

Political Approach in Islamic Studies

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P-ISSN : 2745-7796
E-ISSN : 2809-7459

Abstract. The political approach is very important to be studied more deeply, especially in relation to Islamic studies. This approach is one of the paradigms for studying Islam with research methods based on political science. This paper aims to understand 3 things: (1) the meaning of a political approach in Islamic studies; (2) factors that lead to a political approach; (3) the implications of this political approach in Islamic studies. This article was written based on the type of library research with primary data in the form of 30 main references which are divided into 3 material objects to be studied. The results: (1) the political approach in Islamic studies uses human methods, techniques and stages used in political science; (2) the political approach is influenced by supporting and inhibiting factors. First, supporting factors: politics is a vital instrument for the implementation of Islamic values, Islam is a universal religion, a religious system as well as a political system, and it makes politics as a means to protect people. Second, inhibiting factors: politics and religion are different paradigm, political practices that can have a negative impact on Islam, the secular Western view that Islam is a religion that has nothing to do with politics at all.; (3) The political approach can have a positive impact in the form of leadership and governance lessons that can be applied and can benefit the people.

Keywords: Political Approach, Meanings, Factors, Implication, Islamic Studies

<http://jurnal.staiddimakassar.ac.id/index.php/aujpsi>

DOI : <https://doi.org/10.55623>

INTRODUCTION

The political approach means that it is an effort to understand religion by instilling religious values in social institutions so that motivation or desire arises to achieve happiness and prosperity and peace in society. The relationship between politics and religion cannot be separated. Politics is the result of religious thought in order to create a harmonious and peaceful life in the

life of the nation and state. (Alfi & Romadhoni, 2022). Likewise, Islam has discussed the concept of leadership from the time of the Prophet, until it was continued during the *Khulafaur Rashidun* period and so on (Rahma et al., 2022). This connection raises the existence of a path in understanding Islam from a political perspective. Second, politics has a concept of how to defend territory and expand territory (Thontowi, 2006). This concept is in line

with the history of the spread of Islam which was carried out from one country to another, from the safest strategy to those that required war. The structure of Islam as the complexity of religion and politics is an explanation that the motivation of Muslims in expanding their territory is based on political assumptions, meaning that with this spirit that has a political dimension they expand their territory outside the Arabian peninsula in realizing Allah's task mandated to humans as the caliph of Allah in the beginning. This earth. Therefore they view that the expansion of the area is an integral part of Islam itself. Besides that, Islamic teachings highly uphold the value of unity, this encourages Arabs who are ethnic and divided to unite in Islamic ties, this strong unity is a very supportive capital in the successful expansion of the region. (Intan, 2016). Third, when viewed from the political meaning in Arabic, namely *siyasat*, this word has various meanings, one of which is benefit (Nusrati, 2015). Maintaining the benefit of the people is the core of Islamic law. As written in Q.S. Al-Anbiya' verse 107 (Shidiq, 2009).

Studies related to political approaches, especially in Islamic studies so far have only tended to examine three things. First, a political approach tends to be used to research Islamic education policies during the reform period (Putra 2022). Second, the discussion tends to be related to political approach models (Alfi et.al, 2022). Third, the study of political approaches that tend to be used to study leadership in Islam (Khoirul Fata et.al., 2012). From the several trends that have been found, this research is clearly different from previous studies. First, this paper discusses the concrete form of a political approach in Islamic studies. Second, the factors that influence the political approach applied in Islamic studies. Third, the implications of using this political approach in Islamic studies. This proves the differences and similarities between previous findings and this research so that the novelty

and urgency aspects of this research are clear (Haddade, 2021).

This article has three objectives to be achieved. First, understanding the real forms of political approach construction. This is related to the meaning of etymology, terminology and special characteristics of the political approach that are not shared by other approaches. Second, understanding the factors that influence the existence, urgency and dynamics of this political approach so that it is used in studying Islamic studies. This is related to internal and external factors that influence the development of this political approach. Third, understanding what are the academic implications that arise from using this political approach in understanding Islamic studies. This concerns the positive and negative impacts caused by the political approach in Islamic studies on the development of religion and Muslims (Barsihannor, 2020).

This paper is based on several arguments. First, that historically the political approach has a long history since the birth of this science and has contributed to the development of Islamic studies. Political science is said to be the oldest existing social science, since AD many works of historians contain political aspects (Budiardjo 2007). Islam has also used many political systems and forms of government for centuries (Alfi et.al, 2022). Second, the political approach philosophically, both ontologically, epistemologically, and axiologically, has proven to be able to explore the essence of Islamic studies. Muslim philosophers such as Ibn Rushd and Al-Farabi have studied political and public morality which is always associated with philosophy (Rusydi 2015). Third, practically the political approach can be used directly in studying Islam in an implementative manner. Islamic studies are considered as teachings that regulate human life as a whole, so that it is automatically believed to contain studies on political issues.

METHOD

Material object is everything that is used as an object in the research entitled Political Approach in Islamic Studies consisting of three things: First, the concrete form of the political approach in terms of etymological, terminological, and characteristic understanding. Second, the factors that influence the implementation of this political approach of Islamic studies. Third, the academic implications of the political approach in Islamic studies, including the positive and negative impacts caused by the political approach to religious teachings and Muslims.

This article is written based on the type of library research. Library research is a research technique by collecting data from sources in the library, in the form of books, magazines, journals, documents, and others that are relevant to the problem to be studied (Mirzaqon 2017; Sari 2020). This research was conducted to solve a problem based on a critical and in-depth study of the relevant literature related to the forms, factors, and implications of the political approach in Islamic studies (Nur & Utami, 2022). This library material is positioned as a source of inspiration that can generate ideas about a political approach. There are two types of data, namely primary data and secondary data. Primary data is data that comes directly from the first source (Hardani et al. 2020). While secondary data is data obtained by researchers from a second source, meaning that it is not original data that comes from first hand in the field. One of the characteristics of library research is that it generally uses secondary data sources in the form of various sources of literature related to research (Zed 2014).

This paper collects information and data with the help of various materials available in the library, both print and electronic. The data is in the form of reference books, previous similar research results, articles, notes, and various journals

related to the political approach to Islamic studies are collected as the main source. Articles are divided into three groups. The first are chapters 1-10 to answer question about the meaning of political approach. Data sources from several articles and books that explain the meaning of political approach are as follows: (Fatahullah, 2016), (Mubasyaroh, 2018), (Budianto, 2017), (Alfi & Romadhoni, 2022), (Batubara et al., 2018), (Sahidin, 2021), (Gamurti & Siregar, 2021), (Yusuf, 2018), (Kusmanto, 2014). The second are chapters 11-20 to answer questions about the factors of political approach in Islamic studies. Data sources from several articles and books that explain the factors influencing the implementation of political approach in Islamic studies are as follows: (Ridwan, 2017), (Ilma et al., 2022), (Ulya, 2016), (Ilahi, 2012), (Effendi, 2002), (Atnawi, 2018), (Kuntowijoyo, 1999), (Hasan, 2015), (Al-Anang & Husein, 2020), (Mudzakkir, 2016). And the third are chapters 21-30 to answer questions about the academic implications of political approach in Islamic studies. Data sources from several articles and books that explain the implications of a political approach from: (Iqbal, 2001), (Sodiqin & Radiamoda, 2021), (Mustaqim & Miftah, 2015), (Sodiqin, 2015), (Imran, 2015), (Nurfazillah 2020), (Rahman, 2017), (Zubir, 2018), (Nasaruddin, 2009), (Sulthon, 2019), (Rofiah, 2016).

This paper is processed in two stages of data analysis techniques with library research procedures. First, the analysis at the time of data collection is in accordance with the focus of research conducted based on the sources that have been collected. Second, analysis after data has been collected and linked to one another which includes data reduction, data display and verification activities. This second analysis was carried out to determine the relationship between the data obtained and the object of research, namely the forms, factors and concrete implications of the political approach in

Islamic studies. The next activity is data validation based on the four categories. First, the credibility and trust of researchers in determining data according to their research focus and selection of sources, to the analysis and interpretation of data. Second, the transferability of research results which will later become a reference for other studies with the same theme. Third, the dependence of the research on the data obtained. Fourth, certainty or test the validity of research results on the problem under study. This is in accordance with data analysis in library research (Mirshad 2014; Sari 2020).

RESULTS

1. The Form of a Political Approach in Islamic Studies

The term political approach comes from the word approach and political. Linguistically, approach means a method for reaching an understanding of a research problem (Kemendikbudristek, 2016). Meanwhile, politics comes from the Greek polis which means state (Fatahullah, 2016). In Islam, the word politics is reflected in the term *siyasa* which contains dimensions of benefit, control, and leadership (Mubasyaroh, 2018). Meanwhile, in terms of its modern meaning, politics means everything about the exercise of power in society (Budianto, 2017). As for terminology, the political approach is an approach that studies, reveals, also explores the benefits of phenomena related to religion, the state, organizations and social institutions from a political perspective (Alfi & Romadhoni, 2022). In another book it is written, the political approach is an effort to understand religion by instilling religious values in social institutions so that motivation arises to achieve happiness and peace in society (Batubara et al., 2018). This approach also has several characteristics. First, the political approach is closely related to the discussion of leadership (Sahidin, 2021). Second, the political approach cannot leave the human

factor as the core of politics itself (Gamurti & Siregar, 2021). Third, the political approach always intersects with power and authority (Yusuf, 2018). Fourth, the political approach wants the realization of happiness, prosperity and peace (Kusmanto, 2014).

The political approach is a way to understand everything based on its relationship with the state, power, leadership and control to achieve benefit. The essence of this approach is its study which is always related to humans, both as rulers and society whose ultimate goal is for the good of all. The political approach can be used as a means to understand various other disciplines, especially studying Islamic studies in depth. If associated with Islam, then the political approach is an approach to understand Islam from a political perspective. Many people do not know that the political side of Islam needs to be used to add insight. Some of the characteristics of this approach are its correlation with leadership, people, power, and profits. Power is a central issue in world politics. It cannot be denied that the element of power, one of which is the figure of the ruler. This ruler is also called the leader. In Islam, a leader is a human being who must have good leadership qualities, so that the people under his auspices can live in prosperity, security and peace.

Data relations from several articles and books that explain the meaning of a political approach, there are three different points of view, but they are related to one another. First, explaining the notion of a political approach as a way to understand something from a political point of view. Second, the concept of politics cannot be separated from several issues related to people, power, and leadership as characteristics of a political approach. Third, the main objective of the political approach is to understand something from a political perspective that leads to benefit. What all these writings have in common is that each understanding and

characteristic of a political approach is related to the state, people and welfare.

2. Factors influencing the implementation of the Political Approach in Islamic Studies

There are at least two factors that influence the existence of a political approach in Islamic studies. First, the supporting factors are divided into internal and external. Internal supporting factors, including politics, are things that think about the internal and external problems of the people (Ridwan, 2017), political power is also a vital instrument for the implementation of Islamic values regarding world issues (Ilma et al., 2022). while the external supporting factors include because Islam makes politics a means of protecting the people (Ulya, 2016), Islam is also a universal religion that is in accordance with the development of human civilization, one of which is in the political aspect (Ilahi, 2012), it is seen as a system of political government as well as religion (Effendi, 2002) (Atnawi, 2018). The second is the inhibiting factor which is also divided into internal and external. Among the internal inhibiting factors is that state political affairs are rational matters, while religion is a matter that returns to revelation (Kuntowijoyo, 1999) (Hasan, 2015). Besides that, there are various political paradigms that can have a negative impact on Islam (Al-Anang & Husein, 2020). Finally, external inhibiting factors in the context of western understanding, Islam is a religion that has no relationship whatsoever with politics (Mudzakkir, 2016).

The political approach has at least two factors that influence its existence. First, the supporting factors which consist of internal and external. Internal supporting factors include everything that comes from the approach itself, such as political commitment that always thinks about all human problems, and its existence which is

the main key to Islam in solving all worldly problems (Haddade & Damis, 2022). Some external things that also support the urgency of the existence of this approach are, Islam is a religion that always evolves to keep up with the times in all aspects of life, one of which is politics. Some figures think that Islam is not just a religion, but also a political system. The second factor is the obstacle which is also divided into internal and external. There is a difference in the estuary of the issues discussed between politics and Islam, as well as the emergence of many paradigms in the political realm. The last is the inhibiting factor that comes from outside this approach, namely Islam is considered as a religion, it has nothing to do with politics.

Data relations from several articles and books that explain the factors that influence the existence of a political approach in Islamic studies, there are different issues discussed. First, about humans as objects of discussion in politics. Everything, both internally and externally, politics will always be related to its discussion of people and humans. Second, there is a discussion about how the relationship between politics and Islam is actually complementary to one another so that one of them cannot be separated. Third, there are other opinions that say that politics and religion have different discussions. So it is not possible to relate these two things in the same discussion (Barsihannor, 2021). The contents of this third article have quite striking differences from the second. Where the two can be said to be contradictory. But even so, there are still similarities between the two discussions in the article. That between politics and Islam have ties, whether these ties will discuss the same or different things, but the two will still intersect.

3. Implications of a Political Approach in Islamic Studies

The political approach can have positive as well as negative implications.

There are approximately seven positive impacts that arise. First, the emergence of *siyasa dusturiyah fiqh* studies that focus on discussing constitutions, legislation, deliberative institutions, and the concept of a rule of law (Iqbal, 2001) as a result of *ulama'* *ijtihad* from the texts of the Qur'an and hadith which are made into implementing principles of government (Sodiqin & Radiamoda, 2021). Second, the emergence of the nation-state form as a result of the concept of nationalism after the end of the Islamic caliphate period (Mustaqim & Miftah, 2015) (Sodiqin, 2015). There are guidelines for selecting leaders who can bring benefit (Imran, 2015). Fifth, Knowing the pillars of leadership that can be emulated from the Prophet and *Khulafaur Rasyidin*. To support the process towards true leadership (Rahman, 2017). Sixth, Anticipate things that can lead to a weak leader's power which causes a weak government system (Zubir, 2018). Seventh, Study strategies for maintaining security and defending the region by strengthening the military from all sides (Nurfazillah, 2020). Meanwhile, there are two negative impacts. First, the division of Muslim intellectuals into two groups in defining the concept of an Islamic state (Nasaruddin, 2009). Second, differences in interpreting the texts of the Al-Quran and Hadith relating to state political arrangements (Sulthon, 2019). Third, there is conflict between Islamic groups for a position in government (Rofiah, 2016).

With a political approach, one can understand the principles of government as a result of the *ijtihad* of the *ulama'* in the study of *siyasa dusturiyah fiqh* in an implicative manner. In addition to the government system, this approach is also able to bring knowledge regarding how to guide in selecting leaders according to criteria that can bring benefit to all. Even for a leader, they can apply the so-called leadership pillars that have been implemented by the Prophet Muhammad and his companions while

leading the people, anticipate the traits and attitudes that a leader should avoid to prevent the weakness of their government system, and strengthen the military system and army. is an attempt to defend the territory of government. On the other hand, this approach also has a negative impact when used in studying Islam. Among them is the division of the *ulama'* into two groups, namely formalists and substantives in defining an Islamic state. Apart from that, they also have differences in interpreting whether there are texts that regulate in detail the Islamic state administration or there are only general guidelines whose implementation is left to Muslims.

The relationship between several articles and books related to the impact of the Islamic study approach has two points of discussion. The first, regarding the impact caused by the existence of differences of opinion among the scholars regarding the relationship between politics, Islam and the state. And how they define an Islamic state. While the second is the impact of the study of Islamic leadership and governance since the time of the Prophet to the Abbasid *daula*. Although it seems that these discussions are very different, in fact the two are closely related to one another. There are differences of opinion among the scholars regarding the definition of an Islamic state as well as the interrelationships between politics, Islam and an Islamic state, dating back to the time of the Prophet. There are those who think that the Prophet Muhammad was the leader of the people as well as the head of state. But there are also those who think that He is just a leader of the people. Since ancient times, the Prophet also did not explain in detail how an Islamic state should be. So from that until now this topic is still quite hotly discussed. So it is clear that the similarity between the two is the discussion of Islam since the time of the Prophet.

DISCUSSION

The results of the study entitled Political Approach in Islamic Studies can be summarized as follows. First, the political approach is an important method but it is rarely used to study Islam. Islam also has affairs that should be studied in terms of political aspects. Politics is not only about the negative side (Nur, 2021). However, politics also contains a discussion of how a leader should be able to properly protect his people so that the expected benefit is created. Second, its presence to study Islam is influenced by various aspects. Among them is the similarity of the object of discussion in the form of humans, which is one of the most important factors supporting this approach. However, there are several figures who deny that politics and Islam have the same discussion, which can be an obstacle to the existence of a political approach to studying Islam. Third, the political approach can have a positive impact in the form of several leadership and government lessons that can be applied from the time of the Prophet to his successors. The existence of a field of Islamic science that specifically discusses government can also be useful for a leader of the people. As for differences, there is nothing wrong as long as they do not conflict with political and Islamic goals.

The political approach reflects concern for the affairs of human welfare. As previously stated, politics has a close relationship with power, statehood, leadership, and human beings. A country must have a leader who is in power. The power exists to fight for the good of its people. So that's why politics is closely related to humans. Because leaders are humans, the people they lead are also humans. In the context of Islamic studies. The results of this study are related to the values of goodness, power. That not everything in the word power has a negative essence. There are many Islamic rulers whose leadership methods and governance strategies can serve as role models for today's leaders. However, it cannot be denied that

there are also governments in Islam which are considered to be less beneficial. So it's good that someone can take every good thing that can be a lesson. The existence of discussions about politics, Islam and the state which often become hot issues for the scholars actually still brings goodness. Depending on which side one sees it as difference or wealth.

The political approach can be interpreted that this approach is not merely a research methodology, but rather an attempt to involve power and government in the context of Islamic studies. Islam is a religion that always prioritizes the interests and welfare of the people. As a religion that brings mercy and peace to nature, Islam has a relationship with several aspects of world life. One of them is politics. The existence of politics as one of the things discussed in Islam is due to the political context which is also not far from human affairs. So because of this similarity, politics and Islam can be linked to one another. Understanding Islam by looking at it from a political perspective is necessary. In fact, if you really want to explore it, there are lots of positive impacts you can get. When the scholars studied politics and Islam, a branch of *dusturiyah* jurisprudence was found which specifically covered all matters related to government. You will also get the knowledge of leadership that has been exemplified directly by the Prophet Muhammad, the *rashidin khulafaur*, and the caliphs from the following ruling dynasties.

The political approach which produces three things, namely concrete form, factors that influence its existence, and negative and positive impacts, turns out to have academic implications at the level of science in general and Islamic sciences in particular. Historically, the initial approach to Islamic studies was only the Qur'an and Hadith. The religious instructions regarding various human beings contained in both of them seem very noble and ideal. Islam teaches a dynamic and progressive life, but

theoretically it seems contrary to the reality which views it as a doctrinal guideline that must be obeyed through rituals. However, with the development of contemporary research methodologies, new and up-to-date approaches have emerged. This approach is a systematic effort to reformulate the technique of understanding and practicing and making religion not always just something normative theological and ritual. But also as a guide to eternal life, understanding Islam from various aspects, one of which is politics, is a demand that cannot be negotiated.

The current political approach is different from the political approach in the classical era. The dominant and substantive difference is that politics as an approach in the classical era tends to discuss standard state affairs and leadership. In the early period of the beginning of Islam until the reign of the Umayyad dynasty, there was not much thought related to Islamic politics. Then in the following period, Islamic political thought began to be developed as one of the results of scientific developments during the Abbasid dynasty. The main feature of classical political thought is the influence of ancient philosophers. This can be seen from how Muslim intellectuals formulate thoughts about the state and government by prioritizing logic over religion. A further feature is the absence of differences of opinion regarding the integrated or separate position of religion and the state. The debate at this time is about the founding of the state, the method of appointing state officials, and the requirements for a head of state (Fadli, 2018). Meanwhile, at the present time, differences of opinion regarding Islamic political thought have begun to develop. Namely the emergence of differences of opinion regarding the relationship between religion and the state.

The results of research on this political approach can be formulated in 3 actions as follows. First, it needs to be further developed for the advancement of research

methods in Islamic studies. The many sides of Islam that have not been resolved should be a concern. Studying Islam in depth from various aspects can produce results like never before. Second, it is necessary to appreciate the various research results with this approach. Appreciation can be a motivational support for researchers who wish to continue discussions related to political approaches in Islamic studies. It should be noted that each research has gaps that can be filled in the next research. Third, it is necessary to explore political theories so as to enrich the knowledge of Islamic studies in the modern era.

CONCLUSION

This paper shows that a political approach can in fact open up new insights about important matters that occur in the political sphere in the context of Islamic studies. First, as a method used in studying Islam in depth, the political approach is always related to the benefit of the people and humans. This shows that politics is not always negative. Second, the political approach is influenced by supporting and inhibiting factors. Supporting factors: Political power is also a vital instrument for the implementation of Islamic values related to world issues, Islam makes politics as a means to protect people, and Islam is also a universal religion that is in accordance with the development of human civilization in all aspects of life, including politics as well as Islam is seen as a system of political government as well as religion. Inhibiting factors: state political affairs are rational affairs, while religion is a matter that returns to revelation, there are various political paradigms that can have a negative impact on Islam, and in the context of secular Western understanding, Islam is a religion that has nothing to do with political. However, it cannot be denied that the differences in the views of the ulama' on the relationship between Islam and politics are also a factor that hinders its existence. Third, several

implications arise as a result of the use of a political approach. Positive implications: (1) the political approach as a result of the ijihad of the Ulama from the texts of the Koran and hadith which is used as the principles of governance; (2) the emergence of the form of a nation-state as a result of the concept of nationalism after the end of the Islamic caliphate; (3) There are guidelines in selecting leaders who can bring benefits; (4) Knowing the pillars of leadership that can be exemplified by the Prophet and Khulafaur Rasyidin to support the process towards true leadership; (5) Anticipating things that could result in a weak leader's power leading to a weak government system; (6) Studying strategies for maintaining security and defending the region by strengthening the military from all sides. And negative impacts: (1) the dichotomy of Muslim intellectuals into two groups in defining the concept of an Islamic state, (2) differences in the interpretation of Al-Qur'an and Hadith texts related to the state's political order, and (3) there is conflict between Islamic groups to get a position in government.

The political approach has contributed theoretically and practically. Theoretically, the political approach provides great benefits in reconstructing old theories with new theories as complementary political exposure as an approach. This research also contributes positively in strengthening perspectives regarding the relationship of political theory to the study of Islamic studies. The political approach as one of the things that is debated, can prove to be beneficial to mankind if used properly. As for practically, the political approach contributes to the existence of new knowledge about good governance, which has been formulated by the scholars based on the Qur'an and Hadith. This approach also provides important signs regarding leadership, how a person should be able to become a leader who brings benefit to his people. This political approach also plays an

important role in directing the people to choose good leaders. Because the ultimate goal is benefit, then of course it also contributes to increasing the benefit of the people.

This paper only discusses the political approach in terms of concrete forms, factors, and implications. In fact, there are still many political approaches that need to be studied more critically, analytically and holistically. This paper is limited to matters of a conceptual nature which need to be further developed in future writings. Similarly, the factors need to be sharpened again with something more detailed. The implications of the political approach can also be studied in more depth because it can open up opportunities from different perspectives. Regarding the main data source, which only consists of 30 sources, this research can be developed by increasing the number of literature reviews used. Future researchers can also narrow down the object of research in Islamic studies which they wish to study using a political approach. So that the results obtained can be more detailed and clear. The limited time in studying data sources in depth is also one of the limitations in this study, so future research is expected to spend more time to get maximum results.

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