

The Principles of Democracy from an Islamic Perspective and Its Review in the Qur'an

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ABSTRACT

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Democracy from an Islamic perspective remains an ongoing debate among Muslim intellectuals. This research formulates the principles of democracy from an Islamic perspective and reviews them in the Quran. Issues related to Islam and democracy are still a matter of debate among Muslim intellectuals; some reject democracy with Islam because it is seen as contradictory, and some support Islam and democracy because it is in line with the concept of Shura. Therefore, it is necessary to understand the principles of democracy in Islam and the exorcism of democracy itself. The method used in this study is a qualitative literature review concerning primary data sources obtained from Google Scholars, especially those that discuss democracy in Islam. The findings show that Islam is not anti-democracy because the principles and principles in Islamic teachings support democracy. Democracy in Islam has principles that differ from democracy in the West. Among them are the principle of deliberation, the principle of equality, the principle of power as a mandate, and the principle of people's obedience. Democracy is vital in Islamic education, namely in respecting human values and developing creativity. This study concludes that democracy in Islam is not merely about a political system but also about the values of justice and the well-being of the ummah. This research implies the necessity of integrating Islamic values into modern democratic practices to align with Islamic teachings while maintaining the universal principles of democracy.



Introduction

In the modern era, technological advances and globalization have significantly influenced various aspects of human life, including economic, social, and governmental structures (Hamid, 2017; Jailani & Isma, 2024; Rais et al., 2018). One of the key global issues is the rapid adoption of digital systems and automation in government and economic activity, which has transformed traditional administrative and business practices. However, these changes also bring new challenges, such as trust issues in digital platforms, regulatory concerns, and gaps in technology adoption rates across various socioeconomic groups.

In the modern era, technological advances and globalization have significantly influenced various aspects of human life, including economic, social, and governmental structures. One of the key global issues is the rapid adoption of digital systems and automation in government and economic activity, which has transformed traditional administrative and business practices. However, these changes also bring new challenges, such as trust issues in digital platforms, regulatory concerns, and gaps in technology adoption rates across various socioeconomic groups. The Quran is a book from which different Islamic knowledge and science forms emerge (Majid, 2019)(Hosaini & Akhyak, 2024). This knowledge is a guide and guideline for its creatures in every space and time. The instructions sourced from the Quran are related to religion and various aspects of the Quran, such as social relations and government. In government, what is still in discussion is democracy. Democracy has become a highly revered general term in the history of human thought about the socio-political ideal. Perhaps even for the first time in history, democracy is declared the best and most reasonable name for all political and social organization systems championed by 'influential' supporters (Bawazir, 2015; Nurtjahjo, 2006).

In its development, democracy is the root of history and views from the Western world, which may differ significantly from the Islamic world. So, some believe that democracy has a substantial foundation and a different core from Islam. Suppose Islam is sourced from the Qur'an and the Sunnah. In that case, democracy is purely a human product and the product (Thaba, 1996, hal. 43). Therefore, several Muslim intellectual groups have emerged that express their views and thoughts on Islamic discourse and democracy, including the first view of Islam and democracy as different systems. According to this thought, democracy is a conception that comes from the West; therefore, it is not appropriate to be used as a reference in society, nation, and state in Islam. Islam is a perfect religion, not only regulating the issue of monotheism and worship but also regulating various aspects of human life, including regulating its style with the state. (Mubriani & Koniah, 2020) Second, justifying and supporting the value of the democratic political system practiced by developed countries. Islam is democratic because of the principle of Shura (deliberation) and the concept of *ijtihad* and *ijma'*. (Busman Edyar & Kondang, 2022; Irawan & Hermawan, 2019; Nasrulloh & Zulkarnain, 2023; Zuhriani, 2017).

Based on the description above, this paper will explain the basic principles of democracy in Islam, where democracy is a concept that is indeed in line with Islam, after an adjustment of the interpretation of the concept of democracy itself. So, the purpose of this study is to explore what the principles of democracy in Islam are and how to review these principles in the Quran. Research that explains democracy from an Islamic perspective is not new because previous studies have explained democracy from an Islamic perspective. Some of the studies found include:

With a literature approach, this study explains that the government system in Indonesia is a democratic system of governance. Muslims in Indonesia are more receptive to democracy because democracy does not contradict fiqh or Sufism. In addition, Islam

has similarities with the essential elements of democracy. So, in the future, it is hoped that the democracy that develops in Indonesia will be based on the culture of the nation's values, not a democracy that is raw from the West. (Syahdiyono, 2022).

Basri, (2013) With the title *Islamic Views on the Democratic System*. With a literature approach, this study explains that Islam has nothing to do with democracy. In fact, in Islamic countries, many use the Democratic system. This is because Islam no longer has a precise Islamic institution. So, they lose their understanding of Islam as a rule or way of life. (Basri, 2013).

Ichsan, (2014). *Democracy and Shura: Islamic and Western Perspectives*. Based on a qualitative approach, this study explains that not all developed and understood democracies originating from the West can be applied in Islam in totality. This is because many things and provisions are not in line with Islam. In a democracy, the highest sovereignty lies with the people, while in Islam, the highest sovereignty is in the hands of Allah, sourced from the Qur'an and hadith/sunnah. However, shura and democracy can be accepted substantially if they do not contradict the Quran.

Islami, (2018) With the title *Democracy in an Islamic Perspective (tracking the concept of democracy in the Quran)*. Through qualitative research, with a literature approach, this research explains democracy in the Islamic view that Islam is democracy. This can be seen based on two things: first, Islam is a religion and a law that applies to everyone. Moreover, Islam has the principle of shura, which is that all matters are discussed and deliberated together.

Japarudin, (2015) With the title *Islamic Perspective Democracy (shura and freedom of opinion: a case study of democracy in Indonesia)*. With a literature approach, this study explains the combination of democracy from the West and the Shura system in Islam. Islam provides freedom of opinion where. This can be applied in Indonesia, where most of the population is Muslim and adheres to a democratic system.

Hidayat, (2015) With the title *Shura and Democracy in the Perspective of the Qur'an*. With a literature approach, this study explains the concept of Shura and democracy, which is normative in the Qur'an. This results in three dimensions of view: first, the relationship between Islam and democracy is mutually beneficial, complementary, and needy. Second, the relationship between Islam and democracy is contradictory, and third, the relationship between Islam and democracy accepts each other, meaning that Islam accepts democracy, with a critical note.

This research has similarities with previous research that has been published, which examines democracy from an Islamic perspective. Moreover, what distinguishes this research from prior research is that it focuses only on studying the principles of Islamic perspective democracy and reviewing them in the Quran.

The urgency of this research lies in the increasing need for innovative solutions in urban development and the role of digital transformation in improving energy efficiency and security. As smart homes evolve as an integral part of modern life, understanding the determinants of adoption and willingness to pay can contribute to formulating more effective business policies and strategies.

The main objective of this study is to analyze the influence of government support, trust, and the UTAUT2 framework on consumers' willingness to adopt and pay for smart home technology in Indonesia. The study aims to provide valuable insights for policymakers, technology providers, and consumers by identifying key factors and their relatedness.

Expected benefits from this study include providing empirical evidence to improve smart home policies, increase consumer confidence through a better regulatory framework, and provide strategic insights for businesses in market expansion. In addition, the research also contributes to academic discussions on the acceptance of technology, particularly in emerging markets undergoing rapid digital transformation. This research is expected to bridge the gap between theoretical understanding and practical application, thereby supporting sustainable and inclusive technological advancement in the smart home sector in Indonesia.

Method

This study uses a qualitative method with a literature review approach. This method is used to analyze the concept of democracy from an Islamic perspective based on primary sources such as the Quran, hadith, and related scientific literature. The approach used is a qualitative literature review. This research aims to understand the principles of democracy in Islam and compare them with the concept of democracy in general based on the review of existing literature. This method summarizes and obtains new ideas or theories in totality. The sources used to collect data based on primary sources are books and journals taken from Google Scholar that discuss democracy, especially the discussion of democracy in Islam. The analysis and data collection techniques are carried out by collecting data first. The data is transcribed and processed to form a more understood narrative, and conclusions are drawn. The approach used is a qualitative literature review. This research aims to understand the principles of democracy in Islam and compare them with the concept of democracy in general based on the review of existing literature. This method summarizes and obtains new ideas or theories in totality. The sources used to collect data based on primary sources are books and journals taken from Google Scholar that discuss democracy, especially the discussion of democracy in Islam. The analysis and data collection techniques are carried out by collecting data first. The data is transcribed and processed to form a more understood narrative, and conclusions are drawn.

The data used in this study are sourced from primary sources: Al-Quran and hadith related to the principles of democracy in Islam. Secondary sources are books, scientific journals, and articles relevant to democracy in Islam, especially those obtained from Google Scholar and other academic publications.

Data analysis was carried out using the content analysis method. The analysis steps include:

1. Data Reduction: Select literature relevant to the research's focus.

2. Data Categorization: Grouping the concept of democracy in Islam based on its principles.
3. Drawing Conclusions: Drafting a final interpretation of the principles of democracy in Islam and how they are discussed in the Quran and compared to democracy in a general perspective

Results and Discussion

Definition of Democracy in an Islamic Perspective

In general, democracy is a mechanism of a country's government system used to realize the people's sovereignty over the country to be run by the government. One of the pillars of democracy is the principle of trias politica, which divides the state's political power into three parts: the executive, judiciary, and legislature (Sugiarto et al., 2021).

In Islam, democracy is known as *shura*; the definition of shura from an Islamic perspective is a system of government that prioritizes equality, justice, and accountability in political decision-making. In Islam, leadership is seen as a mandate that must be fulfilled with justice and integrity. Democracy or *shura* from an Islamic perspective encourages democratic, transparent, and respectful decision-making by all citizens, including minorities, based on Islamic sharia principles.

According to Islam, democracy began during the leadership of the Prophet PBUH in Medina, who applied the principle of deliberation in decision-making. In the era of Medina, the prophet had implemented the categories of democracy for the present measure. According to Nurkhalis Madjid, the image of Muslims in the Medina era is a participatory, egalitarian society, resembling the image of a just, open, and democratic society according to modern socio-political concepts (Madjid, 2019) For the first time, under the leadership of the Prophet, an independent Islamic community was born together and coexisted side by side with other communities that settled there first, namely Jews and Arab tribes, who still worshipped idols. During the leadership of the Prophet Muhammad, a charter that was considered the first constitution of Muslims was born that regulated life and social and state relations in Medina (Nurjanah, 2019).

Furthermore, the democratic order was also carried out during the time of Caliph Al-Ma'mun during the Abbasid Dynasty by forming a consultative council (*shura*) to provide input on state policy. During the Ottoman Caliphate, there was popular participation in decision-making. Although the concept of modern democracy was only introduced in the 19th and 20th centuries, democratic values have long been embedded in Islamic principles, and the idea of deliberation is still an essential principle in decision-making in many Muslim countries today (Subandi & Rahim, 2019).

Islam is not anti-democratic, either normatively or empirically, because the principles and principles in Islamic teachings support democracy. One of the rules of democracy in Islam is ta'aruf (knowing each other), taken from QS. Al-Hujuraat [49]:13. The rules of ta'aruf are related to human interaction, equality, liberty, dialogue without domination, and the assumption of the state of law. Although Islam does not regulate the

form of democracy in detail, its teachings contain principles and rules that support democracy.

The relationship between Islam and democracy is essential in describing the people's personality. Although there are similarities, such as the appointment, election, and accountability of the head of state, there are differences, such as views on the unity of place, blood, language, worldly purpose, and the power of the people. On the other hand, Islam views the unity of faith as the primary binding and has a universal view of the unity of humanity. However, modern democracy is better known in the Western world (Ramadhan, 2019). Islam also limits the power of the ummah with the sharia of Allah's religion.

Truth Democracy

The fact that democracy develops in any country reflects two things, namely:

1. People's Sovereignty

People's sovereignty is the most essential principle in the democratic order. Based on this principle, the holder of the highest power is the people, who independently rule by their own will. This principle is very contrary to Islam because, in Islamic teachings, the determination of sovereignty through Sharia law is not on human power (Paikah, 2019).

2. Guarantee of General freedom

General freedom, or in other terms, the right of the individual in democracy, is a right that must be protected, including:

- a. Freedom of religion: freedom where, in a democracy, a person has the right to determine his religion according to his beliefs. In Islam, this is also in line because in Islam, there is no compulsion to enter Islam, and such things are left to each individual according to what he believes.
- b. Freedom of opinion: freedom is the freedom for everyone to express and develop their opinion. However, in Islam, individual freedom still has limits, namely halal and haram benchmarks, according to Islamic sharia.
- c. Freedom of ownership: is the freedom where a person has the right to own the property he owns to be developed in various ways.
- d. Freedom of behavior: is the freedom of behavior in expressing oneself. In Islam, there are still limits, meaning that this is permissible as long as you do not violate the Shari'a and do not fall into disobedience.

The Principle of Democracy in Islam (Shura) and Its Review in the Quran

In Islam, *shura*/democracy has principles that are different from those of Western democracy. The principles of democracy from an Islamic perspective include the following:

1. Principle of Deliberation

In the Qur'an, textually, not many verses talk about deliberation/shura. There are at least three verses that implicitly state the command to deliberate, which contains messages in the democratic system from various aspects of life, including:

a. Qissa. Al-Baqara [2]: 233

According to Sayid Qutub, this verse explains the instructions for deliberating between husbands, wives, and children in household affairs for divorced people, such as weaning children. This needs to be done to maintain the relationship between husband and wife even after divorce in making decisions, primarily through deliberation. This provides information that deliberation is a way that must be upheld in resolving all affairs, both in the household and in other matters.

b. QS. Ali Imran [3]: 159

The redaction of the above verse explains the command to deliberate and devote ourselves to Allah in all circumstances.

According to Miranda, this verse explains that Muslims establish principles in the face of critical moments to strengthen the decree in their lives. However, dangerous things occur while carrying out the results of the deliberations (Minanda, 2022). The urgency of shura is to flip through thoughts and choose the views that are proposed. If it has reached this limit, then the round of shura is completed, and the implementation stage is reached with determination and enthusiasm. By trusting in Allah, linking affairs to his rate, and submitting to his will, however it may be.

c. QS. Asy-Syura [42]: 38

The redaction of this verse explains the role of a believer who obeys what is commanded and accepts all decisions after deliberation.

According Habibi, (2017), this verse explains that all problems must be decided through deliberation so that nature colors all life. This verse is a *makiyyah* verse that was revealed before the establishment of the Islamic government. Thus, this attitude encompasses the Muslim community more than just encompassing the government. He is a character of Islamic society with all its conditions. Therefore, the character of deliberation is upheld from an early age in society. The meaning of deliberation is broader than the scope of the government and all aspects of its law. Deliberation is a substantial character of Islamic life and is a unique indicator of a society that is chosen as an example for other people.

From the explanation above, we can understand, in general, that Muslims are obliged to deliberate in solving or facing every state affair. Deliberation is a constitutional concept in Islamic democracy that the government must implement. According to Muhammad Alim, deliberation in Islamic democracy is characterized by freedom of speech, opinion, freedom from fear, freedom of communication and obtaining information, freedom to choose a residence, and the right to personal protection.

2. The Principle of Power as a Trust

Trust is a trust given by God to humans. Many verses explain the mandate, including in QS. an-Nisa [4]: 58

The verse explains Allah's command to keep the mandate to the person entitled to receive it. And Allah commands us to do justice in setting laws on man because Allah is the best who gives lessons.

Power in Islamic Democracy is a grace that is a mandate to human beings to be maintained and implemented as well as possible by the basic principles in the Qur'an. (Usri, n.d.)

3. Principle of Equation

The principle of equality in Islamic democracy can be understood through QS. Al-Hujurat [49]: 13

The redaction of the above verse is an equation of the creation of men and women to get to know each other in the nation and tribe.

The above verse perfectly illustrates the unity of humanity of different types and tribes. This world has one consideration that functions to organize all humanity, namely the consideration of Allah, who is clean from the interests of lust and error.

4. The principle of al-hurrah / freedom

The principle of freedom in Islamic democracy can be understood in QS. Ali-Imran [3]:104

The above verse is about freedom in giving criticism/advice, calling for goodness, and prohibiting evil.

Sayid Qutub explained in the verse above that Allah's manhaj on earth is not just advice, guidance, and information. Other aspects include upholding the power to rule and prohibit, realizing the makeup, and eliminating the evils of human life. Moreover, it is to maintain good habits and protect these godly habits so that everyone does not speak according to his thoughts and views.

Based on the above understanding, it is clear that freedom is given in Islam; that is, everything can be done as long as it does not lead to evil.

5. Principles of Justice

The principle of justice in Islamic democracy is listed in several verses:

a. In QS.an-nisa [4]:135.

The redaction of this verse explains the commandment to uphold justice for the believers. Moreover, it is forbidden to follow perverted lusts.

According to Sayid Qutub in his tafsir fi zhilalil Quran, it is explained that the verse describes the task of carrying out a huge mandate. The mandate is to uphold justice in all circumstances and on the ground. Justice that prevents arbitrariness and tyranny, and justice that guarantees equality among human beings and gives rights to each person who has rights, both Muslims and non-Muslims. For in this right, it is the same in the sight of Allah between believers, unbelievers, relatives, distant people (not relatives), friends and enemies, and rich and poor. In addition, they are also given responsibility for the significant mandate, which is the mandate of leadership over all humans and to decide the law among humans fairly.

b. In QS. Al-Maidah [5]: 8

This verse commands us to uphold the truth and act justly for God's sake. Moreover, it is forbidden to do injustice to the hated people.

In his commentary, Sayid Qutub explains this verse: No creed or rule on this earth guarantees absolute justice for the enemy who is hated very much, as a guarantee given by Islam. That is to call on believers to uphold affairs for Allah's sake. With the elements of teachings like this, this international religion of humanity provides a guarantee for all human beings that its adherents will not enjoy justice under its auspices. Doing justice is an obligation for Muslims to uphold because of their God.

Thus, the principle of fairness applies in Islam, especially in the context of deliberation and the organization of relationships between individuals in society; the principle of fair conduct is considered the basis of the Islamic constitution and affects religious politics, the duties of officials, the legal system, and the rights of the consultative council. Fair behavior is comprehensiveness that covers all areas of life, including high ethics, interaction, and relationships in Islamic society. This principle is also the basis for the state, the legal system, judicial power, and the management of public property. (Khaliq & Hamid, 2005, hal. 200).

The Role of Democracy in Islamic Education

Democratization has a vital role in the future of Islamic education in Indonesia. The core principle of democracy is to respect human values that enable the development of human creativity. Historically, the struggle against colonialism has also been part of the struggle for democracy. The unjust colonial system gave rise not only to the demand for independence but also to the demand for individual freedom. One example is H.O.S. Tjokroaminoto, who encouraged the formation of a parliament that was elected by the people and had legislative power, while the government was responsible for the parliament. In the end, nationalist figures considered democracy the primary goal of the anti-colonialism struggle. The movement has been growing since the 1920s despite facing pressure from the colonial government. In the end, the Japanese occupation in the period 1942-1945 paved the way for the long-fought independence.

Examples of democracy in everyday life

- a. are deliberations to reach an agreement or decide
- b. . on
- c. Fair and transparent elections
- d. Justice in decision-making without discrimination
- e. , And on
- f. freedom to speak wisely and responsibly, tolerance for cultural, religious, and opinion differences.

Conclusion

Based on the results of the discussion that has been carried out, this study can be concluded. Democracy in Islam is known as shura, which is a system of government that prioritizes equality, justice, and accountability in political decision-making; where Islamic democracy has been known since the time of the Prophet Muhammad in the Medina period, at that time the Prophet had laid the foundations of remoras during his leadership period which was enshrined in the Medina charter. From the Islamic perspective, democracy has principles that are different from the principles of Western democracy, including the Principle of Deliberation, the Principle of Equality, the Principle of Power as a Trust, and the Principle of People's Obedience. These principles are widely explained in the Quran.

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