

Imam Al-Mawardi on Leadership: Insights for Modern Islamic Governance Through Fiqh Siyasah

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Abstract

This study examines how the leadership principles of Imam Al-Mawardi, as articulated in Al-Ahkam al-Sultaniyya, can inform and enhance modern governance in Muslim societies. The novelty of this research lies in its integration of classical Islamic political thought with contemporary political theory, offering a bridge between the past and present. The Research Method employs a Qualitative Approach, involving a comprehensive review of Al-Mawardi's key concepts - ethical leadership, the role of Shura (consultation), and the moral responsibilities of rulers - while also comparing these ideas with current governance practices in Muslim-majority countries. By assessing issues such as accountability, justice, and public welfare, the Results reveal that Al-Mawardi's framework of balanced authority and ethical governance remains highly relevant. His emphasis on justice, transparency, and consultation resonates strongly with modern governance's demands, underscoring his ideas' applicability to today's political context. In conclusion, this research illustrates how revisiting Al-Mawardi's thoughts on leadership can offer valuable lessons for modern Islamic governance, ensuring it is both aligned with Islamic values and responsive to the evolving needs of society.

Keywords: *Al-Ahkam al-Sulthaniyyah; Islamic governance; Public welfare; Islamic state*

Abstrak

Penelitian ini bertujuan untuk menjelaskan bagaimana wawasan Imam Al-Mawardi, yang diungkapkan dalam karya seminalnya "Al-Ahkam al-Sultaniyya," dapat memberikan informasi bagi praktik pemerintahan kontemporer di masyarakat Muslim. Kebaruan penelitian ini terletak pada analisis komprehensif terhadap teks-teks sejarah melalui lensa teori politik modern, sehingga menjembatani kesenjangan antara pemikiran Islam klasik dan tantangan pemerintahan saat ini. Metodologi yang digunakan melibatkan tinjauan sistematis terhadap tulisan-tulisan Al-Mawardi, dengan fokus pada prinsip-prinsip kepemimpinan etis, pemerintahan konsultatif (Shura), dan tanggung jawab para penguasa. Selain itu, analisis komparatif terhadap model-model pemerintahan kontemporer di negara-negara mayoritas Muslim dilakukan untuk menilai penerapan prinsip-prinsip ini dalam mengatasi isu-isu seperti akuntabilitas, keadilan, dan kesejahteraan komunitas. Temuan menunjukkan bahwa penekanan Al-Mawardi pada kerangka otoritas yang seimbang dan pemerintahan yang etis memberikan panduan berharga bagi para pemimpin Islam saat ini. Advokasinya untuk keadilan dan pentingnya konsultasi sejalan dengan harapan modern untuk pemerintahan yang transparan dan akuntabel, menyoroti relevansi ide-ide beliau dalam konteks kontemporer. Sebagai kesimpulan, mengkaji kembali prinsip-prinsip kepemimpinan Al-Mawardi memberikan kesempatan berharga untuk meningkatkan pemerintahan Islam modern. Dengan menggabungkan wawasan sejarah dengan praktik kontemporer, studi ini menyoroti bagaimana pemikiran Al-Mawardi dapat menghidupkan kembali pemerintahan di dunia Muslim, memastikan bahwa pemerintahan tetap responsif terhadap kebutuhan masyarakat sambil berakar pada tradisi Islam.

Kata Kunci: *Al-Ahkam al-Sulthaniyyah; Pemerintahan Islam; Kesejahteraan publik; Negara Islam.*

Introduction

Imam al-Mawardi, a renowned 11th-century Islamic scholar, is celebrated for his seminal work *Al-Ahkam al-Sultaniyya*, which offers a profound exploration of leadership and governance within an Islamic framework. This influential treatise outlines the essential roles and responsibilities of rulers, the principles of justice, and the promotion of public welfare while examining the complex interplay between religious and political authority. Al-Mawardi's insights have significantly shaped the evolution of Islamic governance, offering timeless guidance on the ethical foundations of leadership.¹

Al-Mawardi's insights have been instrumental in shaping the foundational principles of Islamic governance. They highlight the crucial interplay between ethical leadership, just administration, and the integration of religious and political spheres. His work remains a cornerstone in the study of governance within an Islamic context, offering timeless guidance that continues to influence scholarly debate and real-world applications in Islamic political theory.²

In the realm of modern governance in Muslim-majority countries, the study of

classical Islamic governance principles is paramount. As these nations grapple with intricate contemporary political landscapes, there arises a pressing necessity to reexamine and reinterpret classical texts to effectively tackle present governance challenges.³ Despite the valuable insights provided by scholars like Al-Mawardi, a notable disparity persists between classical Islamic governance principles and the realities of contemporary politics.⁴ The existing governance frameworks in Muslim-majority countries often encounter difficulties in harmonizing traditional Islamic principles with the demands of modern administrative requirements.⁵ This discrepancy underscores the importance of bridging the gap between historical Islamic governance tenets and the complexities of present-day governance structures to foster effective and relevant governance practices in the modern context.⁶

Imam al-Mawardi's work, "*al-Ahkam as-Sulthaniyyah*," outlines essential qualities for leaders, emphasizing religion, justice, security, and public welfare.⁷ This foundational text in Islamic political thought underscores the importance of governance guided by Sharia principles, balancing religious duties with administrative efficiency. Furthermore,

¹ Rita Karmila Wijayanti and Doddy Setiawan, "The Role of the Board of Directors and the Sharia Supervisory Board on Sustainability Reports," *Journal of Open Innovation*, 2023, 100083, <https://doi.org/10.1016/j.joitm.2023.100083>.

² W Wahyuni et al., "Evaluation of the Role of Islamic Values in Improvement of Spiritual Health among Iraqi Muslims," *Theological Studies/Teologiese Studies* 78, no. 1 (2022), <https://doi.org/10.4102/hts.v78i1.7832>.

³ Nazir Khan, "Shades of Structural Realism in Post-Classical Islamic Thought," *Theology and Science*, 2023, 1-14, <https://doi.org/10.1080/14746700.2023.2230427>.

⁴ Muhammad Lutfi Hakim, "Ismail Mundu on Islamic Law Ff Inheritance: A Content Analysis of

Majmū' Al-Mirāth Fī Ḥukm Al-Farā'Id," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 59-79, <https://doi.org/10.14421/ajis.2023.611.59-79>.

⁵ A Shoaib et al., "Muslim Perspectives on Palliative Care in Perinatal and Neonatal Patients: A Mini-Review," *Frontiers in Pediatrics* 11 (2023), <https://doi.org/10.3389/fped.2023.1204941>.

⁶ Vineeta Yadav, "Do Religious Politicians Take Risks Differently? Evidence From Pakistan," *Journal for the Scientific Study of Religion* 62, no. 2 (2023): 419-38, <https://doi.org/10.1111/jssr.12841>.

⁷ Abbas Ali Rastgar et al., "Following Islamic Teachings in the Governance of Islamic Society with an Emphasis on Transparency," *Theological Studies/Teologiese Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8032>.

Maqasid Shariah principles play a crucial role in enhancing Islamic banking performance through good governance practices.⁸ Al-Mawardi's emphasis on justice and public welfare provides a timeless moral framework for governance, aligning with the principles of Maqasid Shariah that prioritize benefits and reject detriments.⁹ However, the challenge remains in translating these principles into actionable policies that resonate with contemporary political and social contexts. Integrating Al-Mawardi's insights with Maqasid Shariah principles can guide modern governance practices towards ethical and effective leadership.¹⁰

Classical Islamic governance, deeply rooted in Sharia, encompasses various aspects of life such as politics, law, and ethics, with key elements including the sovereignty of Allah, the rule of law (*Sharia*), the significance of justice (*'adl*), and the welfare of the people (*maslahah*).¹¹ These principles aim to establish an ethical, just, and community-centric governance system, ensuring the well-being of society. Scholars like Al-Mawardi have extensively articulated these principles, providing timeless guidelines for rulers and

administrators, which continue to shape Islamic political thought and offer valuable insights for effective governance.¹² The principles of classical Islamic governance serve as a foundation for creating a system that upholds ethical standards, justice, and the welfare of the people, reflecting the core values of Islamic teachings and traditions.

There are several previous studies relevant to this research topic. Some scholars have actively engaged in reinterpreting classical Islamic governance principles to address the challenges posed by globalization, technological advancements, and evolving political landscapes. Kamali (2008) delves into the application of justice from classical Islamic thought to modern issues like human rights and democratic governance,¹³ while Esposito (2005) explores the compatibility of Islamic governance principles with contemporary state structures, emphasizing their potential to influence modern political theory and practice.¹⁴ Additionally, Rokhmadi et al. (2023) shed light on the reinterpretation of historical Islamic criminal laws, highlighting the need to align them with principles of human rights and religious freedom.¹⁵ Shoaib et al.

⁸ Zulkifly Muda and Nizaita Omar, "The Authoritative Role of Maqasid Shariah As A Basis for Determining Hukm When Dealing with Contemporary Issues," *International Journal of Academic Research in Business & Social Sciences* 13, no. 4 (2023), <https://doi.org/10.6007/ijarbss/v13-i4/16685>.

⁹ Yenik Candra Kiranawati, Arim Nasim, and Caria Ningsih, "Islamic Banking Governance in Maqashid Sharia Perspectives: A Systematic Literature Review," *Share: Jurnal Ekonomi Dan Keuangan Islam* 12, no. 1 (2023): 59, <https://doi.org/10.22373/share.v12i1.15446>.

¹⁰ Lateef Kayode Adeyemo and Sirajudeen Femi Bakrin, "The Obligation of Establishment of Governance and Civilian-Non Theocratic Nature of Government in Islam," *IJUS | International Journal of Umranic Studies* 1, no. 1 (2022): 27-36, <https://doi.org/10.59202/ijus.v1i1.561>.

¹¹ Yusuf Sani Abubakar, "Shariah Governance: Some Probable Challenges That May Be Faced by

Shariah Committee at Islamic Financial Institutions," *International Research Journal of Shariah, Muamalat and Islam* 4, no. 11 (2022): 1-9, <https://doi.org/10.35631/irjsmi.411001>.

¹² Issah Abeebllahi Obalowu and Adibah Abdul Rahim, "The Essence of Shariah Enforcement and Its Necessity for Human Prosperity: An Analysis of Sayyid Abu 'Alā Mawdūdī," *Journal of Islam in Asia* 20, no. 1 (2023): 159-78, <https://doi.org/10.31436/jia.v20i1.1120>.

¹³ Mohammad Hashim Kamali, *Shari'ah Law: An Introduction* (England: Oneworld Publications, 2008).

¹⁴ John L. Esposito, *Islam: The Straight Path* (New York: Oxford University Press, 2005).

¹⁵ Rokhmadi Rokhmadi, Moh Khasan, and Nasihun Amin, "Understanding Riddah in Islamic Jurisprudence: Between Textual Interpretation and Human Rights," *Theological Studies/Teologiese Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8613>.

(2023) discuss the importance of understanding Islamic perspectives on medical treatment, including end-of-life care, to bridge cultural gaps in healthcare. These studies collectively underscore the ongoing efforts to adapt traditional Islamic governance principles to the complexities of the modern world, ensuring relevance and applicability in today's diverse societies.¹⁶

The gap between classical Islamic governance principles and contemporary political realities, often attributed to historical contexts and administrative practices, poses challenges for modern governance structures in Muslim-majority countries. To bridge this disparity, Minkman (2023) suggests developing a contextual understanding of classical principles and adapting them to address current governance challenges.¹⁷ By integrating traditional Islamic principles with contemporary administrative needs, countries can enhance their governance structures and better navigate socio-political environments.¹⁸

This adaptation process involves recognizing the importance of sustainability reporting in Islamic banks, influenced by board characteristics such as size, independence, and cross-membership, to align with sustainable development goals. Then, embracing ancestral

governance principles, as seen in Indigenous Nations from the Northwest Coast of North America, can offer insights into managing relationships among all components of nature, including humans, for more inclusive and equitable biodiversity conservation efforts.¹⁹

Some research in the field of Islamic governance has indeed shown a significant focus on integrating classical Islamic principles into modern governance models, as highlighted in various studies. Scholars have explored the fusion of Sharia with state law, emphasizing the role of Islamic ethics in public administration. Additionally, there is a growing interest in applying Islamic principles to address contemporary challenges such as environmental sustainability and economic development.²⁰ This trend reflects a broader movement towards developing governance frameworks that are deeply rooted in Islamic tradition while remaining adaptive to the complexities of the modern world. The exploration of these themes underscores the relevance of Islamic governance in shaping effective and sustainable governance models that can navigate the complexities of today's global landscape.²¹

The principles of Al-Mawardi, as explored in modern contexts, hold

¹⁶ Shoaib et al., "Muslim Perspectives on Palliative Care in Perinatal and Neonatal Patients: A Mini-Review."

¹⁷ Mirella Minkman, "The Time Is Now, but Mind the Gaps: Communities - Governance - Implementation," *International Journal of Integrated Care* 23, no. 2 (2023), <https://doi.org/10.5334/ijic.7687>.

¹⁸ Anne K Salomon et al., "Disrupting and Diversifying the Values, Voices and Governance Principles That Shape Biodiversity Science and Management," *Philosophical Transactions of the Royal Society B* 378, no. 1881 (2023), <https://doi.org/10.1098/rstb.2022.0196>.

¹⁹ Caesar Manuchismo Elikwu, Olusola Joshua Olujobi, and Ebenezer Tunde Yebisi, "The Legal and Institutional Framework for the Protection of Religious Rights in Nigeria and the Right to Wear Hijab in Public Institutions," *F1000Research* 12, no. May (2023): 537, <https://doi.org/10.12688/f1000research.132637.1>.

²⁰ Wijayanti and Setiawan, "The Role of the Board of Directors and the Sharia Supervisory Board on Sustainability Reports."

²¹ Ingemar Elander, "Urban Renewal, Governance and Sustainable Development: More of the Same or New Paths?," *Sustainability (Switzerland)* 14, no. 3 (2022), <https://doi.org/10.3390/su14031528>.

significant implications for policy and practice, offering an ethically grounded and practically applicable framework that can enhance the development of more inclusive, just, and effective governance models.²² Al-Mawardi's principles, rooted in Islamic values, emphasize justice, accountability, responsibility, independence, and fairness, aligning with contemporary governance needs. By integrating Al-Mawardi's principles into modern governance systems, policymakers, administrators, and scholars can gain valuable insights into creating governance structures that uphold ethical standards while being operationally feasible and culturally relevant.²³

It aims to explore how the principles of leadership and governance in al-Mawardi's "*al-Ahkam al-Sulthaniyyah*" can be effectively adapted and applied to contemporary Islamic governance systems. By conducting a theoretical exploration, comparative analysis, and empirical case studies, this research seeks to develop a practical framework and provide specific policy recommendations. Ultimately, this research contributes significantly to the discourse on effective governance in Muslim-majority societies, offering a framework that not only preserves the ethical and philosophical integrity of classical Islamic governance principles but also adapts them to meet the demands of contemporary political and administrative environments.

Method

This study employs a qualitative research design to explore the principles of

leadership and governance in al-Mawardi's work, *al-Ahkam al-Sulthaniyyah*, and their implications for modern Islamic governance. The qualitative approach is chosen for its strength in providing in-depth understanding and nuanced insights into complex textual materials and socio-political phenomena.²⁴ This qualitative method is chosen for its ability to explore the complex ideas in Imam Al-Mawardi's *Al-Ahkam al-Sultaniyya* in depth. Given the historical and philosophical nature of the text, it is well-suited to analyzing Al-Mawardi's principles of leadership, governance, and justice, and how they apply to modern Islamic governance. The approach also helps interpret socio-political concepts in their context, revealing their relevance and implications for governance in Muslim-majority societies today.

Results and Discussion

Imam al-Mawardi's Vision of Just Leadership: The Principles of Governance in Al-Ahkam al-Sulthaniyyah

Imam al-Mawardi, a prominent Islamic jurist and political theorist of the 11th century, is best known for his seminal work, "*al-Ahkam al-Sulthaniyyah*". This text is a critical exposition of Islamic political theory, governance, and leadership, particularly focusing on the concept of *Imamah* (leadership). He outlines the role of the Imam (leader) as the cornerstone of Islamic governance, responsible for implementing Sharia (Islamic law), ensuring justice, and protecting the Muslim community (*Ummah*). He asserts that the primary duty of the Imam is to uphold the

²² Iqbal Maulana Alfiansyah et al., "Etika Politik Dalam Pandangan Machievelli Dan Al Mawardi," *Salam* 10, no. 1 (2023): 134-55, <https://doi.org/10.15408/sjsbs.v10i1.31115>.

²³ Alfian et al., "Islamic Bureaucracy in Public Administration Philosophy," *Journal of Namibian*

Studies: History Politics Culture 33 (2023), <https://doi.org/10.59670/jns.v33i.576>.

²⁴ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 2nd ed. (New Delhi: SAGE Publications, 2007), file:///C:/Users/dell/Desktop/hANdBAAQBAJ.pdf.

religion and manage worldly affairs in accordance with Islamic principles.²⁵

The qualifications of an Imam, according to Al-Mawardi, are stringent, requiring justice, knowledge of Sharia, soundness of senses and body, and courage. Justice is emphasized as the foremost quality, ensuring the leader's integrity and impartiality.²⁶ The selection of the Imam involves the *Ahl al-Hall wa al-'Aqd* (those who loosen and bind), a council responsible for electing or deposing the Imam, highlighting the importance of collective decision-making. The Imam's duties include defending Islamic territory, enforcing legal penalties (*Hudud*), managing public funds, and leading the community in Jihad (struggle) when necessary, alongside appointing competent officials and seeking consultation (*Shura*) from knowledgeable advisors.²⁷

Imam al-Mawardi's work "*al-Ahkam al-Sulthaniyyah*" outlines several stringent criteria for a legitimate leader (Imam) in Islamic governance, emphasizing the high moral and intellectual standards required for effective leadership. The foremost criterion is justice (*'Adalah*), where the leader must possess a strong sense of justice to ensure fairness and impartiality in governance. This is essential for maintaining the integrity of the leader and gaining the trust of the community. Knowledge (*'Ilm*) is also crucial; the leader

must have a deep understanding of Sharia (Islamic law) to interpret and implement Islamic principles effectively.²⁸ The soundness of senses and body is another important criterion, ensuring the leader can perform duties effectively without physical or mental impediments. Courage and determination (*Shaja'a*) are necessary for defending the community and upholding justice, particularly in the face of challenges and threats to the Islamic State.²⁹ While lineage (*Nasab*) is considered secondary to moral and intellectual qualities, it can also be a factor in ensuring continuity and respect within the community. The selection process involves the *Ahl al-Hall wa al-'Aqd* (those who loosen and bind), a council responsible for electing the Imam, emphasizing consensus and collective wisdom in governance.³⁰ These criteria collectively ensure that the leader can uphold Islamic principles and manage the community effectively, providing a comprehensive framework for Islamic governance.

His work provides a comprehensive framework for the selection and appointment of leaders (Imams) in Islamic governance, emphasizing a structured and consensual process to ensure legitimacy and effectiveness.³¹ The process involves the *Ahl al-Hall wa al-'Aqd*, a council of qualified and respected individuals, including scholars and leaders, responsible

²⁵ Abu Al-Hasan Al-Mawardi, *Al-Akham Al-Sultaniyyah: The Laws of Islamic Governance*, ed. Asadullah Yate (trans) (London: TaHa Publisher, 1996), p.3.

²⁶ Sulieman Ibraheem Shelash Al-Hawary et al., "Determining and Explaining the Components of the Justice-Oriented Islamic Community Based on the Teachings of Nahj Al-Balaghah," *Theological Studies/Teologiese Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7835>.

²⁷ Jari Kaukua, "Future Contingency and God's Knowledge of Particulars in Avicenna," *British*

Journal for the History of Philosophy, 2022, 1-21, <https://doi.org/10.1080/09608788.2022.2088469>.

²⁸ Kaukua.

²⁹ Al-Mawardi, pp. 10-16.

³⁰ Al-Mawardi, pp. 18-20.

³¹ Halil Zaim et al., "The Influence of Islamic Leadership on Work Performance in Service Industry: An Empirical Analysis," *International Journal of Ethics and Systems* 40, no. 1 (2022): 127-52, <https://doi.org/10.1108/ijoes-12-2021-0242>.

for choosing the most suitable candidate. The council ensures that candidates meet stringent criteria such as justice, knowledge, soundness of senses and body, and courage.³² Two primary methods are outlined for selection: direct election by the *Ahl al-Hall wa al-'Aqd* through deliberation and consensus, and nomination by the preceding Imam, which must be ratified by the council to maintain legitimacy.³³ Achieving consensus among the *Ahl al-Hall wa al-'Aqd* is crucial, as it enhances the legitimacy of the Imam and ensures broad community support, reducing disputes and fostering unity. This process underscores the importance of collective decision-making in maintaining the integrity and effectiveness of Islamic governance.³⁴

Moreover, he outlines the responsibilities and duties of a leader in Islamic governance in detail, emphasizing the moral and practical obligations necessary to uphold justice and effective administration. The primary duty of the Imam is to implement Sharia (Islamic law) and ensure its application in all aspects of governance. This includes establishing a judicial system that is fair and impartial, appointing qualified judges, and overseeing the administration of justice. Another crucial responsibility is to safeguard the community's security and welfare.³⁵ This entails maintaining a well-equipped and disciplined military to

defend against external threats and ensure internal stability. The Imam must also manage public finances prudently, ensuring that resources are collected and distributed fairly, and that public funds are used for the welfare of the community, including social services, infrastructure, and supporting the needy.³⁶

According to Al-Mawardi, a leader must embody characteristics that promote social justice and address grievances, ensuring fair treatment for all individuals.³⁷ He should listen to the concerns of the populace and provide avenues for redress, fostering a sense of justice within the society.³⁸ Additionally, the Imam must encourage education and knowledge, facilitating access to both religious and worldly education for the community. Al-Mawardi's emphasis on these aspects highlights the importance of a leader's role in creating a just and knowledgeable society, reflecting the principles of ethical leadership and the need for leaders to uphold ethical values in politics.³⁹ In essence, al-Mawardi's detailed account of the Imam's responsibilities highlights the importance of justice, security, financial prudence, social welfare, and education in Islamic leadership. These duties collectively aim to create a just and prosperous society, reflecting the core principles of Islamic governance.

³² Wijayanti and Setiawan, "The Role of the Board of Directors and the Sharia Supervisory Board on Sustainability Reports."

³³ Al-Mawardi, pp. 22-28.

³⁴ A. Kumedi Ja'far et al., "The Construction of Islamic State Law in the 5.0 Era from the Perspective of Maqasid Al-Shariah," *KnE Social Sciences* 2024 (2024): 58-71, <https://doi.org/10.18502/kss.v9i2.14966>.

³⁵ Mustapha Tajdin, "Shari'a as State Law: An Analysis of 'allal Al-Fasi's Concept of the Objectives of Islamic Law," *The Journal of Law and Religion* 35, no. 3 (2020): 494-514, <https://doi.org/10.1017/JLR.2020.41>.

³⁶ Al-Mawardi, pp. 34-42.

³⁷ Muhajir Muhajir, "Pemikiran Politik Islam Imam Al-Mawardi Dan Relevansinya Di Indonesia," *Politica* 10, no. 1 (2023): 83-98, <https://doi.org/10.32505/politica.v10i1.6265>.

³⁸ Askar Patahuddin et al., "Hubungan Negara, Syariat, Dan Pemimpin Dalam Perspektif Imam Al-Mawardi," *BUSTANUL FUQAHA* 3, no. 2 (2022): 222-36, <https://doi.org/10.36701/bustanul.v3i2.600>.

³⁹ Zahratul Idami and Andriansyah Andriansyah, "The Concept of Ethics in Leadership According to Imam Al-Ghazali's Thought," 2019, 750-58, <https://doi.org/10.32528/PI.V0I0.2537>.

Al-Mawardi's Al-Ahkam al-Sulthaniyyah: Foundations of Justice, Consultation, and Public Welfare in Islamic Governance

Accordingly, the book "*al-Ahkam al-Sulthaniyyah*" is a seminal work of al-Mawardi that outlines the principles of governance in an Islamic state, emphasizing justice, consultation (Shura), accountability, and public welfare. Justice (*Adalah*) is central, requiring that rulers treat all individuals equally under the law, protect rights, prevent oppression, and apply laws impartially. Consultation (*Shura*) involves seeking advice from knowledgeable community members, ensuring well-informed decisions that reflect collective wisdom. Accountability is crucial, with leaders being transparent and open to scrutiny, acting in the public's best interest through regular audits and public reporting. Public welfare (*Maslaha*) is a primary concern, with leaders tasked with promoting well-being and prosperity, providing essential services, maintaining order, and ensuring economic stability.⁴⁰

Scholars like Choudhury (2020) highlights Al-Mawardi's influence on Islamic political theory, noting his principles' continued relevance in contemporary discussions on governance, and emphasizes Al-Mawardi's practical administrative guidelines, arguing that they provide a model for balancing religious principles with administrative efficiency.⁴¹ Together, these perspectives illustrate how Al-Mawardi's work bridges

the gap between classical Islamic thought and contemporary political realities, offering historically rich and practically applicable insights.

In this book, Al-Mawardi places a significant emphasis on the concept of public welfare, or *maslahah*. This principle involves the responsibility of the ruler to ensure the well-being and prosperity of the community. Al-Mawardi argues that a just ruler must prioritize the public interest above personal gain, fostering an environment where social justice, economic stability, and public order are maintained.⁴² This concept is pivotal as it aligns governance with ethical and moral standards derived from Islamic teachings. Public welfare in this context is not limited to material benefits but extends to the moral and spiritual well-being of the society. Elviandri et al. (2018) highlights that Al-Mawardi's approach to *maslahah* underscores the Islamic perspective of governance as a service to the community, emphasizing justice, equity, and social responsibility.⁴³ Ensuring public welfare, according to Al-Mawardi, is a comprehensive duty that involves providing essential services, promoting education, ensuring public health, and safeguarding the rights of all individuals within the society.⁴⁴

Furthermore, in his book, al-Mawardi also delves deeply into the principles of rule of law and accountability. He posits that the legitimacy of a ruler is

⁴⁰ Al-Mawardi, *Al-Ahkam Al-Sultaniyyah: The Laws of Islamic Governance*, pp. 54-66.

⁴¹ Chaudhry Ghafran and Sofia Yasmin, "Ethical Governance: Insight from the Islamic Perspective and an Empirical Enquiry," *Journal of Business Ethics* 167, no. 3 (2020): 513-33, <https://doi.org/10.1007/s10551-019-04170-3>.

⁴² Al-Mawardi, *Al-Ahkam Al-Sultaniyyah: The Laws of Islamic Governance*, p. 66.

⁴³ Khadduri, *The Islamic Conception of Justice*, p. 58.

⁴⁴ Elviandri et al., "The Formulation of Welfare State: The Perspective of Maqāid Al-Sharī'ah," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 117-46, <https://doi.org/10.18326/ijims.v8i1.117-146>.

contingent upon their adherence to Islamic law (Sharia) and their commitment to justice. Al-Mawardi asserts that rulers are not above the law and must be held accountable for their actions. This accountability is ensured through mechanisms such as the Hisbah (a supervisory body) and the role of judges (*Qadis*), who are empowered to oversee the actions of the rulers and government officials.⁴⁵ By embedding accountability within the governance framework, Al-Mawardi promotes transparency and ethical conduct, ensuring that the rulers serve the public interest and maintain the trust of the people.⁴⁶

Then, al-Mawardi's principles of the rule of law and accountability play a vital role in shaping modern Islamic governance by establishing a strong basis for justice and equity within contemporary political systems. Various scholars have emphasized the significance of Islamic principles in governance, drawing from Islamic sources such as the Qur'an, the Sunnah of the Prophet Muhammad, and the practice of the Rightly Guided Caliphs.⁴⁷ These principles stress transparency, accountability, responsibility, independence, and fairness, aligning with the core values of good governance in Islam. However, challenges persist in fully implementing the rule of law in Islamic contexts, including issues like poverty, ignorance, immunities for certain individuals, and the lack of judicial independence.⁴⁸ Efforts to bridge the gap

between traditional Islamic principles and modern governance structures are essential for fostering effective and just governance systems in the contemporary world.

Al-Mawardi's Blueprint for Ethical Governance and Economic Justice: Integrating Islamic Values into Modern Public Administration

As stated in the book "*Al-Ahkam al-Sulthaniyyah*", that the state's role in economic management is fundamental to ensuring public welfare (*maslahah*). Al-Mawardi asserts that the state must actively regulate and oversee economic activities to prevent exploitation, ensure fair distribution of resources, and maintain economic stability. This involves establishing markets, regulating trade, ensuring the proper functioning of economic institutions, and providing for the needs of the poor and disadvantaged. Al-Mawardi's approach to economic management aligns with the Islamic economic principles of justice, equity, and prohibition of exploitative practices such as usury (*riba*).⁴⁹

Al-Mawardi's emphasis on ethical governance aligns with a broader Islamic tradition that intertwines moral and legal obligations. This integration of ethics and governance is crucial for maintaining public trust and ensuring efficient administration, as it sets a standard for public administrators to adhere to ethical conduct

⁴⁵ Al-Mawardi, *Al-Akham Al-Sultaniyyah: The Laws of Islamic Governance*, p. 72.

⁴⁶ Ashley Ann Thompson et al., "A Systematic Review of Governance Principles in Sport," *European Sport Management Quarterly*, 2022, 1-26, <https://doi.org/10.1080/16184742.2022.2077795>.

⁴⁷ Mohammed Vegar Ashraf Khan and Mohammad Shadat Hossain, "Governance: Exploring the Islamic Approach and Its Relevance for

the Modern Context," *Journal Uinsgd-IJIK* 11, no. 1 (2021): 29-40, <https://doi.org/10.15575/ijik.v11i1.2>.

⁴⁸ Eko Sudarmanto and Triana Zuhrotun Aulia, "Principles of Good Governance in Quranic's Perspective" 1, no. 2 (2022): 79-90, <https://doi.org/10.54298/ijith.v1i2.27>.

⁴⁹ Al-Mawardi, *Al-Akham Al-Sultaniyyah: The Laws of Islamic Governance*, p. 89.

and accountability.⁵⁰ Islamic values, including ethics, performance, and accountability, play a significant role in influencing public administration.⁵¹ Professionals who align their work environment with Islamic teachings and ethical values tend to be more satisfied in performing their duties.⁵² Adherence to Sharia principles such as clarity, fairness, and accountability not only ensures compliance but also fosters trust and confidence among stakeholders, thereby strengthening the sector.⁵³ Islamic work ethics have been shown to positively impact organizational commitment, job satisfaction, and project success.⁵⁴ Moreover, morals and ethics are considered antidotes for bureaucratic corruption in public service and administration.⁵⁵

Islamic ethics, which emphasize honesty, integrity, transparency, and reliability, are crucial in various aspects of corporate governance, including accountability, transparency, justice, and stakeholder welfare.⁵⁶ The implementation

of Islamic ethical standards in Islamic banking systems helps differentiate between right and wrong actions, contributing to ethical conduct.⁵⁷ Furthermore, Islamic work ethics have been found to mediate the relationship between financial management, accountability, and governance in Islamic social enterprises.⁵⁸ In this regard, the intertwining of ethics and governance in Islamic traditions, as advocated by scholars like Al-Mawardi, plays a vital role in ensuring ethical conduct, accountability, and efficiency in public administration and corporate governance. By upholding ethical principles rooted in Islamic teachings, public officials and organizations can enhance their legitimacy, trustworthiness, and effectiveness in serving the community.

Al-Mawardi emphasizes the significance of policy making that prioritizes public interest and welfare, advocating for a consultative approach involving knowledgeable community members to ensure decisions reflect

⁵⁰ Ghafran and Yasmin, "Ethical Governance: Insight from the Islamic Perspective and an Empirical Enquiry."

⁵¹ Alfian et al., "Islamic Bureaucracy in the Philosophy of Public Administration: A Narrative Literature Review," *Open Access Indonesia Journal of Social Sciences* 5, no. 6 (2022): 846-51, <https://doi.org/10.37275/oaijs.v5i6.139>.

⁵² Fatma Al-Zahraa Sami and Asiah Asiah Rahim, "Ethics and Values in Construction Industry From Islamic Perspective," *Planning Malaysia* 15, no. 1 (2017), <https://doi.org/10.21837/pmjournal.v15.i6.248>.

⁵³ Abdullah S A Ghaazi, "The Role of Corporate Governance, Integrated Reporting and Financial Sustainability in Islamic Banking of Pakistan; A Conceptual Review," *JPR* 10, no. 2 (2024): 153-57, <https://doi.org/10.61506/02.00217>.

⁵⁴ Mehwish A Khan et al., "The Combined Effect of Islamic Work Ethics, High-Performance Work Practice, and Project Governance on Project Success," *Humanities & Social Sciences Reviews* 9, no. 3 (2021): 648-59, <https://doi.org/10.18510/hssr.2021.9364>.

⁵⁵ Bernard K Lekubu and Omphemetse S Sibanda, "Moral Values and Ethics as Antidotes for Corruption in the South African Public Service and Administration," *Koers - Bulletin for Christian Scholarship* 86, no. 1 (2021), <https://doi.org/10.19108/koers.86.1.2482>.

⁵⁶ Liestyowati Liestyowati, "Islamic Ethics in Business and Finance: Implication for Corporate Governance and Responsibility," *Count* 1, no. 3 (2024): 195-213, <https://doi.org/10.62207/h5emhx78>.

⁵⁷ Abdelhak Boudjelida, "Analytical Study of the Implementation of AAOIFI's Ethical Standards in the Algerian Islamic Banking System: Assessment and Recommendations," *Isra International Journal of Islamic Finance* 16, no. 1 (2024), <https://doi.org/10.55188/ijif.v16i1.601>.

⁵⁸ Muhammad I H Kamaruddin et al., "The Mediating Role of Financial Governance on the Relationship Between Financial Management, Islamic Work Ethic and Accountability in Islamic Social Enterprise (ISE)," *Social Enterprise Journal* 17, no. 3 (2021): 427-49, <https://doi.org/10.1108/sej-11-2020-0113>.

collective wisdom and address the populace's real needs. This participatory method not only enhances policy quality but also fosters citizen ownership and cooperation.⁵⁹ Scholars highlight the relevance of Al-Mawardi's principles in contemporary policy making, asserting that focusing on public welfare is crucial for modern Islamic governance, providing a framework for inclusive and informed decision-making to tackle current challenges.⁶⁰

Involving the public in policy making is essential for sustainable development and societal well-being. Policies designed with a focus on public welfare can lead to improvements in social services, infrastructure, education, and healthcare, ultimately enhancing overall societal welfare.⁶¹ Consultation with stakeholders is a widely used policy instrument that aims to design inclusive policies and legislative proposals, promoting transparency, efficiency, and effectiveness in decision-making processes.⁶²

The concept of an Islamic Welfare State, although not extensively tested in practice, can guide current government policies to enhance societal welfare responsibilities. The enduring influence of historical Islamic governance principles, such as consultation (Shura) and social welfare, continues to shape modern Islamic

governance practices.⁶³ Public consultations play a crucial role in shaping policy outcomes, influencing public health, social services, and other areas of governance.⁶⁴ Therefore, Al-Mawardi's principles of prioritizing public interest and welfare through consultative policy making align with contemporary needs for inclusive decision-making processes that address societal challenges. By emphasizing public welfare in policy formulation and engaging stakeholders through consultations, governments can enhance policy quality, legitimacy, and responsiveness, ultimately contributing to societal well-being and effective governance.

Adapting Al-Mawardi's Islamic Governance Principles to Modern Challenges: Justice, Accountability, and Public Welfare in a Globalized World

Al-Mawardi's comprehensive guide to governance based on Islamic principles, emphasizing justice, accountability, and public welfare, remains relevant today but encounters challenges in modern governance contexts due to the complexities of contemporary statehood, including bureaucratic institutions and global interconnectedness.⁶⁵ While Al-Mawardi's principles of justice and public welfare resonate with contemporary governance ideals, modern challenges such as economic globalization, technological

⁵⁹ Ghafran and Yasmin, "Ethical Governance: Insight from the Islamic Perspective and an Empirical Enquiry."

⁶⁰ Sami and Rahim, "Ethics and Values in Construction Industry From Islamic Perspective."

⁶¹ Khan et al., "The Combined Effect of Islamic Work Ethics, High-Performance Work Practice, and Project Governance on Project Success."

⁶² Darwish A Yousef, "Islamic Work Ethic - A Moderator Between Organizational Commitment and Job Satisfaction in a Cross-cultural Context," *Personnel Review* 30, no. 2 (2001): 152-69, <https://doi.org/10.1108/00483480110380325>.

⁶³ Boudjelida, "Analytical Study of the Implementation of AAOIFI's Ethical Standards in the Algerian Islamic Banking System: Assessment and Recommendations."

⁶⁴ Intan Farhana, Clare Markham, and Hasan Basri, "Implementing Islamic Principles and Values in Public Budgeting: A Battle of Mindset," *Journal of Islamic Accounting and Business Research* 13, no. 3 (2021): 444-63, <https://doi.org/10.1108/jiabr-01-2021-0015>.

⁶⁵ Artan Fejzullahu and Mirlinda Batalli, "The Role of Ethics in Public Administration," *Seer* 22, no. 2 (2019): 267-78, <https://doi.org/10.5771/1435-2869-2019-2-267>.

advancements, and pluralism necessitate adaptations of these classical principles.⁶⁶ Al-Mawardi's emphasis on Shura (consultation) and Ijtihad (independent reasoning) provides a foundation for flexible governance but requires reinterpretation to address modern issues like human rights, gender equality, and political participation.⁶⁷

Several Muslim-majority countries, such as Malaysia, Indonesia, Saudi Arabia, and Iran, have integrated Islamic principles into their governance frameworks, reflecting Al-Mawardi's influence.⁶⁸ These countries have implemented governance structures drawing on Islamic jurisprudence to align state policies with Sharia principles, particularly in justice administration and public welfare.⁶⁹ The application of Al-Mawardi's principles in these countries demonstrates efforts to balance traditional Islamic principles with modern state functions, particularly in areas like ethical governance and social welfare.⁷⁰ However, the variations in implementation across different contexts underscore the challenges of harmonizing classical principles with contemporary governance requirements.⁷¹ The incorporation of Sharia-compliant financial systems in economic policies, inspired by Islamic economic principles like the prohibition of *riba* (interest) and the promotion of risk-sharing, showcases

attempts to infuse ethical governance and social welfare into governance frameworks.⁷² Therefore, Al-Mawardi's enduring principles of justice, accountability, and public welfare provide a valuable foundation for governance, but their application in modern contexts requires adaptation to address the complexities of contemporary governance challenges. The efforts of Muslim-majority countries to integrate Islamic principles into governance frameworks reflect the ongoing relevance of Al-Mawardi's principles, emphasizing the need for contextualization and reinterpretation to effectively navigate the intersection of traditional Islamic governance ideals and modern governance demands.

Adapting al-Mawardi's principles to modern governance involves a nuanced approach that addresses the gaps between classical Islamic governance ideals and contemporary political realities. One key adaptation is the enhancement of the role of Shura to encompass diverse voices, thereby ensuring broad-based participation in decision-making processes. This adaptation mirrors the development of consultative councils or parliaments in some Muslim-majority countries, aiming to embody the principle of collective decision-making. Moreover, integrating ethical principles from al-Mawardi's work into public administration and policy-making

⁶⁶ Alfian et al., "Islamic Bureaucracy in the Philosophy of Public Administration: A Narrative Literature Review."

⁶⁷ Sami and Rahim, "Ethics and Values in Construction Industry From Islamic Perspective."

⁶⁸ Ghaazi, "The Role of Corporate Governance, Integrated Reporting and Financial Sustainability in Islamic Banking of Pakistan; A Conceptual Review."

⁶⁹ Khan et al., "The Combined Effect of Islamic Work Ethics, High-Performance Work Practice, and Project Governance on Project Success."

⁷⁰ Yousef, "Islamic Work Ethic - A Moderator Between Organizational Commitment and Job Satisfaction in a Cross-cultural Context."

⁷¹ Lekubu and Sibanda, "Moral Values and Ethics as Antidotes for Corruption in the South African Public Service and Administration."

⁷² Liestyowati, "Islamic Ethics in Business and Finance: Implication for Corporate Governance and Responsibility."

processes is crucial for fostering transparency, accountability, and justice within government institutions. This integration aligns with global governance standards while upholding Islamic ethical foundations, thereby bridging the gap between traditional Islamic governance and modern administrative practices.⁷³

According to Mustafa, practical applications of al-Mawardi's principles in areas such as social justice, economic management, and public welfare are essential for ensuring effective and ethical governance in contemporary Muslim-majority societies. Implementing social welfare programs based on the principle of Maslahah can effectively address issues like poverty and inequality, reflecting al-Mawardi's emphasis on the state's responsibility to ensure public welfare.⁷⁴ By incorporating al-Mawardi's governance principles into modern contexts, societies can maintain policies rooted in ethical governance while effectively tackling contemporary challenges. This adaptation showcases the versatility of al-Mawardi's principles and their potential to contribute to ethical and efficient governance in today's world.

Fiqh Siyasa: Balancing Islamic Jurisprudence and Modern Governance for Justice, Welfare, and Accountability

Fiqh Siyasa, or Islamic political jurisprudence, is a crucial framework for

integrating Islamic legal principles into governance, emphasizing justice, welfare, and accountability. Al-Mawardi's seminal work, *"Al-Ahkam al-Sulthaniyyah,"* lays down fundamental principles for applying Sharia in governance, ensuring that the state operates in alignment with Islamic values and ethics, with a strong focus on fair and equitable treatment for all individuals. Contemporary scholars, such as Tariq Ramadan, advocate for incorporating Maqasid al-Sharia, which focuses on objectives like protecting religion, life, intellect, lineage, and property, allowing for a more adaptable interpretation of Islamic principles to address modern challenges while upholding core Islamic values. This approach is echoed in various contexts, such as the need for a common understanding of good design inspired by divine attributes to ensure lasting relevance and effective communication between designers and critics.⁷⁵ Similarly, the enduring influence of the Pahang Laws on the Malay Sultanate highlights the significance of safeguarding cultural legacy and maintaining social cohesion, demonstrating how Islamic legal frameworks can shape socio-legal environments.⁷⁶

In Japan, the challenges of halal standardization underscore the importance of considering geographical, social, and cultural conditions, suggesting that fiqh aqalliyah can be a legal alternative for

⁷³ Andi Alya Nabilah, Gusnata Gusnata, and Kurniati Kurniati, "Relevansi Pemikiran Etika Politik Islam Al-Mawardi Terkait Kepemimpinan Dalam Era Kontemporer," *Ethics and Law Journal: Business and Notary* 2, no. 2 (2024): 193-201, <https://doi.org/10.61292/eljbn.203>.

⁷⁴ Mustafa Mustafa, "Al Mawardi's Thoughts on the Welfare State in the 1998-2019 Reform Era in Indonesia," *International Journal of Islamic Thought and Humanities* 1, no. 1 (2022): 66-93, <https://doi.org/10.54298/ijith.v1i1.39>.

⁷⁵ Khairul Aidil Azlin Abd Rahman et al., "Exploring Good Islamic Design Attributes Through the Lens of Asma-Ul-Husna: Towards a Universally Understood Good Design Evaluation Framework," *Journal of Islamic Architecture* 8, no. 1 (2024): 1-9, <https://doi.org/10.18860/jia.v8i1.21292>.

⁷⁶ Nazri Muslim, Amaal Fadhlini Mohamed, and Ahmad Firdhaus Arham, "From the Past to the Present: The Enduring Impact of Hukum Kanun Pahang (Pahang Laws) in Malaysian Society," *Humanities & Social Sciences Communications* 11, no. 1 (2024), <https://doi.org/10.1057/s41599-024-03281-1>.

determining product halalness in Muslim minority countries.⁷⁷ Additionally, the study of adoption practices in contemporary Sasak society and their implications for reformulating Islamic Marriage Law illustrates the need for legal frameworks that uphold Islamic principles while addressing modern societal issues.⁷⁸ Furthermore, repositioning zakat from fiqh al-ibadat to fiqh muamalat to maximize its impact on the welfare of the Muslim community exemplifies how Islamic jurisprudence can be adapted to promote economic development and social welfare effectively.⁷⁹ Thus, Fiqh Siyasa involves studying state affairs, governance, and national issues using laws, regulations, and wisdom established by authorities based on Sharia principles to promote the welfare of the community comprehensively.

This approach underscores the importance of justice, fairness, and the well-being of society in governance, aligning with the principles advocated by Al-Mawardi and contemporary scholars. In the context of modern governance, integrating Fiqh Siyasa into practices such as decentralization can contribute to enhancing the welfare of society. By combining Fiqh Siyasa with decentralization principles, innovative

approaches can be developed to promote community well-being.⁸⁰ This integration reflects a dynamic application of Islamic governance principles to address contemporary societal needs while upholding the foundational values of Islam. Then, Fiqh Siyasa serves as a crucial framework for incorporating Islamic legal principles into governance, emphasizing justice, welfare, and accountability. By upholding these principles, states can ensure that their governance aligns with Islamic values and ethics, fostering legitimacy, public trust, and the well-being of society.

The challenge of reconciling traditional Islamic values with contemporary needs is a significant issue in Fiqh Siyasa. Al-Mawardi's principles lay the groundwork for this balance, but modern scholars like Yusuf al-Qaradawi advocate for the application of Ijtihad to interpret Islamic law considering new circumstances. Al-Qaradawi emphasizes the importance of independent reasoning to address present-day issues while upholding the unchanging core values of Islam.⁸¹ This perspective is further supported by Mohammad Hashim, who suggests integrating democratic principles, human rights, and modern administrative practices into Islamic governance while maintaining Islamic

⁷⁷ Zulifan Rasam, Muhammad Luthfi Zuhdi, and Shobichatul Aminah, "Fiqh Aqalliyah as a Legal Alternative to Halal Standardization in Japan as a Non-Majority Muslim Country," *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (2024): 177-202, <https://doi.org/10.18326/ijims.v14i1.177-202>.

⁷⁸ Jumarim Jumarim, "The Practice of Adoption in the Sasak Community and Its Implications for Marriage Law in Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 2024, <https://doi.org/10.22373/sjhk.v8i1.18581>.

⁷⁹ Fakhruddin Fakhruddin et al., "From Fiqh Al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of

Maqāsid Al-Sharī'ah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 2024, <https://doi.org/10.22373/sjhk.v8i1.19637>.

⁸⁰ Syahid Fathulloh and Mufidah Mufidah, "Urgensi Pelaksanaan Asas Desentralisasi Dalam Mewujudkan Kesejahteraan Masyarakat Dalam Pandangan Fiqh Siyasa," *Mizan Journal of Islamic Law* 5, no. 2 (2021): 315, <https://doi.org/10.32507/mizan.v5i2.1026>.

⁸¹ Ahmad D Nuryanto, "The Role of State Official Wealth Report in Realizing the Principles of Maqashid Sharia," *Jurnal Ilmiah Hukum Legality* 32, no. 1 (2024): 155-81, <https://doi.org/10.22219/ljih.v32i1.32879>.

ethics.⁸² This approach aims to ensure effective governance, which aligns with Islamic values and adapts to contemporary realities.

Contemporary Muslim-majority countries like Malaysia and Indonesia, as stated by Muryanto, exemplify the practical implementation of these principles. Malaysia's Islamic banking system harmonizes Sharia principles with modern economic practices, showcasing how traditional Islamic values can be adapted to meet current financial governance needs.⁸³

In Indonesia, the incorporation of Sharia principles into local governance demonstrates a delicate balance between Islamic values and the diverse cultural context of the country. Regions like Aceh in Indonesia implement Sharia within the national legal framework, highlighting the importance of contextual adaptation in governance.⁸⁴ The integration of traditional Islamic teachings with modern subjects is crucial, as highlighted by research on designing holistic educational curricula.⁸⁵ This integration ensures a comprehensive approach to education that combines traditional Islamic knowledge with contemporary academic disciplines. Moreover, ethical principles such as *taqwa*, justice, and social responsibility play a vital role in promoting integrity and honesty in business, aligning with Islamic values.⁸⁶

Therefore, the discourse on balancing traditional Islamic values with

contemporary needs underscores the importance of contextual adaptation and the application of independent reasoning in interpreting Islamic law. By integrating democratic principles, human rights, and modern administrative practices while upholding Islamic ethics, governance can be both effective and in harmony with Islamic values. The examples from Malaysia and Indonesia illustrate how these principles can be practically applied in Muslim-majority countries, showcasing the dynamic nature of Islamic governance in addressing modern challenges.

Conclusion

This study has examined the stringent criteria for a legitimate leader, the structured selection process involving the *Ahl al-Hall wa al-'Aqd*, and the responsibilities and duties of an Imam. Furthermore, the research underscored the importance of balancing traditional Islamic values with contemporary needs through the perspectives of *Fiqh Siyasah*. The findings of this study have significant implications for future research and policy development in Muslim-majority countries. Future research should focus on empirical studies that analyze the practical implementation of Al-Mawardi's principles in contemporary governance settings.

Comparative studies between different countries that have attempted to integrate Islamic governance principles

⁸² Mohammad H Kamali, "Constitutionalism and Democracy: An Islamic Perspective," *Icr Journal* 2, no. 1 (2010): 18-45, <https://doi.org/10.52282/icr.v2i1.678>.

⁸³ Yudho T Muryanto, "The Urgency of Sharia Compliance Regulations for Islamic Fintechs: A Comparative Study of Indonesia, Malaysia and the United Kingdom," *Journal of Financial Crime* 30, no. 5 (2022): 1264-78, <https://doi.org/10.1108/jfc-05-2022-0099>.

⁸⁴ Kiranawati, Nasim, and Ningsih, "Islamic Banking Governance in Maqashid Sharia Perspectives: A Systematic Literature Review."

⁸⁵ Raqib Moslimany, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Jois* 1, no. 1 (2024): 52-73, <https://doi.org/10.35335/beztg009>.

⁸⁶ Kresnawidiansyah Agustian, "Comparative Analysis of Ethical and Legal Principles in the Islamic Business Management Model," *Journal of Contemporary Administration and Management (Adman)* 1, no. 2 (2023): 101-7, <https://doi.org/10.61100/adman.v1i2.52>.

with modern administrative practices would provide valuable insights. Additionally, policy development should consider the incorporation of Maqasid al-Sharia to address contemporary challenges while remaining true to core Islamic values. Policies should promote justice, transparency, and public welfare, ensuring that governance structures are both ethical and effective. The role of Shura in decision-making processes should be expanded to include diverse voices, fostering inclusive and participatory governance.

Al-Mawardi's governance principles, as articulated in "*al-Ahkam al-Sulthaniyyah*," remain enduringly relevant to both historical and contemporary contexts. His emphasis on justice, accountability, and public welfare provides a robust ethical framework that can guide modern governance practices in Muslim-majority societies. The adaptability of these principles, when contextualized appropriately, offers a path for integrating traditional Islamic values with the demands of contemporary governance. As Muslim-majority countries navigate complex political landscapes, Al-Mawardi's insights continue to offer valuable guidance, ensuring that governance remains both just and aligned with Islamic ethical standards. This study reaffirms the importance of revisiting classical Islamic thought to inform and enrich modern governance practices, highlighting the timeless nature of Al-Mawardi's contributions to Islamic political theory. Suggestions for future research include empirical studies that analyze the practical application of Al-Mawardi's principles in contemporary governance contexts. Comparative studies across countries that attempt to merge Islamic governance with modern

administrative practices would provide valuable insights. Policy development suggestions should prioritize incorporating Maqasid al-Sharia to address current challenges while staying true to core Islamic values. Policies should aim to promote justice, transparency, and public welfare, ensuring ethical and effective governance structures. The role of Shura in decision-making should be expanded to include diverse voices, fostering more inclusive and participatory governance.

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