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A COMPARATIVE ANALYSIS OF *HIJAZI SALAFI* OPINIONS IN INDONESIA AND IBN TAYMIYYAH'S PERSPECTIVE ON THE DEMOCRATIC GOVERNMENT SYSTEM: A *SIYASAH SYAR'ITYAH* APPROACH

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Abstract

The relationship between Islam and democracy remains one of the most contested issues in contemporary Islamic political thought. In Indonesia, where democracy serves as the constitutional system of government, the debate is particularly evident among *Hijazi Salafi* groups, which generally reject democracy on the grounds that it contradicts the principle of divine sovereignty (*al-hukmu lillah*) and places legislative authority in the hands of human beings rather than Allah. This study aims to analyze the opinions of *Hijazi Salafi* scholars in Indonesia regarding the democratic government system and compare them with Ibn Taymiyyah's political thought through the framework of *siyāsah shar'īyyah*. Employing normative legal research with a library research approach, the study examines primary sources, including Ibn Taymiyyah's *As-Siyāsah al-Shar'īyyah* and *Majmū' al-Fatāwā*, as well as secondary sources consisting of books, journal articles, and scholarly works on Islamic political thought, democracy, and Salafism. The findings reveal that the *Hijazi Salafi* rejection of democracy is primarily based on concerns regarding popular sovereignty, secular legislation, and unrestricted freedom. In contrast, Ibn Taymiyyah's conception of governance emphasizes justice (*al-'adl*), public welfare (*maṣlaḥah*), consultation (*shūrā*), accountability, and leadership legitimacy derived from public consent. Although Ibn Taymiyyah did not explicitly endorse democracy as a political system, several substantive elements of his political thought correspond with democratic principles, particularly regarding leadership selection, public participation,

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limitation of political power, and the protection of societal interests. This study argues that Ibn Taymiyyah's *siyāsah shar'īyyah* provides a more flexible and pragmatic framework than the absolute rejection of democracy advanced by contemporary *Hijazi Salafi* groups. The study contributes to contemporary discussions on Islam and democracy by offering a normative model that integrates Islamic political values with modern governance principles.

Keywords: Democracy, Salafi Hijazi, Siyasah Shar'īyyah, Ibn Taymiyyah

INTRODUCTION

The relationship between Islam and democracy remains one of the most debated issues in contemporary Islamic political thought. The debate becomes particularly significant within *Salafi* circles, especially among *Hijazi Salafi* groups in Indonesia, whose perspectives on democratic governance often range from rejection to conditional acceptance. While democracy has become the dominant political system in many Muslim-majority countries, including Indonesia, questions persist regarding its compatibility with Islamic principles of governance, sovereignty, legislation, and political participation. In this regard, many contemporary *Hijazi Salafi* scholars in Indonesia argue that democracy conflicts with the doctrine of divine sovereignty (*ḥākimiyyah*) because it places legislative authority in the hands of the people rather than Allah. However, others have adopted more pragmatic positions by participating in democratic institutions while maintaining theological reservations. Despite the growing influence of *Hijazi Salafism* in Indonesia, existing studies largely focus on *Salafi* attitudes toward democracy from sociological, political, or ideological perspectives. Few studies have systematically compared these contemporary views with the political thought of Ibn Taymiyyah, a classical scholar frequently cited as an intellectual authority by *Salafi* movements. Consequently, a significant gap remains in understanding whether contemporary *Hijazi Salafi* positions genuinely reflect Ibn Taymiyyah's theory of *siyāsah shar'īyyah* or whether they represent modern reinterpretations shaped by contemporary political

realities.¹ A profitable type of democratic government is a type of government that is built on the basis of togetherness, such as protecting human rights, popular sovereignty, and the supremacy of law, and has the ability to achieve general benefits (welfare, justice, and happiness) for all citizens. A substantial body of literature has examined the relationship between Islam and democracy. Scholars such as John L. Esposito, John O. Voll, and Noah Feldman argue that democratic principles such as consultation (*shūrā*), accountability, justice, and public participation can coexist with Islamic governance. Conversely, studies on Salafi political thought often highlight skepticism toward democratic systems due to concerns regarding popular sovereignty and secular legislation. Research conducted on Indonesian Salafism has demonstrated the diversity of *Salafi* responses to democratic participation, ranging from political quietism to selective engagement in electoral processes. Several studies have also analyzed the concept of *al-hākimiyyah* and its influence on contemporary Islamist and Salafi political discourses.²

Indonesia, as a predominantly Muslim country, is one that adheres to a democratic system. However, various Islamic groups in Indonesia, particularly the *Salafi Hijazi* group, argue that a democratic system of government breeds disbelief because it is inconsistent with Islamic teachings regarding the establishment of power or governance.³

In this regard, in Indonesia, the group that strongly rejects and declares democracy haram is the *Salafi Hijazi*, based on the scholars they follow, namely Sheikh Albani and Sheikh Al-Allamah Muqbil, who firmly stated that democracy is a misguided system (*thagghut*). Apart from the above opinion, the democratic system also does not take legal provisions from Islamic teachings such as the Qur'an or the hadith. Then, this system

¹ Irfan Arifin, ""Analisis Penerapan Demokrasi Politik Pemerintahan Dan Kesejahteraan Sosial Di Indonesia," *Journal of Public Administration and Governmen* 1, no. 2 (2022): 55–61.

² Ahmad Fauzi, "Konsep Demokrasi dan Relevansinya dengan Negara Maju," *Jurnal Konstitusi* 3, no. 5 (2020): 22–34.

³ Lalu Yoga dan Hirmayadi Saputra, "Demokrasi dalam Perspektif Islam," *NUSRA : Jurnal Penelitian Dan Ilmu Pendidikan* 5, no. 2 (2024): 40–52.

places the people as the source of law or those who represent them (such as members of parliament).⁴

Sheikh Albani offered his opinion on democracy regarding the nomination of leaders. Sheikh Albani discouraged Muslims from running for parliament in countries that do not adhere to Allah's law. This is despite the constitution stating that Islam is the state religion. In such countries, members of parliament have never been able to change laws that contradict Islam. This fact has been proven in several countries that have declared Islam as their state religion.⁵

Indonesia, as a predominantly Muslim country, is one of those that adheres to a democratic system. However, various Islamic scholars in Indonesia strongly reject this system and declare it a form of thaghut, as stated by Ustadz Yazid Jawas, who stated that democracy is a system in which the voice of the people is equal to the voice of God.⁶ states that the democratic system of government is a system that gives rise to disbelief because it is not in accordance with what Islam teaches in determining power or government.⁷ Apart from the words of Ustadz Yazid Jawas, Ustadz Syafiq Reza Basalamah was also found to have stated that the democratic system is a system that gives rise to demonstrations or chaos among the people, and democracy is also a form of false justice so that it can give rise to hatred and hostility.⁸

Thus, the legal basis of a democratic system does not refer to Allah Almighty, but to the people and their representatives. The benchmark is not necessarily the agreement of all, but rather the majority vote. The majority's agreement becomes law, which the people must uphold, even if it conflicts

⁴ Zainuddin, "ISLAM DAN DEMOKRASI," GEMA, Media Informasi dan Kebijakan kampus, 8 November 2013, <https://uin-malang.ac.id/r/131101/islam-dan-demokrasi.html>.

⁵ Muhammad Abduh Tuasikal, "Fatwa Ulama: Memberikan Suara Dalam Pemilu," *muslim.or.oid* (Yogyakarta), 10 Maret 2014.

⁶ *Apakah Sistem Demokrasi Dari Islam ?* | Ustadz Yazid bin Abdul Qadir Jawas, (Dakwah Vidgram, 2022), 3:19, <https://www.youtube.com/watch?v=X42WR0wtixY&t=45s>.

⁷ Lalu Yoga and Hirmayadi Saputra, "Demokrasi Dalam Perspektif Islam," *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan* 5, no. 2 (2024): 40–52.

⁸ *Apa itu Demokrasi? pendapat ustadz Syafiq*, (Clip Dakwah, 2025), https://youtube.com/shorts/V_uX63EwF0M?si=nsKNSZCqfbyUlgwd.

with nature, religion, and reason.⁹ The evidence that is the reference of the *Hijazi Salafi* group is the word of Allah SWT, namely:

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

"So the decision (now) is with Allah, the Most High and the Most Great."
[Ghofir/40: 12].

The interpretation of this verse is when people do not want to adhere to the rules that have been set by Allah SWT, because this is a form of denial of Allah SWT's rules.¹⁰

The above argument has become a reference for the *Salafi Hijazi* community in Indonesia regarding the prohibition of government systems that are not in accordance with the law of Allah, including democracy. If analyzed in depth, the opinions of the *Salafi Hijazi* community are different and give rise to a new thesis in judging the democratic form of government system, while democracy also regulates laws that regulate the protection of human rights, such as the sovereignty of the people, and the supremacy of law, which both maintain common affairs (*maslahat*). So does this contradict the teachings of Islam which also pay attention to the values of "maslahat".¹¹

The *Salafi Hijazi* scholars forbid their congregations from electing presidents and government officials, while at the same time this group has given negative labels and even judged as misguided fellow Muslims who are involved in practical politics (elections) who have clearly taken the trouble to elect a president and government in the hope that this will bring positive change to this country.¹²

To analyze the thesis or opinion of the *Salafi Hijazi* group, the author refers to the problem of the opinion of Ibn Taimiyyah who is known as one of the scholars from the Hambali school of thought.¹³ Ibn Taimiyyah was a famous scholar who was born in Harran on Monday 1262 or 10 Rabiul Awal

⁹ Ilma Aulia, Ilham Bastanta Panjaitan, dan Miftha Ratu Apriliani, *ISLAM DAN DEMOKRASI PERSPEKTIF AL-QUR'AN: ANALISIS TAFSIR MAUDHU'I*, 2022.

¹⁰ Ibnu Katsir, *Kitab Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam Syafi'i, 2024).

¹¹ Solehuddin Harahap, "Demokrasi Ditinjau Perspektif Siyasah Syariah," *Jurnal Hukum Islam* 2, no. 3 (2020): 65-80.

¹² Kurnianti, "'Sistem Politik Demokrasi Dalam Bias Hegemoni Negara: Telaah Gagasan Politik Antonio Gramsci,'" *Al Daulah* 2018-12-10, no. https://journal.uinalauddin.ac.id/index.php/al_daulah/issue/view/842 (n.d.).

¹³ Zulfikar Yoga Widytama, "Konsep Kepemimpinan Menurut Al-Mawardi," *Ijtihad : Jurnal Hukum dan Ekonomi Islam* 8, no. 1 (2024): 87-103.

661 H. His parents belonged to a respected group. His father was Abu al Muhasini Abdul Halim who died in 682 Hijria. One of Ibn Taimiyyah's works which discusses government is *Siyasah Syar'iyah*.¹⁴ In the book *As-Siyasah Asy-Syar'iyah fi Islah ar-Ra'i wa ar-Ra'iyah* it is explained that the democratic system of government is not known as a separate concept from Islam, in democracy there are the same principles taught by Islam such as justice, freedom of opinion, and deliberation for joint decision making which can be found equivalent in *As-Siyasah Asy-Syar'iyah fi Islah ar-Ra'i wa ar-Ra'iyah* which aims to regulate the affairs of society and the state according to the principles of Islamic law to realize the benefit.¹⁵

In the book of *siyasah*, Ibn Taymiyyah has explained the concept of selecting leaders, the implementation of the election is in the hands of the people or has the character of a general election. The reason Ibn Taimiyyah gave such an opinion was because the people could see the criteria or attitudes of potential leaders. So that the people know whether the prospective leader is worthy of being a just and wise leader.¹⁶

Then in the book *Majmu' al Fatwa*, Ibn Taymiyyah also explains about *ulil amri*. *Ulil Amri* is the holder and owner of power. They are the ones who rule over humans. This order is supported by people who have power (qudrah experts) and experts in science.¹⁷ Therefore, *ulil amri* consists of two groups of people: ulama and umara; if they are good, people will also be good, but if they are bad, people will also be bad. In the book of *Majmu' al-Fatawa*, the leader who has the right to lead is the one who legally has the power to govern the state and the life of society.¹⁸

¹⁴ Anton Afrizal Candra, "Pemikiran Siyasah Syar'iyah Ibnu Taimiyah (Kajian Terhadap Konsep Imamah Dan Khilafah Dalam Sistem Pemerintahan Islam)," *Jurnal UIN Law Review* 1, no. 2 (Oktober 2017): 161-72.

¹⁵ Ibnu Taimiyyah dan Muhammad bin Shalih Utsaimin, *Siyasah asy syar'iyah fi Islah ar ra'iy wa ar ra'iyati*, 5 ed. (Sidoarjo, Jawa Timur: Griya Ilmu, 2019).

¹⁶ Taimiyyah dan Shalih Utsaimin.

¹⁷ Muhammad Azrul Amirullah dan An-Nafsi Ma'rifatul Huda, "Implementasi Sistem Pemerintahan Good Governance menurut Ibnu Taimiyah dalam Pembangunan Masyarakat Indonesia," *ANWARUL* 5, no. 3 (Juni 2025): 544-62, <https://doi.org/10.58578/anwarul.v5i3.6471>.

¹⁸ Ibnu Taimiyyah dan bdur Rahman Bin Muhammad Bin Qasim, *Majmu' Al Fatawa*, vol. 37 (Bogor: Dar Alamiyyah, t.t.).

In a democratic system there are also institutions that hold meetings through deliberation, as explained in the Qur'an, Surah Asy-Shura, verse 38, which reads:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

And (it is also better and more lasting for) those who accept (obey) God's call and perform prayers, while their affairs are (decided) by deliberation between them. They spent part of the sustenance that We bestowed upon them."

The concept of deliberation is implemented by an authorized institution, namely the legislative body. Its purpose is to establish laws that are inherently moral, limiting the power of the ruler to enact draft laws that are useful in the future, known as *constendum*. Therefore, this concept shares similarities with what Ibn Taymiyyah proposed, stating that the purpose of *shura* is to establish laws that are inherently moral, limiting the power of the ruler to enact draft laws.

Judging from the opinions of the *Salafi Hijazi* community, there are certainly differences in what Ibn Taymiyyah has *ijtihad*. The *Salafi Hijazi* have prohibited their congregation from electing presidents and government officials, while simultaneously labeling them negatively and even deeming them deviant. Unlike Ibn Taymiyyah, who proposed a concept of a government system whose implementation is similar to that of democratic countries.

Regarding Ibn Taymiyyah, previous scholarship has explored his ideas on political authority, public welfare (*maṣlaḥah*), justice (*ʿadl*), obedience to rulers, and the implementation of *siyāsah sharʿiyyah*. Researchers generally acknowledge that Ibn Taymiyyah developed a pragmatic theory of governance aimed at preserving religion and social order rather than prescribing a rigid political structure. Nevertheless, most existing studies discuss Ibn Taymiyyah's political thought independently from contemporary *Salafi* discourse. Likewise, research on Indonesian Hijazi *Salafism* often references Ibn Taymiyyah as an intellectual source without critically examining the extent to which contemporary interpretations correspond with his original writings. Therefore, the existing literature lacks a comparative and normative analysis that directly evaluates contemporary *Hijazi Salafi* opinions on democracy through the framework of Ibn Taymiyyah's *siyāsah sharʿiyyah*.

This study employs normative legal research (doctrinal legal research), which focuses on examining legal norms, principles, doctrines, and concepts derived from authoritative legal and scholarly sources. Normative legal research aims to analyze legal issues through the study of library materials rather than field observations. In this context, the research investigates the compatibility and divergence between contemporary *Hijazi Salafi* opinions in Indonesia regarding the democratic government system and the political thought of Ibn Taymiyyah from the perspective of *Siyāsah Syar’iyyah*. Therefore, this study is categorized as library research, relying on textual and documentary sources to formulate legal and political arguments.¹⁹

To analyze these issues, the study adopts Ibn Taymiyyah’s theory of *Siyāsah Syar’iyyah* as its principal analytical framework. According to Ibn Taymiyyah, political authority is not an end in itself but a means to realize justice (*al-’adl*), public welfare (*maslahah*), social order, and the objectives of Islamic law (*maqāṣid al-sharī’ah*). Through this theoretical lens, the research evaluates whether contemporary *Hijazi Salafi* perspectives on democracy correspond with or diverge from Ibn Taymiyyah’s original conception of governance and political legitimacy.

In addition, the study employs a comparative approach (*comparative analysis*) to identify similarities and differences between contemporary *Hijazi Salafi* opinions in Indonesia and Ibn Taymiyyah’s political thought. This approach enables a systematic examination of the extent to which contemporary interpretations reflect classical

In general, research aims to discover, develop, or test the truth of knowledge, even though knowledge itself is a collection of human experience and knowledge that is combined in an orderly manner.²⁰ This research falls into the category of normative legal research. Normative legal research describes research conducted by collecting library materials or

¹⁹ Soerjono Soekanto, *Pengantar Penelitian Hukum*, cet.3 (Jakarta: Universitas Indonesia, 2014).

²⁰ Fazari Zul Hasmi Kanggas, *Metodologi Penelitian Hukum Dan Hukum Islam*, 1 (UNIDA Gontor Press, 2025).

secondary data. In line with the explanation above, normative legal research falls under the category of library research.²¹

To obtain the research material, this research will be conducted by means of a literature study which will examine legal materials, and the legal materials in this research will be taken from literature in the form of primary legal materials and secondary legal materials.²² (1) Primary legal material containing the book written by Ibn Taymiyyah, namely the Book of *Siyasah Asy-Syar'iyah*, *Majmu' Al-Fatawa*. (2) Secondary legal materials as legal materials that are closely related to primary legal materials for data analysis include: other *Siyasah Fiqh* books such as *asy-siyasah fiqh*, *Al-Ahkam As Sulthoniyyah*, articles, journals, books related to the government system in Islam, documents and websites related to this research.

DISCUSSION

What Is Hijazi Salafi?

Studying *Salafi* teachings cannot be separated from uncovering the history of the past, the *khulafaurrosidin* period and the discussions of the Prophet's companions, because *Salafi* teachings refer to the Al-Qur'an and hadith. In the Islamic Encyclopedia and Thematic Encyclopedia of the Islamic World, it is explained that the *Salafiyah* Islamic thought movement is a thought movement that seeks to revive or purify Islamic teachings based on the Al-Qur'an and the *Sunnah* of the Prophet Muhammad SAW, as practiced by the (previous) *Salaf*. The aim of the *Salafiyah* Islamic thought movement is for Muslims to return to the two main sources of Islamic thought, namely the holy book Al-Qur'an and the *Sunnah* of Rasulullah SAW, and abandon the opinions of sectarian scholars who are not based on these two sources of teachings.²³

In the 12th century Hijrah, *Salafiyah* thought was confirmed and developed by Muhammad Abdul Wahab (1703-1787). The aim of the Wahhabi movement is to purify Islamic teachings, inviting a return to the

²¹ M Luthfillah Maulana, *Sanksi bagi plagiator karya tulis ilmiah perspektif hukum positif dan hukum Islam*, 2025.

²² Achmad Arif Kanggas, Fazari Zul Hasmi, *METODE PENELITIAN HUKUM DAN HUKUM ISLAM*, 1st. (Ponorogo: UNIDA Gontor Press, 2025.).

²³ Marmiati Mawardi, "GERAKAN KELOMPOK SALAFI MA'HAD AL - ANSHAR DALAM KONSTELASI KEBANGSAAN," Kementerian Agama Balai Litbang Agama Semarang, 2016.

teachings of the Qur'an and Sunnah of the Prophet SAW, as practiced by the early generations of Islam. Abdul Wahab sought to rid Islam of the corruption he believed had permeated the religion. He implemented a strict literalism that made texts the only valid source of authority and displayed extreme hostility to intellectualism, mysticism, and all the different ideologies that exist in Islam.²⁴

Hijazi Salafi refers to a current within the Salafi movement that developed with the scientific character and da'wah methods typical of the Hijaz region (Mecca and Medina, Saudi Arabia). This movement emphasizes the purification of faith and worship based on the Qur'an and Sunnah, and prioritizes the application of *manhaj* (methodology) over adherence to a particular school of jurisprudence. Its thinking is heavily influenced by Hijazi scholars such as Shaykh Ibn Baz, Shaykh Uthaymeen, and Shaykh Al-Albani, who emphasize practical scientific aspects and tend to avoid involvement in practical politics. This approach distinguishes it from Salafi groups outside the Hijaz that are more political or have different methodologies, such as the Madkhal *Salafis*.²⁵

The *Hijazi Salafi* movement in Indonesia developed in line with the emergence of *Salafi* thought figures in the Middle East, such as Sheikh Jamaluddin Al-Afghani (1839-1897), Muhammad Abduh (1849-1905), and Rasyid Rida (1865-1935), who carried out a movement to reform Islamic thought in Egypt. These reform figures in Egypt, in addition to inviting Muslims to "return to the Qur'an and the Sunnah of the Prophet Muhammad SAW," also invited Muslims to improve modern science and technology to achieve progress, eliminate ignorance and overcome backwardness. The most influential foreign figures on the Salafi movement in Indonesia, besides Muhammad ibn A'bd al-Wahhab, include Saudi Arabian scholars in general, Sheikh Muhammad Nasir al-Din al-Albani in Jordan, Sheikh Rabi al-Madkhaly in Medina, Sheikh Muqbil al-Wadi'iy in Yemen.²⁶

²⁴ Yuliana Nurfalina dan Effendi Effendi, "Evolusi Gerakan Salafisme: Dari Masa Ibnu Taymiyyah Sampai Muhammad Bin Abdul Wahab," *Jurnal Kawakib* 5, no. 1 (Juli 2024): 43–50, <https://doi.org/10.24036/kwakib.v5i1.180>.

²⁵ Willy Vebriandy, *Salafi: Asal Usul dan Peta Gerakan Purifikasi* Sumber: <https://www.arina.id/perspektif/ar-3nbt9/salafi--asal-usul-dan-peta-gerakan-purifikasi>, 2024, <https://www.arina.id/perspektif/ar-3nbt9/salafi--asal-usul-dan-peta-gerakan-purifikasi>.

²⁶ Abdul Jamil Wahab, "MEMBACA FENOMENA BARU GERAKAN SALAFI DI SOLO," *DIALOG* 42, no. 2 (2020), <https://doi.org/10.47655/dialog.v42i2.335>.

Biography Of Ibn Taimiyyah

Ibn Taimiyyah's real name is Sheikh al-Islam Al-Imam Ahmad bin Abdul Halim bin Abdus Salam bin Abdullah bin Muhammad bin Al-Khadr bin Muhammad bin Al-Khadr bin Ali bin Abdullah bin Taimiyyah Al-Harani Ad-Dimashqi. Experts shorten his full name to Taqiyyuddin Abu Abbas bin Abd al-Halim bin Abd al-Salam bin Taimiyah al-Harani al-Hambali.²⁷

Ibnu Taimiyyah received intensive education from a family that was famous for its knowledge and religion so that he grew and developed with strong Islamic knowledge. His grandfather was the author of the book *Muntaqal Akhyar* which was written by Imam Syaukani in *Nailul Authar*.²⁸

Furthermore, Ibn Taymiyyah succeeded his father as a professor of hadith and Hanbali jurisprudence at various leading madrasas in Damascus. Ibn Taymiyyah emerged as a reformer. He was known for his persistent opposition to the stagnation of thought (*jumud*) and the rise of heresy and superstition, which he believed were deeply concerning for the integrity of the Muslim community at that time. In this regard, Ibn Taymiyyah sought to purify and reform Islam.²⁹

With his intensive Islamic teachings on sharia values, Ibn Taymiyyah was often considered a controversial thinker and political figure. He frequently held views contrary to those of the rulers of the time. This also led to his frequent imprisonment and imprisonment of this most influential writer. Beyond that, Ibn Taymiyyah's books cover a wide range of topics, including interpretation, creed, Islamic principles of jurisprudence, fatwas, and much more. Here are some of the most influential and inspiring works by Ibn Taymiyyah,³⁰ The following are the works of Ibn Taimiyyah, namely (1) *Al-Aqidah Al-Wasithiyah*; (2) *Muqaddimah fi Ushul al-Tafsir*; (3) *Al-Majmu al-*

²⁷ Syaikh Ahmad Farid, 60 *Biografi Ulama Salaf*, terj. Masturi Irham dan Asma "I (Jakarta: Pustaka Al-Kautsar, 2006).

²⁸ Muhammad Abdul Halim Hamid, *Ibnu Taimiyyah, Hasan Al Bana & Ikhwanul Muslimin*, 1 ed. (Solo: CITRA ISLAMI PRESS, 1996).

²⁹ Islahi, *Konsep Ekonomi Ibnu Taimiyah*, terj. Anshari Thayib (Surabaya: PT. Bina Ilmu, 1997).

³⁰ Witri Nasuha, "Mengenal Karya Ibnu Taimiyah, Ini Dia Deretan Buku Karangan Sang Syaikh al-Islam Asal Turki!," *OLENKA*, 2024, <https://olenka.id/mengenal-karya-ibnu-taimiyah-ini-deretan-buku-karangan-sang-syaikh-al-islam-asal-turki/all>.

Fatawa; (4) *Al- Hisbah*; (5) *Al-Istiqomah*; (7) *As-Siyasah Asy-Syari'iyah fi Islah ar-Ra'i wa ar-Ra'iyah*.³¹

Ibn Taymiyyah's major field of study was theology. He was renowned as a reformer who refused to allow Islam to be shackled by religious beliefs filled with heresy and superstition. Therefore, Ibn Taymiyyah was known as a reformer and purifier of Islam. Those who believed in heresy and superstition were Ibn Taymiyyah's sworn enemies, firmly and firmly rooted in principle. Furthermore, he was a firm opponent of enjoining good and forbidding evil, and he purified his faith from heresy and superstition. However, due to some of Ibn Taymiyyah's thoughts being deemed inconsistent with the teachings of the Qur'an, he was imprisoned. During his imprisonment, he actively wrote several scientific works until he fell ill and died on Monday night, 10 Dzulqa'dah 727 AH.³²

Ibn Taimiyyah's Political Concept in *As-Siyasah Asy-Syari'iyah fi Islah ar-Ra'i wa ar-Ra'iyah*

One of Ibn Taimiyyah's works that discusses politics is the book *As-Siyasah Asy-Syari'iyah fi Islah ar-Ra'i wa ar-Ra'iyah*, the writing method of al-Imam Ibn Taimiyyah in his book *as Siyasah asy Syariah* stands out with the special features of writing that are already known, such as observations that are based on sharia arguments, the use of *fiqh* rules that are used as references, and are evident in their implementation.³³ He emphasized the basic principles and principles along with their evidence. He considered the implementations of sharia to be sufficient, along with caution regarding the differences among Islamic jurists.³⁴

According to Ibn Taymiyyah, the concept of leadership is divided into two components: *al-Quwwah* (ability) and *al-Amanah* (integrity). A leader must be grounded in the fundamental principles of faith and honesty, as well as the competence to guide society on the straight path. Strength here refers to mastery of all essential dimensions of leadership. Meanwhile, amanah is

³¹ Taimiyyah dan Shalih Utsaimin, *Siyasah asy syar'iyah fi Ishlah ar ra'iy wa ar ra'iyati*.

³² Qois Azizah bin Has, "Konsep Tauhid Ibnu Taimiyah dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam," *Aqlania* 12, no. 2 (2021).

³³ Taimiyyah dan Shalih Utsaimin, *Siyasah asy syar'iyah fi Ishlah ar ra'iy wa ar ra'iyati*.

³⁴ MUHAMMAD BIN SHALIH AL.UTSAIMIN, *terjemahan POLITIK ISLAM Ta'liq Siyasah Syar'iyah Syaikhul Islam Ibnu Taimiyah* (Jakarta: Griya Ilmu, 2023).

defined as firm devotion to Allah SWT and obedience to all His commands. A leader's primary priority is to improve the religious or spiritual quality of his people, and he must be just in all his actions.³⁵ Leaders must possess the ability (*quwwah*) to protect society from harm by developing defense strategies and upholding justice. Leaders must also possess high integrity (*amanah*), believe in Allah SWT, carry out His commands, and avoid His prohibitions. Amanah also means selecting the most appropriate person for each position.³⁶

The aim of the concept of *al Quwwah* (capability) and *al Amanah* (Integrity) is to uphold justice and public benefit (*mashlahah 'ammah*) by relying on Islamic law, placing leadership (*Imamah/Khilafah*) as a mandate from Allah to protect religion and the world, so that leaders are able to carry out their duties effectively, not just a formality in running a system of government.³⁷ Regarding further explanation, the points that will become the objects of the government system that can be found in the book *Asy-Syari'iyah fi Islah ar-Ra'i wa ar-Ra'iyah* include the following (1) Political Goals; (2) The Role of Leaders; (3) Qualified Leaders; (4) The Relationship between the Ruler and the People; (5) The State.

NO	Point	Object
1	Political Goals	The political goal is to realize justice, security and prosperity for society through the implementation of Islamic law, because religion and state must go hand in hand and be inseparable. ³⁸
2	The Role of Leaders	A leader is a trust from Allah SWT whose duty is to lead the people, uphold Allah's laws, and guarantee the welfare of the people, not just for the sake of personal power. ³⁹

³⁵ Taimiyyah dan Qasim, *Majmu' Al Fatawa*, vol. 37.

³⁶ Dedi Syaputra, "ETIKA POLITIK (Studi Pemikiran Ibnu Taimiyah dalam Kitabal-Siyâsah al-Syar'iyah fî Ishlâh al-Râ'î wa al-Ra'îyyah)" (Tesis, Pascasarjana UIN Sunan Kalijaga, 2011).

³⁷ QAMARUZZAMAN, "PEMIKIRAN POLITIK IBNU TAIMIYYAH," *POLITEA* 2, no. 2 (2019): 111-28.

³⁸ Amirullah dan Huda, "Implementasi Sistem Pemerintahan Good Governance menurut Ibnu Taimiyah dalam Pembangunan Masyarakat Indonesia."

³⁹ Muhammad Hashim Kamali, *Principles of Islâmic Jurisprudence*, (The Islâmis Texsociety), diterjemahkan oleh Noorhaidi dengan judul *Prinsip dan Teori Hukum Islam (Uşûlul-Fiqh)* (Yogyakarta: Pustaka Pelajar, 1996).

3	Qualified Leaders	A leader must fulfill two main requirements, namely strength (<i>quwwah</i>) which includes skills, health and ability, as well as trust (trust/credibility), both of which must be based on sharia. ⁴⁰
4	The Relationship between the Ruler and the People	Leaders must be seen as servants of the people, responsible for the mandate given, and chosen based on suitability and ability, not just because of formal appointment.
5	State	The state is very necessary to support the implementation of religious obligations and to achieve the welfare of humanity as a whole. ⁴¹

These six aspects can form an ideal, just, and prosperous government. Ibn Taymiyyah also argued that power is a mandate from God that must be exercised responsibly. Therefore, it is important to choose a leader who meets the criteria of being more competent (*Ashlah*) and better (*Afdhal*). For Ibn Taymiyyah, both forms of government, whether monarchy or republic, are acceptable as long as their primary goal is to uphold justice and the public interest, not simply to maintain power.⁴²

In another work by Ibn Taimiyyah, namely the book *Al-Hisbah*, it is explained that the purpose of the state is to maintain order, the welfare of the people and the implementation of sharia through a supervisory institution (*Muhtasib*) which is tasked with enforcing amar ma'ruf nahi munkar (commandments of good and prohibitions of evil) outside the scope of formal courts, including market supervision, the quality of goods, to public morals, as well as ensuring that government policies are fair and in favor of the public good, as explained by thinkers such as Al-Mawardi and Ibn Taimiyyah.⁴³

⁴⁰ Candra, "Pemikiran Siyasaḥ Syar'iyah Ibnu Taimiyah (Kajian Terhadap Konsep Imamah Dan Khilafah Dalam Sistem Pemerintahan Islam)."

⁴¹ A. Muslimin, "PEMIKIRAN POLITIKHUKUM IBNU TAIMIYAH DALAM KITABAS-SIYĀSAH ASY-SYAR'ĪYYAH FĪ IṢLĀḤ AR-RĀ'Ī WA AR-RĀ'ĪYYAH DAN RELEVANSINYA DALAM PEMBENTUKAN UNDANG-UNDANG PERKAWINAN DI INDONESIA" (Universitas Islam Negeri Raden Intan, 2020).

⁴² Taimiyyah dan Shalih Utsaimin, *Siyasaḥ asy syar'iyah fī Ishlah ar ra'iy wa ar ra'iiyyati*.

⁴³ Ma'had Aly Raudhatul Ma, *KONSEP WILAYATUL HISBAH MENURUT IMAM AL MAWARDI*, t.t.

Definition of Democracy

Democracy is a system of government in which supreme power rests with the people, manifested through citizen participation in making political decisions, either directly or through representatives. Here are the definitions of democracy according to experts, Abraham Lincoln defined democracy as government of the people, by the people, and for the people.⁴⁴ Sidney Hook defines democracy as a form of government in which important government decisions, whether directly or indirectly, are based on the free consent of the majority of the adult people.⁴⁵ Aristotle defines democracy as the freedom of citizens to share power with each other and its basic principle is freedom itself.⁴⁶

Democracy essentially stands on several interconnected pillars, where popular sovereignty places supreme power in the hands of the people to be exercised through their elected representatives. To ensure this power is not used arbitrarily, a constitutional government guarantees that authority is strictly guided by the constitution and the rule of law. This democratic framework is kept alive through regular free, honest, and fair elections, which grant citizens the fundamental right to choose their leaders. Ultimately, the entire system culminates in the protection of human rights, ensuring that the basic liberties of every individual are legally safeguarded and respected.⁴⁷

Characteristics of the Democratic System in Indonesia

Indonesia is known as a democracy because all government processes are based on the concept of popular sovereignty. The Proclamation of Independence on August 17, 1945, demonstrated that the Indonesian people have the right to determine their own destiny. In practice, popular sovereignty is realized through the general election of members of the House of Representatives (DPR), the president, and regional heads. Furthermore, the hallmarks of democracy in Indonesia are evident in the constitutionally

⁴⁴ Martha Eri Safira dan Dewi Iriani, *Hukum Tata Negara* (Ponorogo: CV. Senyum Indonesia, 2023).

⁴⁵ *Ibid*

⁴⁶ Aristoteles, *POLITICS* (Daerah Istimewa Yogyakarta: INDO LITERASI GROUP).

⁴⁷ Cecep Surya dkk., *Demokrasi Politik Indonesia* (Bandung: Fakultas Dakwah dan Komunikasi UIN Sunan Gunung Djati Bandung, 2022).

regulated division of power, respect for human rights, and the existence of freely and transparently elected representative institutions.⁴⁸

Why do the Hijazi Salafi Groups Forbid Democracy?

In a book by Abdul Qadim Zallum, *Ad-Dimuqrathiyah Nizham Kufr: Yahrumu Akhdzuha aw Tathbiqaha aw Ad-Da'watu Ilaiha*, it is stated that the meaning of democracy is a system of government based on the majority vote of the people. Members of legislative institutions are elected based on the majority vote, followed by the appointment of cabinets, representatives, and even in all other institutions and organizations.⁴⁹

Further explanation is given to the view adopted by the Salafi Hijazi group in Indonesia, as democracy is a product of human reason and not derived from God, as there is no divine basis for establishing its system of government. Furthermore, the view of democracy stems from the separation of religion and government, which places the people as the primary source and sovereignty. Several concepts of democracy are forms of freedom, divided into four categories (1) freedom of religion; (2) freedom of speech; (3) freedom ownership; (4) personal freedom.⁵⁰

According to Sheikh Abdul Qadim Zallum, the four ideas above are the seeds of the birth of unstoppable secularism in order to destroy the idea of Islamic sharia rights.⁵¹ The following are elements and reasons that can undermine the implementation of Islamic law (1) Democracy is a product of human reason, not derived from God Almighty because it is not based on revelation, thus leading to a departure from religious teachings; (2) Democracy can create a separation between faith and life, leading to the rise of secularism; (3) Democracy is a majoritarian system of government. The election of rulers and members of the legislative assembly is based on a

⁴⁸ Masykuri Abdillah, *Demokrasi di Persimpangan Makna* (Yogyakarta: PT Tiara Wacana Yogya, 1999).

⁴⁹ Abdul Qadim Zallum dan Muhammad Shiddiq Al Jawi, *Terjemahan Demokrasi Sistem Kufr Haram Mengambilnya, Menerapkannya, dan Menyebarkanluaskannya*, 1 ed. (Bogor: Al Azhar Fresh Zone Publishing, 2024).

⁵⁰ Abdillah, *Demokrasi di Persimpangan Makna*.

⁵¹ Mohamad Latief, Amal Fathullah Zarkasyi, dan Amir Reza Kusuma, "PROBLEM SEKULER HUBUNGAN AGAMA DAN NEGARA MENURUT ALI ABDUL RAZIQ," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 7, no. 2 (Desember 2022): 146–69, <https://doi.org/10.25217/jf.v7i2.2542>.

"majority vote" by voters; (4) Democracy affirms four general types of freedom, freedom of religion, freedom of speech, freedom ownership, personal freedom⁵²

What is the Similarity between the Concept of Democracy and the Concept of *Siyasah Syar'iyyah* Ibn Taymiyyah?

The concept of government or *Siyasah Syar'iyyah* Ibnu Taymiyyah in the previous explanation is the concept of trust and *quwah*. The aim of the concept of *al Quwwah* (capability) and *al Amanah* (Integrity) is to uphold justice and public benefit (*mashlahah 'ammah*) by relying on Islamic law, placing leadership (*Imamah/Khilafah*) as a mandate from Allah to protect religion and the world, so that leaders are able to carry out their duties effectively, not just a formality in running a system of government.⁵³ Regarding the further explanation of the points that will become objects in the government system that can be known in the book *Asy-Syari'iyah fi Islah ar-Ra'i wa ar-Ra'iyyah*, among others, as follows⁵⁴ (1) Political Goals; (2) The Role of Leaders; (3) Qualified Leaders; (4) The Relationship between the Ruler and the People; (5) The State.

If we analyze the concept of democracy and Ibn Taimiyyah's political thoughts again, they have similarities, as explained previously, the elements of democracy include a government based on the constitution, the existence of free, honest and fair general elections, and guaranteeing the basic rights of citizens and being protected by law.⁵⁵ Ibn Taymiyyah also stated that the purpose of establishing a state with the involvement of leaders is to *Amr Ma'ruf Nahi Munkar*, or to prevent evil and unjust acts. In a democratic system, leaders are chosen based on the people's votes, which can assess the competence of the prospective leaders. Each candidate, both president and vice president, demonstrates their vision and mission, which will be used to guide the country's goals to be achieved.⁵⁶ With the existence of competent or trustworthy leaders, the implementation of leadership can be carried out

⁵² Abdillah, *Demokrasi di Persimpangan Makna*.

⁵³ QAMARUZZAMAN, "PEMIKIRAN POLITIK IBNU TAIMIYYAH."

⁵⁴ Taimiyyah dan Shalih Utsaimin, *Siyasah asy syar'iyah fi Ishlah ar ra'iy wa ar ra'iyyati*.

⁵⁵ Rahadi Budi Prayitno dan Arlis Prayugo, *Teori Demokrasi Memahami Teori dan Praktik*, 1 ed. (Yogyakarta: deepublish, 2023).

⁵⁶ Eri Safira dan Iriani, *Hukum Tata Negara*.

and this is in accordance with the goals of democracy, namely accountability or responsibility by involving people's participation through general elections.⁵⁷

Ibn Taymiyyah also did not explicitly state the election of a leader, but rather that leaders are chosen based on the willingness and approval of the people. Of course, the concept of popular willingness, when compared to the concept of general elections, shares similarities in the idea of gaining legitimacy for power or leadership based on the consent of the community or the people. "Both desire that legitimate leaders be chosen based on the will of the people, not through coercion or simply inherited from generation to generation."⁵⁸

In the previous discussion, the *Salafi Hijazi* group also stated that democracy can give birth to religious pluralism.⁵⁹ Ibn Taymiyyah's thoughts on the existence of non-Muslim entities in the government system emphasize the principle of universal justice as a fundamental value that transcends religious beliefs. Although its implementation remains bound by a constitutional framework based on Islamic law, Ibn Taymiyyah explicitly recognizes the legal status and guarantees of protection for the rights of *dhimmi*'s within Muslim society. Ibn Taymiyyah acknowledges the existence of all religions and that they have certain rights and are guaranteed security within the state. This is certainly reflected in leaders who have a *quwwah* attitude.⁶⁰

What was stated by the *Salafi Hijazi* group is not in accordance with the implementation and fact that the concept of democracy can uphold justice and human welfare because it explains aspects including Constitution-Based Government, the existence of Free, Honest and Fair General Elections, and Guaranteeing the basic rights of citizens and protected by law that has long

⁵⁷ Ekawahyu Kasih, *Pelaksanaan Prinsip- Prinsip Demokrasi Dalam Sistem Politik Di Indonesia Guna Mewujudkan Keadilan Sosial Bagi Seluruh Rakyat Indonesia*, 2018.

⁵⁸ Sumper Mulia Harahap, *Gagasan Kontekstual Muhammad Rasyid Ridha terhadap Syura & Khilafah*, 1 (Jakarta: IAIN Padangsidempuan Press, 2021).

⁵⁹ Yudi Latif, *Building the Soul of the Indonesian Nation: Mohammad Hatta on Religion, the State Foundation, and Character Building*, t.t.

⁶⁰ Ahmad Syarif Maarif, *Ibnu Taimiyah tentang Penguasa yang Adil*, 8 Maret 2019, <https://maarifinstitute.org/ibnu-taimiyah-tentang-penguasa-yang-adil/#:~:text=Orang%20boleh%20tidak%20setuju%20dengan,untuk%20dipilih%20dan%20diberikan%20prioritas.>

been implemented in Indonesia and in these three aspects have similarities with the concept of *Siyasah Syar'iyah* initiated by Ibn Taimiyyah, namely the concept of *al Quwwah* (ability) and *al Amanah* (Integrity) which is to uphold justice and public welfare (*mashlahah 'ammah*) based on Islamic law.

CONCLUSION

This study demonstrates that the rejection of democracy by *Hijazi Salafi* groups in Indonesia is rooted in their interpretation of the doctrine of divine sovereignty (*al-hukmu lillah*), which regards democracy as a human-made system that potentially undermines the authority of Islamic law. Consequently, democracy is frequently perceived as a manifestation of secularism, majority rule, and unrestricted freedom that may conflict with the normative foundations of Islam. Based on this understanding, many *Hijazi Salafi* scholars discourage or prohibit Muslim participation in democratic institutions and electoral politics.

However, a comparative analysis of Ibn Taymiyyah's political thought reveals a more nuanced perspective. Rather than focusing on the formal structure of government, Ibn Taymiyyah evaluates political systems according to their ability to realize justice (*al-'adl*), public welfare (*maṣlahah*), social order, and the implementation of *amar ma'ruf nahi munkar*. His theory of *siyāsah shar'iyyah* places particular emphasis on competent and trustworthy leadership (*al-quwwah* and *al-amanah*), consultation (*shūrā*), accountability, and the protection of public interests.

The study further finds that several core principles associated with modern democracy such as leadership legitimacy based on public consent, consultative decision-making, constitutional limitations on political authority, and the protection of citizens' rights are substantially compatible with Ibn Taymiyyah's conception of governance. Therefore, the absolute prohibition of democracy advanced by contemporary Hijazi Salafi groups cannot be fully justified through Ibn Taymiyyah's political framework. While democracy may contain philosophical elements that differ from classical Islamic political theory, its institutional mechanisms can function as legitimate instruments (*wasā'il*) for achieving the objectives of Islamic governance when directed toward justice, welfare, and moral responsibility.

This study argues that Ibn Taymiyyah's *siyāsah shar'iyyah* offers a normative and pragmatic model of political ethics that transcends the binary

opposition between Islam and democracy. Consequently, democracy should not be evaluated solely on the basis of its historical origins or terminology, but rather on its capacity to realize the higher objectives of governance in accordance with the principles of justice, public welfare, and accountability recognized within the Islamic political tradition

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