

THE ROLE OF THE QURAN IN REGULATING THE GOVERNMENT SYSTEM

(Analyze the Thematic Interpretation of the Verses of Siyâsah Dusturiyâh)

Muhammad Roni

Institut Agama Islam Negeri Langsa
muhammad_roni@iainlangsa.ac.id

Abstract

Siyâsah dusturiyah has so far not been revealed in detail. In the stage of world history, it can be seen that the good and bad of the country depends on the system of government. The Koran has expressly established the necessity of government.)" very interesting to study. Data analysis was carried out using thematic (Maudhu'i). In the thematic method all the relevant verses are collected, then studied in more depth from various aspects related to them. In this method it is also supported by postulates or truths that can be scientifically and rationally accounted for. Based on the method used, the Koran explains that leadership in siyâsah dusturiyâh can be adapted to each age. Leadership in Islam is a fitrah for every human being as well as motivating islamic leadership. Man is mandated by Allah Almighty to become caliph to lead people in religion and the world, as well as to govern the people and maintain religion and politics. The system of government referred to in the Koran consists of five: namely Imamah, The People and Their Obligations, Bai'at, Abl al-Hall Wa al-Aqd, and Wiẓarah.

Keyword: Interpretation, Siyâsah, Dusturiyâh

Introduction

The Qur'an is a book of instruction in which it contains universal moral teachings for mankind throughout time. It is the moral teachings that are the foundation of human life in the world. The Qur'an is also a solid, strong and unchanging fundament for all the basic principles that man needs. The Qur'an does not specialize its talk only on a nation like the Arabs, or a group like the Muslims, but to all mankind. The interpretation of the Qur'an is a work produced by man through related sciences that discuss the first thing of the Qur'an, in terms of indicative of what Allah means. (Aliyah 2013)

The journey of interpretation itself has existed in the time of the Prophet Muhammad SAW and he himself has the authority to interpret the Quran. Furthermore, after the death of the Prophet the interpretation was continued by the companions, tabi'in, clerics, and other Islamic thinkers. From the course of interpretation above, it shows that his non-dismissal continues, including the response of the mufassir about the principles of politics in the Koran. (Lukman 2016)

Politics is a stand-alone discipline, and is an art. This can be seen by many politicians who are without a political science education, but are able to wrestle in politics. For Politics is a name that is no longer unfamiliar at this time. The word politics is very often heard, but not all people

know what politics is. Politics in Arabic is called *siyāsah*, which can be translated in Indonesian into tactics, and in English it is called politics. (Ziadi, n.d.)

Each country has a different political system. However, Islam already has a political system called *fiqh siyasah*. Where the purpose of the *fiqh siyasah* rule is one of the instruments to realize a just state and the fulfillment of the rights of the people. The instrument of *fiqh siyasah* in the Islamic state system is actually a reflection on the differences of some *fiqh* schools and differences of opinion. In turn, making one dimension whole that has become the necessity of a binding system in the institutions of the nation and the state. (Nasrudin 2019)

A system is an order consisting of several interrelated parts or elements into an inseparable whole, in which each of these parts has different functions to achieve the same goal. Meanwhile, the law is all rules of behavior in the form of norms / rules both written and unwritten that can regulate and create rules of order in society that must be obeyed by every member of his society based on the beliefs and power of the law. (Hasani 2016)

It is at this point that Islam is not merely a theology or morality, but an overarching system that is not cotomized between profane and sacred, eternal and temporal, spiritual and mystical, good and bad, but Islam governs all aspects of life.

The term politics was first known through Plato's book entitled *Politeia* which is also known as the Republic. Then came Aristotle's work entitled *Politica*. These two works are seen as the basis of later political thought. From this work, it can be seen that 'politics is a term used for the concept of community regulation, because what is discussed in both books are questions related to the problem of how government is run in order to realize a political society or the most correct state. Thus, the concept contains various elements, such as institutions that carry out government activities, society as an interested party, wisdom and laws that are the means of community regulation, and ideals to be achieved. (Zulkarnen 2017)

Defining the Islamic political system is a way to realize the order of civil society, in order to realize a complete civilization that is able to distinguish between religion and state.

Politics is a stand-alone discipline, and is an art. This can be seen by many politicians who are without a political science education, but are able to struggle in terms of politics. *Siyāsah dusturiyāh* is part of the *siyāsah syar'iyah*. In general *Siyāsah dusturiyāh* is the relationship between the government in one place or region and its people and the institutions that exist within its society. This science only discusses the issue of regulation and legislation that is required by

religious principles and is a need for society. In a country, it is definitely inseparable from the name of the government. (Zada dan Syarif 2008)

A government certainly has a head of state (leader) and the people, both of which have a very important role. The relationship between the two is very necessary in a country, this is because the two parties can determine the goals of a country. In an Islamic and non-Islamic state have their own role or policy of the leader of the country.

In the tradition of classical and medieval Islamic thought the relationship between religion and the state is something that complements and cannot be separated. Religion needs a state and vice versa. This thought is not new, in fact this thought has existed starting from Ibn Abi Rabi' who lived in the IX century AD and was followed by other Islamic figures namely al-Farabi (870-950 AD), al-Mawardi (975-1059 AD), al-Ghazali (1058-1111 AD), Ibn Taimiyah (1263-1329 AD), to Ibn Khaldun (1332-1406 AD). (Imamah et al., n.d.)

Political leadership in Islam was established to continue the prophetic duties of maintaining religion and managing the needs of the world of society. Islamic political theorists usually associate the interests of the state with the reality of man as a social being unable to meet the needs of his life alone. Therefore, the state as a form of social cooperation becomes a necessity, by making religion a guide or reference.

Siyāsah dusturiyah not only explains the government, but also explains the rights of the people which have not been explained to the general public. Nowadays, most people do not know how to choose a leader who is in accordance with the provisions of Islam. This is one aspect of division in a country.

The relationship between man and religion is very closely related to society. Wherever it is, religion is a necessity. Without religion, all progress will not bring happiness but will bring destruction to man. Islam itself is a religion complete with instructions that regulate all aspects of life, including social and state life. In other words, state life is one of the discourses that has implications for a relationship between the relationship between religion and the state.

In the view of contemporary Islamic thinkers, modern political science is not universal, and it can be said to be specific. This is because in his thinking he did not think about fundamental ethical issues, especially religious morals. Even more ironic, when paying attention to the contribution of the thoughts and articulations of Islamic writers to Islamic political theory. Most contemporary works written by Islamic writers take the form of political doctrines, not political theories, nor political philosophies. (Zulkarnen 2017)

Political thought in general is the product of a major debate focused on the issue of regiopolitics about imamah and the caliphate. History has recorded that the first issue that was disputed after the Prophet Muhammad saw his death was the issue of leadership, it is evident to this day that leadership is a very interesting issue from every corner of the world. It is undeniable that the issue of leadership must be related to the politics that play in it. Many people do not want to choose a leader and view government as an easy thing and just thinking about the negative. In the Koran there are many verses that explain the government, the word of Allah Almighty in the Quran:

"Remember when your Lord said to the Angels: "Verily I will be a caliph on the face of the earth". They said: "Why would you make (the caliph) on earth a man who will make mischief to him and shed blood, when we are always consecrated by praising You and sanctifying You?" The Lord said: "Verily I know what ye do not know." (QS al Baqarah: 30).

In his interpretation, Tafsir Al-Mishbah M. Quraish Shihab explains, that caliph means to replace or bring in after whoever comes before. On this basis, man is a being who is handed over the task by Allah Almighty to carry out his duties as caliph with the instructions of Allah Almighty. Wisdom that is inconsistent with His will is a violation of the meaning and duty of the caliph. (M Quraish Shihab 2001)

Muhammad Hasbi Shiddieqy explained, Allah Almighty appoints man as caliph or makes caliph. This includes the appointment of some members of human society by revealing His sharia to them to become caliphs, and the appointment of all human beings to a position above other beings by being given the power of reason. This is part of the very real wisdom of Allah Almighty, where Allah Almighty has made man a caliph on earth with amazing abilities, which reveals miracles and secrets hidden in the creation of Allah. (Hasani 2016)

Hasbi Shiddieqy explains again that human beings have infinite powers of reason (intelligence) and knowledge. Humans are also able to cultivate and manage nature, dig deposits from the bowels of the earth and create various goods. Man is also able to change the condition of the earth, dry and barren soil turns into fertile soil and gives abundant yields. As well as being able to improve the quality of plants and livestock in addition to being able to control the sea, land, air so that all of them can provide invaluable benefits and meet daily human needs. (Hasani 2016)

Djazuli, in his book "fiqh siyāsah: the implementation of the benefit of the people in the signs of sharia". Explains the issue of siyāsah syar'iyah in general. In this book there are also many

problems found about *siyāsah dusturiyāh* but only include a few verses of the Koran without explaining the interpretation completely.

Specifically review conducted, *siyāsah dusturiyyāh* does not yet exist. Although there are some explanations about this matter, it is still general in nature and is discussed very concisely. Therefore, this research needs to be held and this paper is entitled *The Role of the Quran's Function in Regulating the Government System (Thematic Study of the Interpretation of Siyāsah Dusturiyāh Verses)* as a realization in explaining every problem that concerns the government system in the state. (Analisis et al. 2022)

Research Methodology

This research is a Library Research, namely by examining written sources, *naqli* postulates that support, (Penyampaian, Baha, dan Pembahasan, n.d.) verses of the Koran, the books of interpretation that support the writing of this thesis because most of the sources are derived from written materials that are directly and indirectly related to the topic discussed.

Siyasah Dusturiyah According to the Qur'an

Siyāsah dusturiyāh comes from two words *siyāsah* and *dusturiyah*. The word *siyāsah* has its roots in *sasa-yasusu* which means to take care of, regulate and guard the people with all their affairs. Literally *siyāsah* is known in Arabic as politics because it is in the books of *salaf* scholars or classical scholars known as *siyāsah syar'iyah*. (Zada dan Syarif 2008)

In *'Al-Mu'jam al-Wasith* it is stated: "*Saasa an-naasa siyasatan*, that is, to hold the leadership and arrangement of them (the people). If it says: "*Saasa alumura*, it means to organize and correct (these things)." Ibn Taimiyah said of the science of *siyāsah* that; "The science with which it can prevent damage in the world and benefit from it." In the minds of some Islamic scholars today, the word *siyāsah* (politics) refers to the meaning of *nifak* (hypocrisy), lies and the like. From this misunderstanding leading the Muslims to turn away from the *siyāsah*, Imam Sakhawi revealed: "Among the fatal mistakes committed by the sultans and leaders is that they refer to their deeds that deviate from the rules of sharia as *siyāsah*. Meanwhile, sharia is essentially the *siyāsah* itself and it (*siyāsah*) is not the deed of the sultans according to their passions and personal opinions. (Sumarno 2020)

Muhammad Iqbal explained that *dusturi* is also referred to as the constitution. The word is of Persian origin, meaning "A person who has authority, both in politics and religion." After

experiencing absorption into Arabic the word *dustur* developed into a principle, basis, or guidance. According to the term, *dustur* means a collection of rules governing the basis, and cooperative relationships between fellow members of society in a state, both unwritten (convention) and written (constitution). The word *dustur* has also been absorbed into the Indonesian, one of which means the constitution of a country. (Imamah et al., n.d.)

Abdul Wahhab Khallaf explained that the principles laid by Islam in the formulation of this constitution are guarantees of the human rights of every member of society and the equality of everyone's position in the eyes of the law, without discriminating against social stratification, wealth, education, and religion. According to Djazuli, "Scholars do not always agree in deciphering a word, nor etymologically and terminologically." In the curriculum of the shari'a faculty, the term *dusturi* jurisprudence is used, which is meant by *dusturi*: "Dustur is the main principles (principles) for the government of any country as evidenced in its legislation, its regulations and its customs." Abul A'la al-Maududi interpreted the matter by: "A document containing the basic principles on which a country is governed". (Ziadi, n.d.)

In conclusion, the jurisprudence of *siyāsah dusturiyyāh* is the relationship between the leader on the one hand and his people on the other and the institutions that exist within society. From the statement just now, it is certain that the scope of the discussion is very broad. Therefore, the science of *siyāsah dusturiyyāh* is limited by only discussing the arrangements and laws required by the state in terms of conformity with religious principles and is the realization of the benefit of man and meets his needs. (Zada dan Syarif 2008)

Interpretation of the verse on the system of government in *siyāsah dusturiyah*

Many of the Quranic scriptures are found to discuss *siyāsah dusturiyyāh*. There are verses that describe the ideal government. In fact, there are also verses that explain the system of government as well as others. In this study, the author focuses on the relevant verses about the system of government in the *siyāsah dusturiyyāh*.

1. Imamah

The words of the imam in the Koran, either in the form of *mufrad*/singular or in the form of *jama'* or which are worshipped no less than 12 times are mentioned. By and large, the words priestly denote guidance to goodness, although they are sometimes used for a leader of a people in an unkind sense as in His words:

وَأَن تَكُونُوا إِيمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعْنُوهَا فِي دِينِكُمْ فَقَاتِلُوا إِنَّهُمُ الْكَافِرُونَ إِنَّهُمْ لَا إِيمَانَ لَهُمْ لَعَلَّهُمْ يَنفَرُونَ

"If they break their oath (promise) after they have promised, and they revile your religion, then fight the

leaders of the infidels, for indeed they are the (ones who cannot be held) with their promises, that they may cease." (QS.at-Taubah:12)

The verse that shows the priest as a good follow-up is mentioned in His words:

"And (remember), when Ibrahim tested his God with a few sentences (commandments and prohibitions), then Ibrahim fulfilled them. God said: "Verily I will make you a priest to all men". Ibrahim said: "(And I beg also) of my descendants". Allah said: "My promise (this) does not concern the one who is a zalim" (QS. al-Baqarah:124)

Imam Qurthubi stated that the word imam becomes a role model, which will guide people to the path of Allah Almighty and lead them to goodness. They (humans) became his followers and he became their leaders. And imamah is forbidden to those who are zalim, covering all meanings of imamah i.e. imamah of the caliphate, imamah of prayer, and all meanings of imamah and leadership. Then justice is a condition of leadership, and whoever commits tyranny of any kind is in spite of the right of priestly. (Kementerian Agama 2008)

Ibn Kathir also explained that in the sentence in return for what Prophet Ibrahim as had done, because Prophet Ibrahim as had carried out the commandments and abandoned His prohibitions, then Allah Almighty made him a role model and priest for all human beings whose traces are always followed. (Zulkarnain 2011)

In this verse it is explained by Ibn Kathir that Allah SWT has commanded to do justice then Prophet Ibrahim as carrying out the commands of Allah SWT and not doing His prohibitions then Allah SWT has made Prophet Ibrahim as a leader and will be a role model for the generations after him. (Syaiikh Abu Usamah Salim bin 'Ied Al Hilali, n.d.)

Quraish Shihab explains that the priest is a leader or an example. Prophet Ibrahim as ordained by Allah Almighty to be a leader and an example, both from his position as an apostle and not. Quraish Shihab further added that hearing the divine grace, the Prophet Ibrahim said: "I beg you also to be the leader and example of my descendants." Allah Almighty said: "My promise is not to get the wicked," from this verse we can understand that leadership and exemplary are derived from Allah Almighty and are not a gift based on lineage, relatives or blood relationships. (Iqbal 2010)

Based on the above Hasbi Shiddieqy in his interpretation explains that real leadership is only obtained or given to the main spirited person who does good deeds and distances himself from evil (toxicity). Meanwhile, the zalim will gain nothing. Leadership and prophethood cannot

be achieved by people who soil their souls with tyranny and bad ethics. The task of the head of state is to eradicate tyranny and corruption so that human life becomes safe and serene.

Allah Almighty is infidelity:

"O people of faith, obey Allah and obey the Messenger (Him), and ulil amri among you. then if you have different Opinions about something, Then return it to Allah (the Quran) and the Messenger (the sunnah), if you truly have faith in Allah and the day after. that's more important (to you) and better the result." (QS. Al Nisa: 59).

In nash this explains who ulil amri is. Ulil amri is from among the believers themselves who have met the imam requirements and islamic restrictions described in this verse, namely ulil amri who obeys Allah SWT and Rasulullah SAW. Also ulil amri who considers Allah SWT as the owner of the sovereignty of the law and the right to make sharia for all human beings, receives the law from Him only (as the source of all sources of law) as stipulated in the verse, and return to Him all the affairs disputed by their minds and understandings not found in the verse to apply the general principles found in nash. (Analisis et al. 2022)

This verse stipulates that obedience to Allah Almighty is the subject, as well as obedience to the Messenger of Allah SAW because he was sent by Allah Almighty. Whereas obedience to ulil amri minkum only follows obedience to Allah Almighty and Messenger of Allah SAW. Therefore, lafaz obeys not repeated when mentioning ulil amri, as he repeated when mentioning the Messenger of Allah SAW to establish that obedience to ulil amri is a development of obeying Allah SWT and Messenger of Allah SAW.. (Roni, Anzaikhan, dan Nasution 2021)

Allah Almighty said:

Remember when your Lord said to the Angels: "Verily I will make a caliph on the face of the earth." they said: "Why would thou make (the caliph) on earth a man who would make mischief to him and shed blood, Though We were always consecrated by praising Thee and sanctifying Thee?" The Lord said: "Verily I know what ye do not know." (QS. Al Baqarah: 30).

It should be noted, that the word caliph means the one who replaces or who comes after who comes before. On this basis, some understand the word caliph here in the sense that it replaces Allah Almighty in establishing His will and applying His decrees but not because Allah Almighty is incapable of making man a god. But because Allah Almighty intends to test man and give him homage. (Roni 1985).

This verse shows that the caliphate consists of the authority bestowed upon Allah Almighty, the being who was given the task of namely the Prophet Adam as and his children and

grandchildren and the area of duty, namely the earth of Allah Almighty. The Caliphate requires that the being assigned the task carry out his duties of authority. Wisdom that is inconsistent with His will is a violation of the eating and duties of the caliphate. (Roni dan Anzaikhan 2021)

2. *Baiat*

Baiat means approval of the candidacy of a prospective caliphate holder and agreement on his candidacy. In this case the nomination (baiat) against Saidina Abu Bakr ra was the first political baiat event in islamic history. The procedure for the formation of Saidina Abu Bakr ra at that time was not clear in the record, namely whether those who performed baiat were only certain groups or the Muhajirins and Anshars who were present or also carried out by all muslims. Rasyid Ridha in his famous book al-Khilafah al-Imamah al-Udhma states that imamah is an aqad containing the pledge of allegiance from the Ahl al-Hall Wa al-Aqd to the person they choose as imam, after going through a process of deliberation between them. (Roni dan Nasution 2021)

According to Rasyid Ridha, the origin of the baiat is a covenant on the part of the imam that he will hold on to the Quran and Hadith and uphold the truth and justice and covenant of the one who desires to follow and obey the imam in a good way. Likewise, earlier the companions killed the Messenger of Allah SAW by promising to obey and obey him both in matters they pleased and in things they did not like and declared the truth and carried it out as long as their will and did not deny it in makruf deeds.

Allah SWT berfirman:

"O Prophet, when it comes to you women of faith to Have a pledge of allegiance, that they will not condemn Allah, will not steal, will not commit adultery, will not kill their children, will not commit the Lies which they have between their hands and feet and will not disobey you in good business, Then accept their pledge of allegiance and ask Allah for forgiveness for them. Verily Allah is All-Forgiving and All-Merciful." (QS. Al Mumtahanah: 12).

Sayyid Quthb explained in his interpretation, this verse includes the promise of obedience to the Messenger of Allah SAW in every command commanded to them. The Messenger of Allah SAW could not have commanded but a makruf matter. This requirement is one of the rules of the legal order in Islam. Namely the rule that it is not permissible to obey the leader or a judge but only in makruf cases that are in accordance with the religion of Allah Almighty and His sharia as well as the rule that obedience should not be absolute to the leader in every matter. (Aliyah 2013)

Hasbi Shiddieqy explained that the Messenger of Allah SAW accepted the baiat of men on the basis of Islam and jihad. The Messenger of Allah SAW accepted the baiat of women on the basis of what is mentioned in this verse, some say that this verse is put forward by men and women. According to a strong statement, this verse came down when the Messenger of Allah SAW gave baiat to the women on the day of the conquest of the city of mecca. (Analisis et al. 2022)

This verse tells the story of a group of women believers who came to see the Messenger of Allah SAW, to make a prayer to the Messenger of Allah SAW and pledge the promise that they would be consistent and loyal to Islam and obedience. Allah Almighty told the Messenger of Allah SAW to give them a message that they would not associate anything with Allah Almighty in the form of idols or others. Nor did they steal, commit adultery, kill their children (bury alive as the Jahiliyyah people did), and did not make up lies. (Roni dan Anzaikhan 2021)

And ask Allah Almighty for forgiveness after the bai'at procession. It is narrated that when the Messenger of Allah SAW said to them, "I assure you that you will not associate anything with Allah Almighty," then Hindun binti 'Utbah who was then wearing a veil for fear that the Messenger of Allah SAW would recognize him because he had done what he had done to Hamzah ra during the battle of Uhud. Said, "Truly by Allah Almighty, we do not worship idols. Indeed, you have killed us with a society that we do not see you use in baptizing men, you have killed men only with a commitment to Islam and jihad. (Muhammad Chirzin, n.d.)

The Messenger of Allah SAW continued the sentence of cleansing and also you will not steal and then Hindun said, "Verily Abu Sufyan is a very miserly husband and I took from his property secretly for our food needs?" Abu Sufyan said: what you take is kosher for you. The Prophet laughed at the scene and he finally recognized the identity of the woman who turned out to be Hindun, and he said to her, 'You are Hindun?' Then he said, 'Allah Almighty forgives what was past.'" The Messenger of Allah SAW continued the sentence of baiat, and you will not commit adultery. (Sayyid Qutb, n.d.)

Hindun said, and is it true that women are free to commit adultery? He continued again "And you will not kill your children." Namely, you will not do al-Wa'd (bury the daughter alive) and will not give the fetus in the womb. Hindun said, "We cared for and nurtured them as children, while you killed them when you grew up in the battle of Badr. You guys and they know better."

Hearing the hindun's words, Umar bin Khatthab ra also laughed until he lay. (Moh Quraish Shihab 1999)

Hindun's son, Hanzhalah bin Abi Sufyan, was killed during the Battle of Badr. The Messenger of Allah SAW at that time smiled at the hindun's whirring. The Messenger of Allah SAW continued his sentence "And you will not do.

Author's Analysis

After the author has examined from all the studies in this chapter, the author can draw the conclusion that the interpretation of verses about the system of government is mentioned in the Koran. However, the author only lists a few verses of the Koran, in order to be an example in this writing. The interpretation that has been studied from several books of interpretation, can be understood how the system of government is explained by the mufassir. The system in a government is very necessary to make the country orderly and systematic. Likewise, the Koran explains how the system is advocated in the word of Allah SWT.

This system was not only explained by the mufassir but was carried out by the companions when Khulafa your Rasyidin so that it is now as described earlier. From the results of the author's study, it can be concluded that to follow the government system recommended by the Koran is not an easy thing, where now every country has non-Muslim people who do not understand the system of government in Islam.

CONCLUSION

The understanding that can be concluded from the discussion above is that Muslims have an important role that has been mandated by Allah Almighty as leaders. The importance of the system of government is explained in the Qur'an al-Baqarah verse 233. The system of government is very clear in the Koran, Allah Almighty explains how to choose a good leader so that the people who will come can follow the example of the previous leader. The system of government in Islam is explained by the mufassir with which it can prevent impoverishment and become a more systematic state.

Siyāsah dusturiyāh is a great science in which there are various kinds of sciences. This science discusses constitutional politics which explains five things, namely, firstly imamah,

secondly the people and their obligations, thirdly baiat, fourthly Ahl al-Hall Wa al-Aqd, and fifth Wizarah.

BIBLIOGRAPHY

Aliyah, S. 2013. "Kaedah-Kaedah Tafsir Fi Zhilaali Al-Quran." *Jurnal Ilmu Agama* 14 (2): 39–60.

Analisis, Studi, Tafsir Fi, Zilalil Qur, Muhammad Roni, dan Muhammad Anzaikhan. 2022.

"Konsep Pemikiran Sayyid Qutb tentang Bai'ah." 6: 61–82.

<https://doi.org/10.29240/alquds.v6i1.3182>.

Hasani, Adib. 2016. "Kontradiksi Dalam Konsep Politik Islam Eksklusif Sayyid Quthb."

Epistémé: Jurnal Pengembangan Ilmu Keislaman 11 (1): 1–30.

<https://doi.org/10.21274/epis.2016.11.1.1-30>.

Imamah, Konsep, D A N Baiat, Dalam Pemikiran, Lembaga Dakwah, Islam Indonesia, Dilihat Dari, dan Perspektif Siyasah. n.d. "Faizin Wan Zailan Kamaruddin Wan Ali" 15 (1): 1–7.

Iqbal, Muhammad. 2010. *Etika politik Qur'ani: penafsiran M. Quraish Shihab terhadap ayat-ayat kekuasaan*. Iain Press.

Kementerian Agama, R I. 2008. "Tafsir Al-Quran Tematik." *Al-Quran Dan Pemberdayaan Kaum Dhuafa*.

Lukman, Fadhli. 2016. "Tafsir Sosial Media di Indonesia." *Nun : Jurnal Studi Alquran dan Tafsir di Nusantara* 2 (2): 117–39. <http://ejournal.iaat.or.id/index.php/nun/article/view/59>.

Muhammad Chirzin. n.d. *Jihad Menurut Sayyid Qutb dalam Tafsir Fi Zilali Al-Quran*. solo: Era Intermedia.

Nasrudin, Juhanah. 2019. "Politik Identitas dan Representasi Politik" 1: 34–47.

<https://doi.org/10.1017/CBO9781107415324.004>.

Penyampaian, Analisis, G U S Baha, dan D A N Pembahasan. n.d. "Ahmad Tanzeh, Pengantar Metodologi Penelitian (Yogyakarta: Teras, 2009), 101. 72," 72–99.

Roni, Muhammad. 1985. "Konsep Nur Muhammad Studi Penafsiran Surat an-Nur Ayat 35," 88–106.

- Roni, Muhammad, dan M. Anzaikhan. 2021. "Pembentukan Keluarga Shaleh Dalam Komunikasi Islam: Studi Komparasi Penafsiran Al-Qur'an." *AL-HIKMAH: Media Dakwah, Komunikasi, Sosial dan Budaya* 12 (1): 51–61. <https://doi.org/10.32505/hikmah.v12i1.2825>.
- Roni, Muhammad, M. Anzaikhan, dan Ismail Fahmi Arrauf Nasution. 2021. "Dinamika Sosial dalam Pandangan Al-Qur'an: Analisis Penafsiran Term Al-ibtilâ'." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23 (2): 136. <https://doi.org/10.22373/substantia.v23i2.9475>.
- Roni, Muhammad, dan Ismail Fahmi Arrauf Nasution. 2021. "The Legality Of Miras (Khamr) in Al-Quran Persfpective (Comparative Study of The Tafsir Al-Maraghy, Al-Misbah, and Al-Qurthubi)." *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 7 (1): 81–98. <https://doi.org/10.24952/fitrah.v7i1.3685>.
- Sayyid Qutb. n.d. *Tafsir Fi Zilali al-Quran*. Beirut: Dar-al'Arabiyyah.
- Shihab, M Quraish. 2001. "Tafsir Al-Misbah "Pesan, Kesan Keserasian al-Quran Vol. 3." Ciputat: Lentera Hati.
- Shihab, Moh Quraish. 1999. *Fatwa-fatwa M. Quraish Shihab: seputar wawasan agama*. Mizan.
- Sumarno, Wisnu Fachrudin. 2020. "Sejarah Politik Republik Islam Iran Tahun 1905-1979." *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 3 (2): 145–58. <https://doi.org/10.20414/sangkep.v3i2.1931>.
- Syaikh Abu Usamah Salim bin 'Ted Al Hilali, terbitan Dar Ibnil Jauzi. n.d. *Bahjatun Nazhbirin Syarb Riyadhis Sholihin*. Dar Ibnil Jauzi Sumber: <https://muslim.or.id/17947-mati-jahiliyah-kala-tidak-taat-pemimpin.html>.
- Zada, Khamami, dan Mular Ibnu Syarif. 2008. "Fiqh Siyasaht Doktrin dan Pemikiran Politik Islam." *Jakarta: Erlangga*.
- Ziadi, M Rohman. n.d. "TAREKAT DAN POLITIK : Studi Living Sufism Tarekat Hizib."
- Zulkarnain. 2011. "Konsep Al-Imamah dalam Perspektif Syi'ah." *Jurnal TAPIS* 7 (13): 46–60.
- Zulkarnen, Zulkarnen. 2017. "Budaya Struktur Pemerintahan Republik Islam Iran." *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA* 3 (1): 1. <https://doi.org/10.36722/sh.v3i1.194>.

