

Ibn Taymiyyah's Economic Governance and Its Relevance Islamic Economic

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ABSTRACT

This article discusses the concept of good governance from the perspective of Ibn Taymiyyah and its relevance to community development within the ideological framework of Pancasila in Indonesia. Ibn Taymiyyah emphasized the importance of justice, moral leadership, and the implementation of Islamic principles in governance to ensure social welfare and stability in society. The research method used in this study is a library research method with conceptual and legislative approaches. The data used are secondary data obtained from books, academic journals, and other relevant literature related to governance and Islamic political thought. The results of this study show that Ibn Taymiyyah's concept of governance highlights several important aspects such as the role of leadership, the authority of rulers, the sources of law, and the relationship between scholars and rulers in establishing justice within society. In addition, his ideas also contribute to the development of Islamic economic principles by emphasizing fairness in economic transactions, market supervision, and the prevention of exploitative practices such as monopoly and usury. These principles support the establishment of an ethical and equitable economic system that promotes social welfare. Therefore, the integration of Ibn Taymiyyah's governance principles with the values of Pancasila can contribute to strengthening governance and supporting sustainable community development in Indonesia.

INTRODUCTION

A system is an organised method that leads to certain aspects and objectives. Meanwhile, statehood is part of that system, forming a system of governance. Islam came and established a system of government since the time of the Prophet Muhammad, beginning with the creation of an agreement between tribes in Medina called the Constitution of Medina. As a messenger of Allah and also a leader, the Prophet Muhammad set an example of leadership in both this world and the hereafter, which had a major influence on society and even the world, starting with the formation of the state of Medina by combining local wisdom and Islamic teachings. (Nasution & Ibrahim, 2023)

Therefore, the system established and implemented by the Prophet Muhammad SAW needs to be reviewed further because it succeeded in transforming a civilisation that had previously been a nation of hostile peoples fighting for power. If we compare it with the current system of government, his government had a stronger democratic character, something that is very interesting for political historians. (Syam, 2015). The influence of the Prophet Muhammad SAW on the development of government has had a positive impact on good governance for all of humanity. Many Muslim scholars have defined good governance, one of whom is Ibn Taymiyyah. Ibn Taymiyyah provided a concept of government based on the principles of Sharia law combined with aspects of government. He mentioned the need for a more critical approach to Islamic government. Subsequently, Ibn Taymiyyah developed a methodology that questioned the practices and views of his time that were considered deviant from Islamic teachings. Ibn Taymiyyah insisted on the enforcement of Islamic laws governing the state. (Ash-Shufi, 2021)

In his famous work, *Siyasah Syar'iyah*, he states that leaders must be ideal to achieve the welfare of the state. According to Abdul Wahhab, *siyasah* is defined as the formulation of regulations for the achievement of welfare. Meanwhile, the term *dusturi* comes from Persian, meaning a figure who has authority, both in political and religious matters (Asy-Syar, n .d). The concept of social justice emphasised by Ibn Taymiyyah has the potential to address major challenges in Indonesia's current government, such as social inequality and fair law enforcement. It emphasises leadership characteristics of high moral and intellectual quality. (Kholid, Pemikiran politik Ibnu Taimiyah tentang Kepemimpinan dan Relevansinya terhadap Kriteria Calon Pemimpin Rakyat di Negara Indonesia, 2024)

Many world figures have influenced the law in state affairs, such as John Locke's theory of individual freedom, Max Weber, and Machiavelli, with his pragmatism, which has now become a reference for society in state affairs, even though it is not explained in legal terms. Meanwhile, John Locke developed a social contract theory that emphasises the natural rights of individuals, namely life, liberty and property. (Dunn, 1967). These understandings contradict Indonesia's main legal ideology, Pancasila, which refers to the One Almighty God. Therefore, this paper aims to explain clearly Ibnu Taimiyyah's concept of Good Governance and how these concepts can be applied to improve governance in Indonesia in line with the Pancasila ideology.

METHODS

The author used a literature review method in this study. The approaches used included a conceptual approach and a legislative approach. The data used was secondary data, which was obtained indirectly through literature studies. This research was conducted using a qualitative approach by collecting reference sources in the form of printed or online books related to the issue being studied. In this study, the author also focused on the opinions of Ibn Taymiyyah, starting from his works and his views on the system of government that can have a major influence on community development.

RESULTS AND DISCUSSION

Short Biography of Ibn Taymiyyah

His full name is Ahmad Taqi al-Din Abu Al-Abbas Ibn Abdul Halim Ibn Abd-Salam Abdullah Ibn Muhammad Ibn Taymiyyah. He was born on 22 January 1262 in the Harran region, near Damascus, and came from a family of scholars in Syria. His family followed the Hanbali school of thought, and his grandfather, Abdus Salam, was a prominent scholar in

Baghdad, which at that time was the capital of the Abbasid Caliphate. In 1268 AD, at the age of six, he fled with his family to Damascus due to the Mongol invasion, which destroyed all the intellectual wealth of Muslim scholars and was then thrown into the Tigris River. (Nasution H. , n.d). His experience as a refugee, coupled with his critical upbringing, influenced his views on the importance of justice and stability in the system of government. Since childhood, he had memorised the Qur'an and grew up under the influence of his father and scholars in an intellectual environment. He studied various subjects, including fiqh, hadith, usul, and tafsir. From a young age, he was known for his strong memory and high intelligence. He then studied the subject thoroughly and deeply. Not long after, before the age of 30, he became an imam recognised by the great scholars for his knowledge, excellence, and leadership in religion. (Lalu Gilang Rizki Adi Massadi, n.d). Ibn Taymiyyah died while he was imprisoned in Qal'ah Dimashq, and this was witnessed by his own student, Ibn Qayyim Al-Jawzi, when Ibn Taymiyyah recited the verse from Surah Al-Qamar which reads, '*Innal Muttaqina fi jannatin wanaharin*' (Indeed, the righteous will be in gardens and springs), at which time he had been ill for more than twenty days.

The Theory of Governance According to Ibn Taymiyyah

Ibn Taymiyyah's thoughts on governance emphasise justice, moral leadership, and Islamic principles. These align with Pancasila, which stresses social justice, democracy, and divine belief in Allah. Ibn Taymiyyah explained the theory of governance that can be implemented or carried out by society. He raised several points regarding the theory of governance, including the following:

1. *Walayat* (Authority and How It Is Appointed)

In his book entitled *Siyasah Syar'iyah*, Ibn Taymiyyah states that it is the duty of a leader of a region to appoint the most skilled person in the field of government who is worthy of carrying out such duties. According to Ibn Taymiyyah, the methodology for determining who is suitable for appointment is when a leader devotes all his abilities to improving religious and worldly affairs as much as possible, is a prominent figure of his time, and is also the strongest mujahid in the way of Allah. Additionally, the selection is carried out using a lottery system in cases where there are two candidates with balanced strengths and weaknesses, and it is difficult to determine which of them is the most suitable and deserving.

This eligibility system is in fact very much at odds with the voting process in the Indonesian government. Campaigns are held as a competition for those in power, where they compete to win the hearts of the people with sweet promises and quick contributions without long-term proof of their commitment and trustworthiness. While from a Pancasila perspective, it draws a parallel between his idea of *syura*, as in consultative democracy with moral etiquette.

2. Source of Law

Islam also regulates the concept of government, therefore Ibn Taymiyyah also emphasises the concept of Islamic law which is based on the Qur'an as the word of God, Sunnah, Ijma', and Qiyas as the basis for policy-making. This principle is universal and touches on all areas of life so that it is not fixated on formal laws that are too narrow in their determination of law.

3. Sovereignty

The Qur'an explains that humans were created by Allah SWT on this earth to be caliphs or leaders on earth. With the explanation based on the Qur'an about

leadership, there is no longer any difference between what humans need in terms of government and the power of Allah.

Therefore, establishing an Islamic government is an obligation to fulfil the needs of the people. Ibn Taymiyyah stated that governmental authority and leadership are given by Allah SWT to His chosen servants. According to him, government and leadership are very important. This shows how the supremacy of Allah is connected to the first principle of Pancasila.

4. Ulama and Umara Scholars and Rulers

Islamic Sharia also explains that there are two types of influential people, namely the scholars (people of knowledge) and the rulers. According to Ibn Taymiyyah, the leaders of Islamic countries must focus on enforcing the Sharia law taught by the Prophet Muhammad. The scholars are considered to have two duties, namely at the level of power: interpreting and enforcing Sharia law and establishing a system of justice.

The responsibility of the rulers is to protect the Islamic state and support the implementation of Allah's law. According to Ibn Taymiyyah, the ulama and umara are the people referred to in the Qur'an as 'Ulu al-Amr, or those who rule, the party that must be obeyed by Muslims.' In addition, he stated that this group consists of selected individuals who meet complementary requirements. Courage, strength, knowledge, and the ability to think logically.

5. Form of the State

Ibn Taymiyyah did not specify the type of constitution for an Islamic state. When Ibn Taymiyyah accepted the existence of a state, he used a sociological approach rather than a religious one. Ibn Taymiyyah wanted the scholars and rulers to lead the state in cooperation to achieve common goals by applying Sharia law.

6. Political Process

The political process conceived by Ibn Taymiyyah encompasses three elements, namely the *Ummah* (Political Body), *Baiah* (Form of Election), and *Shura* (Form of Consultation). These three concepts are of great importance to Ibn Taymiyyah. First, the concept of *Ummah* is the most important thing for Muslims because it can form strong bonds in practising Islam, so that the role of *Ummah* in Islam is to form strong bonds of solidarity or *ukhuwah*.

Second, the concept of *Baiah* explains that the leader of an Islamic state, who is also the leader of the community, is someone who is elected from among several candidates after going through several election processes involving preliminary consultations as mentioned above. According to him, the criteria for the process are summarised in several points, namely: (a) obtaining the support of the majority of Muslims, (b) obtaining support from elements of power within society.

Third, the concept of *Shura* (consultation), which involves deliberation and consensus to resolve issues if there are disputes among Muslims in the government. In modern terms, *Syura* can be associated with participatory democracy, where the citizen or delegate may consult with each other regarding the nation matters. However, while modern democracies is focusing on individual authority, Ibn Taimiyah's concept emphasizes the collective moral responsibility of the community in maintaining justice and ensuring welfare.

Good Governance

Good Governance refers to the actions and behaviours that direct, control, and influence public affairs in a way that aligns with core ethical principles such as justice, transparency, and accountability. The term government comes from the word 'command', which means to order someone to do something, so it can be said that the government is the authority that has power in a country) or the highest body that governs a country, such as the cabinet, which is a government. (Astomo, 2014). Government is a structure within which there is a system of state institutions that play a role in running the leadership of a country, so this task must be carried out by the government or people who have the authority to lead. With leaders in place, a good governance system can be established to build a solid system that is full of responsibility and in line with human rights principles. (Kamaluddin, n.d)

Montesquieu's theory is introduced in *L'esprit des Lois* (The Spirit of Laws) with his trias politica, which was then innovated by Immanuel Kant's concept, where he focuses more on political ideas and the nature of law and governance. The concept of Montesquieu's trias politica divides state power or government functions into three main branches that are independent and do not interfere with each other. Each branch of power has a specific function, namely: (1) The legislative power is responsible for making laws; (2) The executive power is responsible for implementing laws or running the government; and (3) The judicial power plays a role in enforcing the law through the judicial process. (Sedarmayanti, 2003) This separation helps ensure that each branch operated differently, holding onr another and safeguarding the citizen rights. In recent years, the concept of good governance itself has been discussed in various contexts and has become a major issue in government management and the cornerstone of modern democracies today. This is because parts of the old traditions in government administration are no longer in line with the changing structure of society. In other words, government is becoming increasingly ineffective despite improvements in democracy, human rights, and public participation in policy-making. One of the important elements in forming an open system of state administration is for the public to obtain information in accordance with the laws and regulations. (Febrianingsih, 2012)

In government, a leader who runs the wheels of government to build a good system of government must have a significant influence over the people he leads, resulting in a foundation of legislation, propriety and justice, thereby forming several elements, as follows. (Gandaria, n.d):

- a. The authorities are instruments of government with their own initiatives and responsibilities.
- b. These actions are carried out to perform every function within the system of government.
- c. These actions are intended as a means of bringing about legal consequences in the field of administrative law.
- d. The actions in question are carried out to maintain the interests of the state and the people.
- e. The people have the authority to demand their rights from their leaders.

However, not all government actions are regulated by laws and regulations. It is possible that regulations do not yet exist in certain circumstances, especially when the government must immediately resolve real issues faced by the community. In such situations, the government is granted discretionary powers, or freedom of action, through *Freies Ermessen*. It is refers to discretionary powers granted to government officials when no explicit legal guidelines exist. This kind of flexibility allows officials to make decisions in the public

interest, especially in urgent circumstances such as disasters, where immediate needs take priority over bureaucratic systems. (Ibad, 2021)

Implementation of Ibn Taymiyyah Good Governance on Indonesia Government System

Understanding the concept of Good Governance in the view of Ibn Taymiyyah must be done comprehensively (Ash-Shufi, 2021). Moreover, Ibn Taymiyyah's ideas in this regard are not as explicit as those expressed by other scholars. In a popular adage, he stated that, 'Humans do not disagree that the reward for unjust deeds is destruction, while the reward for fair deeds is glory. Therefore, it is narrated that "Allah will help a fair country even if it is disbelieving and will destroy an unjust country even if it is believing." In the view of Good Governance or good governance systems, Ibn Taymiyyah has declared his views on justice. For him, justice is the most important point in the system of government. With justice, all sectors of the entire government will run well. The state must be an instrument for realising social justice, according to Ibn Taymiyyah. He believes that social justice is related to human rights, so that violations of justice will lead to crime and loss. Therefore, whatever form, name, or symbol is used by the government and the state, as long as it helps to realise social justice, it must be fully obeyed and supported. (Taufiqurahman, 2002)

This linked with the social justice and economic disparity in Indonesia. Ibn Taymiyyah insist of the fair distribution of resources answers one of Indonesia's current problem on income inequality and the need for more equitable economic policies. The issue of global financial instability is often a serious problem that affects the world economy, including the financial crisis that occurred in 2008 and the debt crisis that has hit many developing countries. One of the main causes of this instability is the practice of usury (interest), which, according to many economists, can cause distortions in the financial system, exacerbate social inequality, and lead to speculation that is detrimental to many parties. (Pati et al., 2023). According to Ibn Taymiyyah, the government, as the most important institution, has a role in determining two things, namely the establishment of a state and the leadership sector of the state as it is. The focus is on encouraging the community to do good and prevent evil, or *amar ma'ruf nahi munkar*. The purpose of all this is to bring together everything, including encouraging people to implement good and proper political, social, educational and economic practices. (Kholid, 2024). In addition, Ibn Taymiyyah also emphasised the principles of openness and honesty in economic transactions. This principle plays an important role in avoiding collusion between the government and the private sector, which is detrimental to the wider community. (Akbat et al., 2019).

Several aspects of good governance as proposed by Ibn Taymiyyah are supporting the welfare of society in order to establish good and proper governance. Ibn Taymiyyah stated that the government is an institution that aims to develop important sectors such as politics, social affairs, education, and the economy, as these can have a significant impact on people's lives. The following are views regarding justice that are aimed at several aspects to build Good Governance, which have been summarised in the following table.

NO	ASPECT	PURPOSE
1	Politics	Building just and democratic government system based on Pancasila's principle of justice and accountability
2	Social	

		Fostering a society based on social justice, moral, integrity, and unity while respecting religious dispersity (<i>amar ma'ruf nahi munkar</i>)
3	Education	Promoting moral education, <i>akhlak</i> , respecting human right, as emphasized in Pancasila's social justice principle.
4	Economy	Ensuring market stability, addressing economic inequality with Pancasila's social justice.

Impact on Islamic Economic Development

The concept of good governance proposed by Ibn Taymiyyah also has significant implications for the development of Islamic economics. His emphasis on justice (*al-'adl*), accountability, and moral leadership forms an essential foundation for establishing a fair economic system that prioritizes public welfare. In Islamic economic thought, the role of government is not only limited to regulating the market but also ensuring that economic activities are conducted in accordance with ethical and Sharia principles. This perspective aligns with Ibn Taymiyyah's view that rulers must protect society from injustice, including economic exploitation, monopoly, and fraudulent market practices. Furthermore, Ibn Taymiyyah stressed the importance of fair market mechanisms while allowing government intervention when market distortions occur. According to him, price manipulation, hoarding (*ihtikar*), and dishonest trade practices must be prevented by the authorities in order to maintain economic balance. This principle is highly relevant to the contemporary Islamic economic system, where regulatory institutions play a crucial role in maintaining fairness, transparency, and stability in financial transactions.

In addition, the implementation of good governance based on Ibn Taymiyyah's ideas can support the growth of Islamic financial institutions such as Islamic banking, zakat management, and waqf-based economic development. Through transparent governance, ethical leadership, and social justice, these institutions can function more effectively in reducing economic inequality and improving community welfare. Therefore, the integration of Ibn Taymiyyah's governance principles with modern Islamic economic practices can contribute to creating a sustainable and equitable economic system within Muslim societies, including Indonesia. (Wijaya, 2015)

CONCLUSION

In this discussion, it can be concluded that Ibn Taymiyyah was a Muslim scholar who was widely recognised among other scholars for his numerous works and ideas, particularly those concerning governance. Some aspects of good governance proposed by Ibn Taymiyyah include supporting the welfare of society in order to establish good and proper governance. A leader in government must have a significant influence to build a good system, based on important principles that include power, sources of law, sovereignty, the role of scholars and rulers, the formation of the state, and the political process itself.

In addition, Ibn Taymiyyah's concept of good governance also contributes to the development of Islamic economic principles. By emphasizing justice, transparency, and government responsibility in regulating economic activities, his ideas provide a theoretical foundation for building a fair economic system that aligns with Islamic values. This approach

supports the development of Islamic financial institutions and promotes equitable economic growth in society.

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