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The Legitimacy of Islamic Political Leadership in the Modern State: An *Istinbāt*-Based Reconstruction

Legitimasi Kepemimpinan Politik Islam dalam Negara Modern: Rekonstruksi Berbasis Istinbath Hukum

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Abstract

This study aims to reconstruct the legitimacy of Islamic political leadership through the perspective of *istinbāt* by developing a conceptual framework that explains the relationship between normative sources, *Maqāṣid al-Sharī'ah*, and contemporary governance. This study employed a qualitative normative approach using library research with conceptual analysis and *content analysis* of the Qur'an, the Hadith, classical Islamic literature, and contemporary scholarly works in *uṣūl al-fiqh* and *fiqh al-siyāsah*. The findings reveal that the legitimacy of political leadership is determined not by the institutional form of the state but by the process of *istinbāt*, which transforms Islamic normative principles into the foundation of just governance. The study further reconstructs a legitimacy framework integrating normative sources, *istinbāt*, *Maqāṣid al-Sharī'ah*, and the principles of *good governance*, demonstrating that constitutional democracy can function as an instrument consistent with the objectives of the Sharī'ah when it promotes justice, accountability, public participation, and public welfare.

Keywords: Fiqh al-Siyāsah; *Istinbāt*; Political Legitimacy; *Maqāṣid al-Sharī'ah*; Contemporary Governance

Abstrak

Penelitian ini bertujuan merekonstruksi legitimasi kepemimpinan politik Islam melalui perspektif *istinbath* hukum dengan mengembangkan kerangka konseptual yang menjelaskan hubungan antara sumber normatif, *Maqashid al-Syariah*, dan tata kelola pemerintahan modern. Penelitian menggunakan pendekatan kualitatif-normatif melalui studi kepustakaan dengan analisis konseptual dan *content analysis* terhadap Al-Qur'an, Hadis, literatur klasik, serta karya-karya akademik kontemporer di bidang *ushul fiqh* dan *fiqh siyasah*. Hasil penelitian menunjukkan bahwa legitimasi kepemimpinan politik tidak ditentukan oleh bentuk negara, melainkan oleh proses *istinbath* yang mentransformasikan prinsip-prinsip normatif Islam menjadi landasan penyelenggaraan pemerintahan yang berkeadilan. Penelitian ini juga merekonstruksi kerangka legitimasi yang mengintegrasikan sumber normatif, *istinbath*, *Maqashid al-Syariah*, dan prinsip *good governance*, sehingga menunjukkan bahwa demokrasi konstitusional dapat dipahami sebagai instrumen yang selaras dengan tujuan-tujuan syariat selama berorientasi pada keadilan, akuntabilitas, partisipasi, dan kemaslahatan publik.

Kata Kunci: Fiqh al-Siyāsah; *Istinbāt*; Legitimasi Politik; *Maqāṣid al-Sharī'ah*; Tata Kelola Kontemporer



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INTRODUCTION

The legitimacy of political leadership in Islam remains one of the most debated issues in Islamic legal scholarship because it concerns the relationship between normative religious teachings and the practice of state governance.¹ This debate arises from the fact that the Qur'an and the Hadith do not explicitly prescribe a particular form of state or a fixed mechanism for selecting political leaders. Instead, they establish universal principles such as trustworthiness (*amanah*), justice (*'adl*), consultation (*shūrā*), and public welfare (*maṣlaḥah*).² Consequently, diverse interpretations have emerged regarding the foundations of political legitimacy in response to the transformation of political systems throughout history. Moreover, the expansion of modern constitutional democracies has further intensified discussions on how political legitimacy in Islam should be understood without compromising either the fundamental values of the Shari'ah or the changing realities of contemporary society.

These different approaches to political legitimacy have produced two major trends in Islamic political thought. One perspective emphasizes the formal institutional dimension by arguing that political legitimacy depends primarily on implementing governmental structures that conform to Islamic political traditions.³ In contrast, the other perspective maintains that legitimacy should be assessed not by the form of the state but by the government's ability to uphold justice, safeguard public rights, preserve trustworthiness (*amanah*), and promote the common good (*maṣlaḥah*).⁴ These contrasting perspectives indicate that the question of political leadership cannot be resolved solely through a literal reading of religious texts. Rather, it requires an analytical framework capable of explaining the relationship between Islamic normative principles and contemporary political realities in a systematic and contextually relevant manner.

Within this context, *istinbat* serves as a crucial legal reasoning mechanism that connects normative religious texts with evolving political realities.⁵ Through the process of *istinbat*, the principles contained in the Qur'an and the Hadith are not interpreted merely in their literal sense but are developed into legal foundations capable of addressing society's changing needs while remaining faithful to the objectives of the Shari'ah (*Maqāṣid al-Shari'ah*). This approach enables values such as justice, consultation (*shūrā*), accountability, and public welfare (*maṣlaḥah*) to be implemented across various governmental systems without restricting Islamic political thought to a single constitutional model.⁶ Accordingly, political legitimacy should be understood not merely as a matter of formal legality but as the outcome of legal reasoning that harmonizes

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- 1 Idrus Ruslan Ruslan, Rijal Ulil Abshar, and Gesit Yudha, "Ethics and Behavior of Islamic Politics," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 21, no. 1 (June 26, 2025): 1–24, <https://doi.org/10.24042/wfzr8v37>.
 - 2 Muri and Otom Mustomi, "Governing with Amanah, 'Adalah, and Maslahah: Islamic Legal Values in Jakarta's One-Stop Public Service Under Regional Autonomy," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 14, no. 2 (September 14, 2025): 511–25, <https://doi.org/10.24090/jimrf.v14i2.15159>.
 - 3 Mohammad Fadel, "Political Legitimacy, Democracy and Islamic Law: The Place of Self-Government in Islamic Political Thought," *Journal of Islamic Ethics* 2, no. 1–2 (November 15, 2018): 59–75, <https://doi.org/10.1163/24685542-12340015>.
 - 4 Atti Janiah, "Maqāṣid Al-Syarī'ah and Constitutional Accountability in Urban Governance: An Islamic Legal Reflection on Public Safety Policy in Banjarmasin City," *Journal of Islamic Law and Humanitarian Studies* 1, no. 2 (December 29, 2025): 65–77, <https://doi.org/10.64268/jilhs.v1i2.57>.
 - 5 Mappasessu Mappasessu and Andi Muhammad Akmal, "Studying Fiqh Based on the Quran and Hadith in the Modern Era by Revisiting the Methodology of Legal Istinbat," *Nuris Journal of Education and Islamic Studies* 5, no. 2 (April 21, 2025): 151–67, <https://doi.org/10.52620/jeis.v5i2.119>.
 - 6 Walid Musthafa Sembiring et al., "The Politicization of Religion and Polarization of Hate in the 2018 North Sumatra Regional Head Election Indonesia," *Pharos Journal of Theology* 104, no. 3 (June 2023): 1–10, <https://doi.org/10.46222/pharosjot.104.328>.

normative sources, the objectives of Islamic law, and the practical demands of modern governance.

Studies on the legitimacy of political leadership in Islam have been widely conducted from various perspectives. Existing studies indicate that political legitimacy is closely associated with the concepts of *khilāfah*, *fiqh al-siyāsah*, and consultation (*shūrā*) as fundamental principles of political decision-making.⁷ Other studies have found that *Maqāṣid al-Shari'ah* provides an essential framework for evaluating the legitimacy of political authority based on the realization of public welfare.⁸ Additional research suggests that democracy may be accepted as a political mechanism insofar as it guarantees justice, accountability, and the protection of citizens' rights.⁹ Nevertheless, these studies generally examine these dimensions separately and have yet to explain comprehensively how *istinbāt* functions as the epistemological process through which political legitimacy is constructed within an integrated conceptual framework.

Based on this research gap, the present study aims to reconstruct the legitimacy of Islamic political leadership through the perspective of *istinbāt* by developing a conceptual framework that explains the relationship between normative sources, the process of *istinbāt*, the principles of *Maqāṣid al-Shari'ah*, and political legitimacy within the context of the modern state. Rather than merely describing the legal foundations of political leadership, this study proposes a conceptual synthesis demonstrating how *istinbāt* generates a model of political legitimacy that remains adaptive to changing systems of governance while preserving the fundamental values of the Shari'ah. Therefore, this study is expected to contribute theoretically to the development of *fiqh al-siyāsah* scholarship and to enrich contemporary academic discussions concerning the relationship between Islamic law, constitutional governance, and democratic political systems.

Method

This study employed a qualitative normative approach (*doctrinal legal research*) to reconstruct the conceptual framework of the legitimacy of Islamic political leadership through an analysis of Islamic legal sources and academic literature.¹⁰ This approach was selected because the study does not seek to examine empirical political phenomena but rather to explain the conceptual construction of political legitimacy through the process of *istinbāt*. Data were collected through library research using primary sources consisting of the Qur'an, the Hadith of the Prophet Muhammad (peace be upon him), and classical works on *uṣūl al-fiqh* and *fiqh al-siyāsah*. Secondary sources included scholarly books, nationally and internationally reputable journal articles, and other academic publications discussing political legitimacy, *Maqāṣid al-Shari'ah*, the theory of *istinbāt*, and governance from the perspective of Islamic law. This normative approach facilitated a systematic examination of legal principles, doctrinal arguments, and juristic reasoning.

Data collection was conducted through the identification, selection, and classification of literature based on its relevance to the research objectives. The selected literature explicitly

7 Fahim Khasani, "Khilāfah, Taskhīr, and Sustainability: Reconstructing Islamic Eco-Theology through Al-Qurṭubī's Tafsir," *ISTIFHAM: Journal Of Islamic Studies*, October 17, 2025, 100–111, <https://doi.org/10.71039/istifham.v3i2.111>.

8 Siti Umi Nurbaidah, Nur Hidayah, and Muhajirin Muhajirin, "Evaluation of the Substance of Consumptive Murabahah: Maqāṣid Perspectives, Regulation, and Sharia Accounting," *Journal of Contemporary Accounting* 7, no. 2 (September 27, 2025): 89–96, <https://doi.org/10.20885/jca.vol7.iss2.art2>.

9 Greg Barton, Ihsan Yilmaz, and Nicholas Morieson, "Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia," *Religions* 12, no. 8 (2021), <https://doi.org/10.3390/rel12080641>.

10 Zainuddin Ali, *Metode Penelitian Hukum* (Sinar Grafika, 2021).

addressed the concepts of political legitimacy, *istinbāt*, *Maqāṣid al-Sharī'ah*, *fiqh al-siyāsah*, and the relationship between Islamic law and modern systems of governance. The collected data were then analyzed using *content analysis* combined with conceptual analysis. The analytical process consisted of identifying key concepts, categorizing patterns of argumentation presented by classical and contemporary Muslim scholars, comparing convergent and divergent perspectives, and synthesizing these findings into a coherent conceptual framework. This analytical strategy enabled the study to move beyond a descriptive review of previous literature and develop a more systematic conceptual integration of political legitimacy within the Islamic legal tradition.

The final stage of the analysis focused on reconstructing a conceptual framework explaining the relationship between normative sources, the process of *istinbāt*, the principles of *Maqāṣid al-Sharī'ah*, and the legitimacy of political leadership within the context of the modern state. The synthesis was undertaken by integrating diverse legal arguments into a unified analytical model, allowing each concept to be understood as part of a broader process through which political legitimacy is constructed in Islamic thought. Accordingly, this study does not merely summarize existing scholarly views but proposes a conceptual reconstruction demonstrating how *istinbāt* functions as an epistemological mechanism that connects Islamic normative values with the practical requirements of contemporary governance. The scope of the study is limited to conceptual and jurisprudential analysis and does not involve empirical field investigation.

RESULTS AND DISCUSSION

Reconstructing the Legitimacy of Islamic Political Leadership through *Istinbāt*

The legitimacy of political leadership in Islam is fundamentally derived not from the establishment of a particular form of state but from normative principles rooted in the Qur'an and the Hadith.¹¹ These primary sources articulate universal values such as trustworthiness (*amanah*), justice (*ʿadl*), consultation (*shūrā*), and public welfare (*maṣlaḥah*) as the foundation of political authority without prescribing a fixed governmental model. Consequently, the construction of political legitimacy requires the process of *istinbāt* to connect these normative principles with the evolving needs of society.¹² This perspective demonstrates that Islamic law does not bind Muslims to a single political system but instead provides a set of universal principles that may be applied contextually as long as they remain consistent with the fundamental objectives of the Sharī'ah. Accordingly, political legitimacy is determined primarily by the extent to which governance embodies Islamic normative values rather than by the institutional form of the state itself.

An analysis of classical Islamic literature indicates that the concept of political legitimacy was initially developed through a normative approach that regarded *imāmah* as an essential institution for preserving religion and administering public affairs. In *Al-Aḥkām al-Sulṭāniyyah*, Al-Mawardi argues that political leadership constitutes a legal necessity to continue the Prophetic mission of safeguarding religion while managing worldly affairs.¹³ This perspective was subsequently expanded by Ibn Taymiyyah in *Al-Siyāsah al-Shar'iyyah*, where he emphasizes that the legitimacy of leadership depends not on the institutional structure of political authority but on its capacity

11 Mega Puspita and Khairul Umami, "Optimizing Village Governance: A Siyasah Dusturiyah Perspective on Law No. 3/2024," *Bestuurskunde: Journal of Governmental Studies* 5, no. 2 (October 30, 2025): 133–44, <https://doi.org/10.53013/bestuurskunde.5.2.133-144>.

12 Muhammad Wardah and Jubair Situmorang, "The Concept of Maqasid Al-Syari'ah in the Interpretation of Legal Verses," *Golden Ratio of Mapping Idea and Literature Format* 5, no. 2 (June 30, 2025): 108–12, <https://doi.org/10.52970/grmilf.v5i2.1673>.

13 Al-Mawardi, *Al-Aḥkām Al-Sulṭāniyyah Wa Al-Wilāyāt Al-Dīniyyah* (Cairo: Dār al-Ḥadīth, 2006).

to establish justice, prevent oppression, and protect the public interest.¹⁴ Together, these perspectives demonstrate that political legitimacy possesses a strong normative foundation while simultaneously allowing flexibility in governmental structures, provided that the essential principles of Islamic law are upheld.

Contemporary developments in Islamic legal thought reveal a gradual shift from an institutional orientation toward a more substantive approach grounded in the process of *istinbāt*. This transition is reflected in the work of Abdul Wahhab Khallaf, *‘Ilm Uṣūl al-Fiqh*, which positions legal reasoning as the principal instrument for addressing issues that are not explicitly regulated in the revealed texts.¹⁵ A similar approach is developed by Wahbah al-Zuhaylī in *Uṣūl al-Fiqh al-Islāmī*, where *istinbāt* is understood as a legal process directed toward the realization of public welfare (*maṣlaḥah*).¹⁶ Furthermore, Jasser Auda, through *Maqasid al-Shariah as Philosophy of Islamic Law*, extends this perspective by placing *Maqāṣid al-Sharī‘ah* at the center of evaluating public policies and legal decisions.¹⁷ The synthesis of these scholarly perspectives indicates that political legitimacy extends beyond normative legality and is ultimately constructed through legal reasoning that consistently pursues the higher objectives of Islamic law.

Table 1. Reconstruction of Political Legitimacy Paradigms in Islamic Thought

Paradigm	Main Scholars	Core Concept	Contribution to Political Legitimacy
Normative Paradigm	Al-Mawardi, Ibn Taymiyyah	<i>Imāmah</i> , justice, public order	Political legitimacy originates from normative Islamic principles governing leadership and social order.
Jurisprudential Paradigm	Abdul Wahhab Khallaf, Wahbah al-Zuhaylī	<i>Istinbāt</i> , <i>ijtibād</i> , <i>maṣlaḥah</i>	Political legitimacy is constructed through legal reasoning that adapts Islamic law to changing societal needs.
<i>Maqāṣid</i> Paradigm	Jasser Auda	<i>Maqāṣid al-Sharī‘ah</i> , systems approach	Political legitimacy is assessed according to the realization of justice, welfare, and the higher objectives of Islamic law.

Source: Synthesized by the authors based on Al-Mawardi (2006), Ibn Taymiyyah, Abdul Wahhab Khallaf (2003), Wahbah al-Zuhaylī (2011), and Jasser Auda (2008).

Based on the synthesis presented in Table 1, the development of political legitimacy in Islamic thought reflects a conceptual transformation from a purely normative orientation toward a more dynamic jurisprudential framework. The normative paradigm understands legitimacy as a consequence of adherence to Islamic principles derived from the Qur’an and the Hadith. However, the increasing complexity of social and political life requires a legal reasoning mechanism capable of translating these universal principles into practical guidance for contemporary governance. In this regard, *istinbāt* functions not merely as a method of legal derivation but as an epistemological process that transforms Islamic normative values into the legal foundations of political authority. Consequently, political legitimacy emerges from the integration of normative sources, legal reasoning, and the pursuit of public welfare in accordance with the evolving needs of society.

14 Ibn Taymiyyah, *Al-Siyāsah Al-Shar‘iyyah Fī Iṣlāḥ Al-Rā‘i Wa Al-Ra‘iyyah* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998).

15 Abdul Wahhab Khallaf, *‘Ilm Uṣūl Al-Fiqh* (Cairo: Dār al-Qalam, 2003).

16 Wahbah Al-Zuhaylī, *Uṣūl Al-Fiqh Al-Islāmī* (Damascus: Dār al-Fikr, 2011).

17 Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought (IIIT), 2008).

The findings of this study indicate that the relationship between normative sources, *istinbāt*, and *Maqāṣid al-Sharī'ah* forms an interconnected conceptual framework for understanding political legitimacy. The Qur'an and the Hadith serve as the primary sources of fundamental values, while *istinbāt* functions as the interpretative mechanism through which these values are applied to political issues not explicitly addressed in the revealed texts. Subsequently, *Maqāṣid al-Sharī'ah* operates as an evaluative framework to ensure that legal reasoning consistently promotes the protection of religion, life, intellect, lineage, property, and the broader public interest.¹⁸ Based on this relationship, the present study reconstructs the legitimacy of Islamic political leadership not as a concept determined by a particular state structure but as the outcome of legal reasoning that integrates normative teachings with the higher objectives of Islamic law in the governance of contemporary states.

The conceptual reconstruction developed in this study proposes an integrative model of political legitimacy. Within this model, legitimacy is constructed through four interconnected dimensions: normative sources, the process of *istinbāt*, the objectives of *Maqāṣid al-Sharī'ah*, and their implementation in governance. This framework demonstrates that the legitimacy of a political system is determined not by its institutional identity but by its ability to translate Islamic normative values into public policies characterized by justice, accountability, and public welfare. Accordingly, this study offers a conceptual contribution by positioning *istinbāt* as the principal epistemological bridge connecting Islamic normative texts with contemporary political practice. Through this reconstruction, political legitimacy is understood as a dynamic process that continuously adapts to social transformation while preserving the fundamental values of Islamic law.

Implications of Istinbāt-Based Legitimacy for Contemporary Governance

The reconstructed framework of the legitimacy of Islamic political leadership presented in the previous section demonstrates that political legitimacy extends beyond normative principles to their practical implementation in governance. The relationship between normative sources, the process of *istinbāt*, and *Maqāṣid al-Sharī'ah* establishes a conceptual framework that enables Islamic values to be implemented across different political systems without depending on a particular institutional structure. Accordingly, the legitimacy of political leadership is not determined by whether a state adopts labels such as *khilāfah*, monarchy, or republic, but rather by its ability to uphold justice, preserve trustworthiness (*amanah*), protect public rights, and promote the common good (*maṣlahah*). This perspective suggests that the flexibility of Islamic law lies in its method of legal reasoning, allowing its fundamental principles to remain relevant within the evolving context of contemporary governance.

Contemporary Islamic scholarship further demonstrates that democracy may be understood as one institutional mechanism through which these Islamic values can be realized in state governance. In *Min Fiqh al-Dawlah fī al-Islām*, Yusuf al-Qaradawi argues that democratic mechanisms such as elections, consultation, limitations on political power, and governmental accountability are compatible with Islamic law, provided that they serve the objectives of justice and prevent oppression.¹⁹ This perspective is reinforced by Nurcholish Madjid in *Islam, Kemodernan dan Keindonesiaan*, where democracy is viewed as an ethical framework for realizing

18 Krisnanda Alifia Ramadhanty et al., "Maqasid Syariah as the Foundation of Religious Moderation in a Multicultural Society: A Conceptual Analysis of Strengthening Social Benefits," *Edusoshum: Journal of Islamic Education and Social Humanities* 6, no. 3 (June 23, 2026): 1717–27, <https://doi.org/10.52366/edusoshum.v6i3.465>.

19 Yusuf Al-Qaradawi, *Min Fiqh Al-Dawlah Fi Al-Islām* (Cairo: Dār al-Shurūq, 1997).

Islamic values within a modern nation-state.²⁰ Similarly, Ahmad Syafii Maarif, in *Islam dalam Bingkai Keindonesiaan dan Kemanusiaan*, maintains that political authority derives its legitimacy from its commitment to justice, humanity, and the public interest rather than from religious symbolism alone.²¹

These implications are also consistent with the principles of contemporary *good governance*. The value of *amanah* is reflected in governmental accountability, *shūrā* is manifested through public participation in decision-making, while justice (*‘adl*) provides the normative foundation for the rule of law and equal treatment before the law. At the same time, the principle of *maṣlaḥah* serves as the basis for formulating public policies that promote collective welfare. This relationship indicates that the principles of modern governance do not exist outside the framework of Islamic law but can instead be understood as institutional expressions of the higher objectives of the Shari’ah within contemporary political systems. Consequently, effective governance represents not a departure from Islamic legal principles but an application of those principles through contextually appropriate institutional arrangements.

Table 2. Implications of *Istinbāt*-Based Political Legitimacy for Contemporary Governance

Islamic Legal Principle	Contemporary Governance Principle	Practical Implication
<i>Amanah</i>	Accountability	Ethical leadership and responsible public administration
<i>Shūrā</i>	Public participation	Inclusive and participatory decision-making
Justice (<i>‘Adl</i>)	Rule of law	Equal legal protection and impartial governance
<i>Maṣlaḥah</i>	Public welfare	Policies oriented toward collective well-being
<i>Maqāṣid al-Shari’ah</i>	Human rights protection	Safeguarding fundamental rights and social justice

Source: Synthesized by the authors based on *Al-Qaradawi (1997)*, *Madjid (2008)*, *Maarif (2009)*, *Auda (2008)*, and *Wabbah al-Zuhayli (2011)*.

Based on Table 2, this study demonstrates that the relationship between Islamic law and contemporary governance is complementary rather than contradictory. The legitimacy of political leadership should no longer be interpreted through the dichotomy between an “Islamic political system” and a “democratic political system.” Instead, legitimacy is determined by the capacity of a government to implement the universal principles of the Shari’ah within political practice. Democracy, therefore, should not be regarded as an end in itself but as an institutional instrument through which justice, accountability, public participation, and public welfare may be achieved when exercised in accordance with Islamic legal principles. This perspective shifts the academic discussion from debates over the ideal form of the state toward evaluating the quality of governance produced through the process of *istinbāt*.

The findings of this study broaden the discourse of *fiqh al-siyāsah* by proposing that the legitimacy of Islamic political leadership emerges from the dynamic interaction between normative sources, legal reasoning, and the objectives of the Shari’ah in addressing the needs of contemporary society. This reconstruction demonstrates that the enduring strength of Islamic law lies in the flexibility of *istinbāt* as a method of translating universal Islamic values into context-sensitive public policies without compromising the fundamental principles of the

20 Nurcholish Madjid, *Islam, Kemodernan Dan Keindonesiaan* (Jakarta: Dian Rakyat, 2008).

21 Ahmad Syafii Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan: Sebuah Refleksi Sejarah* (Bandung: Mizan, 2009).

Shari'ah. Accordingly, this study not only provides a conceptual synthesis of the legitimacy of Islamic political leadership but also offers an analytical framework for explaining the compatibility between Islamic law, good governance, and constitutional democracy within the context of the modern state.

CONCLUSION

This study reconstructs the legitimacy of Islamic political leadership through the perspective of *istinbāt* by demonstrating that political legitimacy is determined not by the institutional form of the state but by the process of legal reasoning that connects normative sources with the higher objectives of the Shari'ah. The analysis of classical and contemporary literature reveals that the Qur'an and the Hadith provide universal normative principles, while *istinbāt* functions as an epistemological mechanism that translates these principles into responses to evolving political realities. Through this process, *Maqāṣid al-Shari'ah* serves as the primary evaluative framework for assessing the legitimacy of political leadership based on a government's ability to promote justice, accountability, public participation, and public welfare. Accordingly, the legitimacy of political leadership in Islam should be understood as a dynamic and adaptive concept that remains compatible with contemporary governance, provided that it consistently upholds the fundamental values of the Shari'ah.

The principal contribution of this study lies in the development of a conceptual framework integrating normative sources, the process of *istinbāt*, *Maqāṣid al-Shari'ah*, and political legitimacy into a systematic analytical model for explaining the relationship between Islamic law and contemporary governance. This framework extends the discourse of *fiqh al-siyāsah* by shifting scholarly attention from the institutional form of the state toward the legal reasoning process through which political legitimacy is constructed. Nevertheless, this study is limited by its conceptual and library-based approach, and therefore does not examine the practical application of the proposed framework within the constitutional and political systems of contemporary Muslim societies. Future research is recommended to integrate normative analysis with empirical or comparative approaches in order to evaluate the implementation of *istinbāt*-based political legitimacy across different governance contexts and to further refine the conceptual framework proposed in this study.

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