting moral spirits in governance. This will produce valuable individuals who not only rely on their faith but also strive to bring those practices and beliefs to others to build a culture and atmosphere conducive to Islamic governance. (Malik, 2017)

Solihu (2014) characterizes khilafah as the most important institution in Islamic civilization. It symbolizes the unity of the Muslim community under a leader who governs an institution. Solihu quoted the views of Al-Khalidi regarding Khilafah. Al-Khalidi collected and evaluated scholarly discussions about Khilafah and found that scholars had different opinions regarding the meaning of khilafah, with three different opinions: (1) khalifah as a representative of God, (2) khalifah as a representative of the Prophet, and (3) a successor to the previous leader. The first opinion was rejected because, in his view, only something absent can be represented, but God is always present. The second opinion was rejected because the Prophet Muhammad (peace be upon him) never appointed anyone as his successor after his passing. The third opinion was rejected as irrelevant in discussing issues of power and governance. Instead, Al-Khalidi presented his own opinion that a khalifah is a representative of the

Muslim community. He asserted that the authority to govern actually belongs to the Muslim community, and when they appoint a khalifah, they delegate that authority to the leader as a representative to maintain power. (Solihu, 2014)

Islamic movements also have differing opinions in interpreting the implementation of khilafah. For example, Hizbut Tahrir supports a political khalifah system in which Islamic law is established through the state framework. They believe that the khalifah, as the representative of Allah on Earth, has full authority over constitutional matters. They view khilafah as a platform for comprehensive implementation of Islamic law. This differs from Ahmadiyyah, which has a different perspective on the khilafah system. They regard khilafah as a spiritual leadership that does not require a specific stage or territory. According to this movement, the khalifah is only tasked with regulating the spiritual lives of the Muslim community and is not related to the system of governance. They believe that religion is a personal matter and can be practiced without the need for a separate territory. (Syaoki, 2021)

#### **d) The Principle of Accountability**

Gidado & Yusha'u (2017) expound that the principle of accountability in Islamic governance is inherently dualistic. In Islam, every individual is accountable to Allah (SWT) and to fellow human beings. This signifies that they will be questioned regarding their tasks and responsibilities both by Allah (SWT) and the community. However, the primacy of this principle lies with Allah (SWT), as elucidated in Al-Baqarah:284. The principle of accountability is perceived as a form of worship, yielding rewards in both the worldly and hereafter domains. It underscores the importance of adhering to trustworthiness and discharging responsibilities diligently. This principle cultivates the quality of taqwa (God-consciousness) within leaders, motivating them to fulfill their duties with unwavering responsibility. The attribute of accountability also encompasses safeguarding the organization from involvement in activities abhorred by Allah and protecting all entrusted matters with diligence. Islam demands the preservation of trust or accountability, whether in solitude or in public settings. (Gidado & Yusha'u, 2017)

Taufiq (2015) also associates the principle of accountability with the attribute of taqwa. Taqwa can be understood through two words, namely, avoidance and protection. Taqwa serves as a shield between individuals and Allah's wrath, preventing the causes of humiliation and severe punishment in both the worldly life and the hereafter. In Islamic governance, accountability is not solely directed towards external standards but also entails a moral responsibility to refrain from wrongdoing. Apart from external evaluations, individuals are required to continually assess their actions based on the principles of taqwa. This self-accountability aligns with the concept of repentance, allowing individuals to acknowledge their mistakes and seek forgiveness for their wrongdoings. The concept of obedience in Islamic governance does not imply blind submission. When corruption and a lack of accountability occur in governance, there is room to challenge the existing leaders. This is in line with the idea that leaders should be accountable for their actions and decisions, and subordinates have the right to oppose leaders who are dangerous and unjust. (Taufiq, 2015)

Ramli, Salleh & Muhamed (2015) argue that accountability encompasses more than just being responsible for one's actions. It also involves the duty to provide explanations to others. For example, an individual is considered accountable to others when they are required to inform and justify their actions and decisions. This concept can be applied in various contexts such as asset management and organizational affairs. The Islamic perspective on accountability can be found in a hadith narrated by Ibn 'Umar: " All of you are shepherds, and every one of you is responsible for his herd." (Ibn Hibban , 2012) This hadith illustrates that each individual is entrusted with various responsibilities and will be questioned about whether they have fulfilled their duties properly. This concept is not limited to governance but extends to all other aspects of life, emphasizing the importance of having a sense of responsibility towards anything under one's care. (Ramli, Salleh, & Muhamed, 2015)

#### **e) The Principle of Transparency**

Fundamentally, the principle of transparency concerns an open and publicly known governance system, the eradication of corruption, and a fair system based on the rule of law. (Mohamad Yunus, 2017) The objectives of transparency in governance are outlined as follows: (Alazemi & Alazemi, 2021)

- Achieving clarity in disseminating various information through better explanation and understanding.
- Building public trust and investor confidence by enhancing transparency in financial operations and transactions.
- Ensuring equality by guaranteeing access rights to information and equal opportunities regardless of background.
- Enhancing cooperation and understanding among diverse groups through transparent information exchange.
- Improving governance by providing comprehensible decision-making information and organizational policies.
- Reducing corruption and enhancing transparency in business operations and processes.

Gidado & Yusha'u (2017) emphasize that transparent leaders provide opportunities for their subordinates to obtain evidence without information being altered or presented deceptively. Through transparent governance, the public can become aware of the policies adopted by leaders, enabling them to provide feedback on these policies. To implement this principle, leaders must clearly communicate strategies, actions, contributions to society, and resource utilization. Evidence of this principle can be found in al-Baqarah:282. Based on the mentioned verse, it explains the importance of transparency in transactions, emphasizing that a transaction should not be conducted secretly but should be documented so that others have access to it in the future. This can be applied in organizations to ensure that information is always available to the public. (Gidado & Yusha'u, 2017)

The concept of transparency is closely intertwined with the value of *ihsan*. *Ihsan*, which means doing good and striving for excellence, emphasizes the importance of doing good in various aspects of life, including worship, interactions with fellow human beings, and ethical conduct (*akhlaq*). Practicing *ihsan* in these domains leads to a high level of transparency. Through *ihsan*, individuals are encouraged to carry out their duties and responsibilities as if they are being observed

by God. This mindset fosters a sense of integrity within an individual. Transparency based on *ihсан* is not merely a strategy to gain respect from other institutions or organizations; rather, it is rooted in the desire to benefit the organization itself. When an organization practices good governance guided by the principles of *ihسان*, it naturally attracts support from other parties. Therefore, this concept should not be limited to leaders alone but should also be embraced and enacted by subordinates. They should be conscious that their actions will be under constant scrutiny. (Taufiq, 2015)

### **c) Principle of Justice and Equality**

In the governance of Islam, the principle of justice is heavily emphasized. It encompasses the implementation of Allah's commands and ensuring equality in all aspects of governance. Justice in Islamic governance means fulfilling trust where it is due and maintaining a balance in the allocation of rights and responsibilities. Prophet Muhammad (SAW) said that the most beloved and closest to Allah SWT in terms of status is a just leader. In an organization, justice is practiced starting with personnel selection based on competence and honesty. Favoritism and the appointment of unworthy individuals are strongly condemned in Islam. Leaders are encouraged to choose employees who are believers, honest, and trustworthy. Additionally, Islamic governance emphasizes the responsible use of the resources provided by Allah. Justice can also be observed by maintaining a balance in actions and avoiding excess. For instance, leaders must ensure that rewards for good deeds are not less than what is deserved, and punishments do not exceed the mistakes committed. (Attahiru, 2021) There are three dimensions of justice in organizational governance as follows:

- **Procedural Justice:** Procedural justice refers to the fairness of procedures used in making decisions and implementing policies within an organization. It focuses on whether the processes employed in decision-making are perceived as fair by members of the organization. When organizational members believe that the decision-making procedures are fair, it enhances their commitment to the organization.
- **Distributive Justice:** Distributive justice concerns the fairness of outcomes or rewards received by organizational members. It emphasizes the perceived fairness in the distribution of resources, such as salaries, recognition, and promotions. When organizational members perceive that the distribution of rewards is fair, it can contribute to higher levels of satisfaction and commitment to the organization.
- **Interactional Justice:** Interactional justice refers to the fairness of treatment and communication between individuals within an organization. It focuses on how subordinates are treated by their supervisors and other organizational peers. This type of justice encompasses aspects such as respect, dignity, and the provision of accurate information. (Mustaqim, Mariyatin, & Prihantono, 2019)

Through the principle of equality, leaders are expected to act justly and treat everyone equally, regardless of their religion, gender, ethnicity, or status. This means that everyone is entitled to equal protection and services under the law, without any form of discrimination. (Shamrahayu & Sambo, 2012)

### 3. The Evolution of Islamic Governance

Islamic governance is a gradually evolving process. The concept of governance among Islamic communities has evolved over time, adapting to ever-changing contexts while remaining rooted in core religious principles. The evolution of Islamic governance serves as evidence of its resilience and adaptability. As Islamic societies have faced diverse political, cultural, and social landscapes, the concept of governance has evolved to address these challenges while preserving and upholding its underlying religious values. This evolution has not been immune to a mix of successes and failures, with positive outcomes sometimes intertwined with procedural or conceptual issues (Azmi, 2016). Several key factors help us understand this evolution.

Firstly, the interpretation of Islamic teachings plays a crucial role in shaping governance. Scholars and experts in Islamic jurisprudence (Fiqh) engage in deep discussions to formulate governance principles based on the Quran and the Sunnah (the practices and sayings of the Prophet Muhammad, peace be upon him). Bouzenita (2012) explains that the principles of Islamic governance were systematically formulated during the Abbasid Caliphate era. This does not imply that scholars before that time were unaware of the principles of Islamic governance, but rather, no mature body of work specifically focused on Islamic governance existed before that period. The definition of Islamic governance evolved through discussions among scholars, passed down from generation to generation, in line with contemporary needs and the gap between them and the Companions of the Prophet and the Tabi'in (the generation following the Companions). These early scholars had a natural understanding of Islamic governance principles derived from the direct teachings of the Prophet Muhammad (peace be upon him). Nevertheless, upon examination of the biographies and statements of these early Islamic scholars, it becomes evident that they practiced governance principles that were formulated in subsequent centuries, reflecting their understanding of governance concepts. This interpretation of the definition of governance subsequently evolved in line with changing social norms, leading to a rich tradition of fiqh guidelines for governance practices. (Bouzenita, 2012)

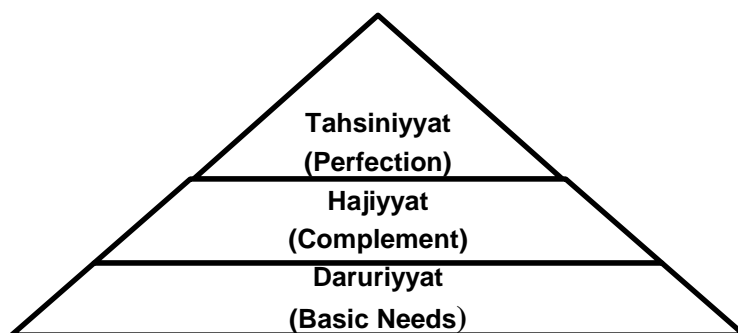
Furthermore, Ijtihad plays a crucial role in the evolution of Islamic governance, manifesting itself in culture, law, and democracy. It represents the stream of Islamic thinkers throughout Islamic history and has the potential to shape contemporary Islamic governance. Hashish (2010) explains several roles of Ijtihad in the evolution of Islamic governance:

- Ijtihad as a Think Tank Institution: Ijtihad institutions act as think tanks, conducting research and serving as advisors to the Muslim community. While not political entities, they garner societal support in discussing sensitive constitutional issues, matters of sovereignty, good and bad governance, and the relationship between the governing and the governed.
- Balancing the Streams of 'Political Islam' and 'Islamic Thought': Islamic governance can be seen as a product of two balanced streams, political Islam and Islamic thought. While political Islam ensures unity within the Muslim community, Islamic thought ensures adaptation to the ever-changing global landscape. Ijtihad institutions have the potential to shift the understanding of the concept of Jihad from a militant form to community activism that promotes renewal and community engagement.

- Contribution to the Structure of Islamic Governance: The schools of thought, or Islamic jurisprudential schools (Mazhab), contribute to the structure of Islamic governance. They discuss administrative issues, the characteristics of good and bad governance, and their presence alongside tolerance among different schools fosters an environment where disagreements can occur peacefully.
- Instilling Democratic Values: Ijtihad institutions instill democratic values in their legal ideas, influencing civil society and governance bodies. They play a significant role in shaping a culture of justice in Islam and contribute to the development of Islamic law as a culture that encompasses various aspects of life. (Hashish, 2010)

Additionally, the concept of Maqasid Sharia, which represents the legislative objectives of Islam, plays a significant role in the evolution of Islamic governance. Maqasid Sharia provides a framework to guide governance principles in alignment with Islamic values. Maqasid Sharia promotes the well-being of society (maslahah) while preventing harm (mafsadah) in all aspects of governance (Samad & Shafii, 2021). During the time of Prophet Muhammad (peace be upon him), this concept already existed. The companions understood that Sharia law was designed to benefit humanity. They developed judgments based on principles such as facilitation (taysir) and promoting benefit (maslahah). This approach was later continued by Islamic scholars such as al-Qaffal, al-Amiri, al-Juwayni, and al-Ghazali, who developed and classified it into three categories: dharuriyyah, hajiyyah, and tahsiniyyah (see Figure 1.2). Subsequently, this concept was expanded into various contexts. Contemporary scholars have continued its development through books they have authored. (Yusuf, 2015) .

One of the primary strengths of Maqasid Sharia is its adaptability and relevance to current situations. The theory of Maqasid Sharia emphasizes that Islamic laws should be dynamic and capable of evolving to suit the changing times and circumstances. It ensures that the principles and objectives of Islamic governance remain applicable and beneficial across different eras and locations. (Yusuf, 2015) Dusuki (2008) depicted the pyramid of maslahah, a concept proposed to achieve societal well-being. This concept illustrates various levels of responsibility in decision-making, with the foundational level focusing on basic needs and the highest level aiming for perfection and societal well-being. (Dusuki, 2008) The pyramid is depicted as follows:



**Figure 1.2 Pyramid of Maslahah (Dusuki, 2008)**

#### **4. The relationship between Islamic governance and socio-religious values**

The relationship between Islamic governance and socio-religious values is an important aspect within Islamic society. While the principles of Islamic governance provide the foundation for the administrative structure, the incorporation of socio-religious values provides the ethics and moral compass that guide this system. Islamic values represent moral qualities and ethics derived through revelation, serving as the expectations for Muslim society to be upheld by leaders and governments. (Batchelor, 2014) Meanwhile, socio-religious can be defined as "indicating a combination or interaction between social and religious factors". (Dictionary.com, 2023) Analyst Olivier Roy stated, "Islam does not provide a framework for Islamic governance but promotes Islamic values". (Roy, 1995) While this statement may seem overly simplistic, it underscores the importance of designing a governance system that integrates Islamic socio-religious values. This can be exemplified by the administration of Prophet Muhammad (peace be upon him) and his successors, the Khulafa al-Rashidin, who successfully established the first Islamic constitution in Medina, representing the best of society led for the benefit of humanity. (Batchelor, 2014)

Socio-religious values, deeply ingrained in the cultural fabric of Islam, serve as a source of ethical guidance for individuals and society. These values are derived from various sources, such as the Quran. (Rahman, Badshah, & Khan, 2020) These values transcend religious rituals and permeate various aspects of life, including governance. For example, concepts like compassion, justice, and humility originate from Islamic teachings and influence how leaders interact with society and make decisions that impact the well-being of the community. (Batchelor, 2014) Negative emotions and behaviors like envy, jealousy, arrogance, oppression, insult, and harming others are examples of social impediments to cultivating a morally upright society in line with Islamic values. The reciprocal relationship between the human mind and the security of the surrounding society is interconnected and complementary. Therefore, the Quran focuses on social harmony to ensure the tranquility of individual minds. (Rahman, Badshah, & Khan, 2020) Batchelor (2014) outlines several guidelines for the process of integrating Islamic values into governance, including the following steps:

- Identifying the key principles of Islam.
- Identifying the values to be instilled.
- Highlighting crucial aspects for social transformation.
- Determining an approach for transforming governance through the concept of "management change."
- Applying the concept of Ihsan (excellence) routinely or continuous improvement through reviews and audits.

The value of trustworthiness or "amanah" is an intrinsic and frequently emphasized value in Islamic society. Trustworthiness in leadership is related to the capacity that matches the responsibilities shouldered. The absence of trustworthiness can bring disaster to the Islamic social system and individuals as a whole. Governance requires this value to select a leader based on their abilities and qualifications. This is illustrated in Surah Al-Qasas:26, which narrates how Prophet Moses (peace be upon

him) was recommended for a leadership position due to his trustworthiness. (Nur Sofia Nabila, Siti Rahmah, Tahir Ahmad, Jima'ain Safar, & Shukri Mohd Nain, 2018) Imam Al-Qurtubi, who also represents the consensus of scholars, opines that trustworthiness is a part of the perfection of faith. Therefore, whoever preserves trustworthiness, Allah SWT preserves their faith. This quality is contrary to the trait of "khiyanah," which signifies betraying others. (Hasrul, et al., 2019)

Furthermore, the value of cooperation or "taawun" is among the crucial principles in Islamic governance. Cooperation towards righteousness is the key to developing a society oriented towards "taqwa," which prioritizes respect, mutual trust, and dignity. This is emphasized in Al-Maidah:2 in the Quran. (Batchelor, 2014) In the concept of Islamic cooperation, the community is not just a collection of individuals; rather, they are brothers and sisters to one another. (Mohd Hassan, 1989) Ismail and Al-Sadat (2017) outline the roles of brotherhood in leadership as follows:

- Assisting each other in obeying Allah SWT and accepting the teachings brought by the Prophet Muhammad (peace be upon him).
- It serves as a spiritual connection that makes one concerned about the needs of their brothers and sisters and encourages cooperation to fulfill those needs.
- Brotherhood fosters material cooperation.
- It represents a collective responsibility in accomplishing various tasks.
- Islamic brotherhood means caring for, showing compassion, and cooperating with one another. (Ismail & Al-Sadat, 2017)

Moderation or "wasatiyyah" is another value that can be understood as a perspective or behavior that consistently takes the middle path between two opposing positions. Governance is a powerful instrument to ensure the moderation and balance of society. Leadership that listens to the voices of the lower strata of society will always be aware of issues related to extremism and imbalance so that they can address these issues. This is achieved through effective communication, acceptance, and the trust of the community in its leadership. (Kamali, 2014) Moderation is a core teaching of Islam that plays a role in addressing contemporary issues such as radicalization, violence in the name of religion, accusations of apostasy, extremism, and fanaticism. (Syaripudin, 2018) Every Muslim should commit to pursuing moderation, as emphasized in Al-Baqarah:143, by avoiding violence and extremism, as mentioned in Ali Imran:159, and by prioritizing the easier path as an alternative, as found in Al-Baqarah:185. (Batchelor, 2014)

Additionally, wisdom or "hikmah" in governance is encouraged in Islam. It is emphasized through the first verse revealed in the Quran, as in Surah Al-Alaq:1, "Read." This directive is not only addressed to Prophet Muhammad (peace be upon him) but to the entire Muslim community to continually seek knowledge. Wisdom becomes beneficial when accompanied by "hikmah," which can be understood as "having good judgment through an understanding of a situation or phenomenon" and "doing what is desired in the right way, at the right time and place." Wisdom in governance was demonstrated by Prophet Muhammad (peace be upon him) during the event of Hudaibiyah, which led to an agreement through negotiations and ultimately resulted in the spread of Islam to the Quraish community. (El Garah, Beekun, Habisch, Lenssen, & Adau, 2012)

## 5. Conclusion

In conclusion, the principles of Islamic governance represent a comprehensive framework rooted in ethical and moral values derived from Islamic teachings. These principles, including Tawhid, Shura, Khilafah, accountability, transparency, justice, equality, trustworthiness, cooperation, moderation, and wisdom, provide a solid foundation for effective and just governance within the Islamic context. These principles guide leaders and administrators in their decision-making processes, emphasizing the importance of aligning their actions with Islamic values and serving the best interests of society.

The evolution of Islamic governance over time demonstrates its adaptability and resilience in responding to the changing needs and contexts of Muslim communities. The ongoing process of interpretation (Ijtihad) and the incorporation of Maqasid Sharia as legislative objectives continue to shape the practice of Islamic governance in contemporary settings. Moreover, the integration of socio-religious values into governance ensures that ethical and moral standards remain at the core of governance practices, fostering a society that upholds justice, compassion, and transparency.

As we look to the future, further research and exploration into the practical implementation of these principles in various governance contexts are essential. Additionally, examining the ways in which Islamic governance can address pressing global challenges, such as poverty, conflict, and environmental sustainability, is an area ripe for future investigation. Ultimately, the principles of Islamic governance serve as a timeless guide for leaders and policymakers, promoting a just and ethical approach to governance that benefits society as a whole.

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