



The Integration of Islamic Political Values into State Governance in Indonesia: A Study of Political Verses in *Tafsir Hidayatul Insan*

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Abstract

This study examines the integration of Islamic political values into state governance through an analysis of political verses in the *Tafsir Hidayatul Insan* by Abu Yahya Marwan Hadidi bin Musa. The research aims to describe the concept of Islamic politics presented in the tafsir, to analyze key values such as justice, trust (amanah), deliberation (shura), and equality, and to assess their relevance to Indonesian contemporary socio-political context. This study employed a qualitative method using a thematic tafsir approach to Quranic verses with political dimensions, particularly Surah Al-Maidah (5:8), An-Nisa (4:58-59), Ash-Shura (42:38), and Al-Hujurat (49:13). The findings indicated that *Tafsir Hidayatul Insan* conceptualizes political authority as a divine trust that must be exercised in accordance with principles of justice, integrity, accountability, and public welfare. The Islamic political values articulated in this tafsir do not conflict with modern democratic systems; rather, they provide an ethical foundation that can strengthen just, ethical, and inclusive political practices. This study affirms the contribution of Quranic principles to fostering dignified governance that remains relevant to the contemporary Indonesian political context.

Keywords: Islamic Politics, Political Ethics, State Governance, Quranic Values, *Tafsir Hidayatul Insan*

Abstrak

Penelitian ini mengkaji integrasi nilai-nilai politik Islam dalam kehidupan bernegara melalui analisis ayat-ayat politik dalam *Tafsir Hidayatul Insan* karya Abu Yahya Marwan Hadidi bin Musa. Penelitian ini bertujuan untuk mendeskripsikan konsep politik Islam dalam tafsir tersebut, menganalisis nilai-nilai utama seperti keadilan, amanah, musyawarah, dan kesetaraan, serta menilai relevansinya dalam konteks sosial-politik Indonesia kontemporer. Metode yang digunakan adalah kualitatif dengan pendekatan tafsir tematik terhadap ayat-ayat Al-Qur'an yang memiliki dimensi politik, khususnya QS. Al-Maidah [5]: 8, QS. An-Nisa [4]: 58-59, QS. Asy-Syura [42]: 38, dan QS. Al-Hujurat [49]: 13. Hasil penelitian menunjukkan bahwa *Tafsir Hidayatul Insan* menempatkan kekuasaan sebagai amanah ilahiah yang harus dijalankan berdasarkan prinsip keadilan, amanah, musyawarah, dan kesetaraan. Nilai-nilai politik Islam yang dirumuskan dalam tafsir ini tidak bertentangan dengan sistem demokrasi modern, melainkan memberikan landasan etis yang dapat memperkuat praktik politik yang adil, beretika, dan inklusif. Penelitian ini menegaskan kontribusi prinsip-prinsip Qur'ani dalam membangun tata kelola pemerintahan yang bermartabat dan relevan dengan konteks Indonesia kontemporer.

Kata kunci: Politik Islam, Etika Politik, Kehidupan Bernegara, Nilai Qur'ani, *Tafsir Hidayatul Insan*



A. INTRODUCTION

Islam is a comprehensive religion that governs various aspects of human life, encompassing spiritual, social, economic, and political dimensions. The Qur'an contains numerous verses that provide guidance on leadership, justice, consultation, and social responsibility within society. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"Indeed, Allah commands justice and do good deeds." (QS. An-Nahl: 90)

This verse demonstrates that the principle of justice is one of the fundamental pillars of social and political life in Islam (Al-Qurthubi, 1964). The Qur'an further emphasizes the importance of consultation in political decision-making.:

وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ

"Their affairs are decided through consultation among themselves." (QS. Asy-Syura: 38)

This verse affirms that the social system in Islam emphasizes community participation in the decision-making process (Katsir, 2012).

In the Islamic intellectual tradition, the study of Islamic politics has evolved since the classical era. Scholars such as Al-Mawardi, Ibn Taymiyyah, and Ibn Khaldun developed theories of governance and statecraft from an Islamic perspective (Khaldun, 2004). However, the study of political verses in Qur'anic exegesis still requires deeper exploration, particularly in understanding how Islamic political values can be integrated into modern state life.

One exegetical work that merit examination is *Tafsir Hidayatul Insan bi Tafsiril Qur'an*, authored by the Nusantara scholar Abu Yahya Marwan Hadidi bin Musa, who explains a systematic explanation of Qur'anic verses using a relatively simple approach while still drawing on classical exegesis. For instance, in interpreting Surah Al-Ma'idah: 8, he explains:

"Stand firm for justice, not out of personal or worldly interests unlike those who lack a sense of fairness. If you bear witness regarding someone close to you, you must testify truthfully, even if it works to their detriment. Likewise, when you testify against an enemy, you must bear witness truthfully even if it works to their

advantage even if they are a disbeliever. Act justly toward friend and foe alike.” (Musa, 2025).

This interpretation highlights Abu Yahya’s insistence that those who uphold justice must act impartially, without regard for personal or worldly interests. In the context of Islamic politics such a principle serves as a fundamental basis for the state to implement political practices in accordance with Islamic values (Katsir, 2012).

Several previous studies have examined political verses, including: Hamka's political thoughts in the Al-Azhar interpretation (Mismubarok, 2019), Muhammad Asad's thought on political verses (Asror, 2019), political verses in Al-Mawardi's interpretation (Zubairin, 2022), political verses in the interpretation of Al-Mishbah (Idris, 2025), societal politics in the Tafsir Rahmat (Hasanudin, 2024), political values in the interpretation of Al-Qurthubi (Abdillah, 2024) and political verses from Sayyid Qutb's perspective (Qodrat, 2024).

Previous research addressing political verses has been limited to *Tafsir Al-Mishbah* and *Tafsir Al-Azhar*. No studies have yet examined *Tafsir Hidayatul Insan*. Consequently, this study aims to address this academic gap by examining political verses within *Tafsir Hidayatul Insan*. This specific commentary was selected as the study's material object because its interpretive approach is relatively straightforward while still remaining grounded in classical exegesis.

This study addresses the central question of how *Tafsir Hidayatul Insan* interprets political verses in the Qur'an and how the resulting values can be integrated into state life. The research aims to describe the concept of Islamic politics within *Tafsir Hidayatul Insan* and to analyze the values of justice, trust (*amanah*), consultation (*musyawarah*), and equality. This study is expected to contribute theoretically to the development of the study of Islamic political exegesis, as well as practically to strengthening Islamic political ethics within modern statecraft.

B. RESEARCH METHODOLOGY

This study employed a qualitative approach using the thematic exegesis (*tafsir mauḍūʿī*) method. The primary data consisted of Quranic verses addressing political themes such as Surah An-Nisa [4]: 58 (regarding trust and justice), Surah Ash-Shura [42]: 38 (regarding consultation), and Surah Al-Baqarah [2]: 30 (regarding human leadership

on earth), which are interpreted through the lens of *Tafsir Hidayatul Insan*. This exegetical work serves as the primary source for exploring the meaning of Islamic politics from the perspective of Abu Yahya Marwan Hadidi bin Musa. Meanwhile, secondary sources are drawn from various scholarly materials, including books, academic journals, prior research, and writings by contemporary Islamic thinkers relevant to the themes of Islamic politics and modern exegesis.

Data collection was conducted through library research, in which Qur'anic verses related to the themes of politics and governance were identified and their interpretations in *Tafsir Hidayatul Insan* subsequently examined. The data were then analyzed using Abd Hayy al-Farmawi's theory of thematic exegesis (*maudhu'i*).

C. RESULT AND DISCUSSION

RESULT

This study examined *Tafsir Hidayatul Insan* by Abu Yahya Marwan Hadidi bin Musa, a contemporary *tafsir* characterized by a concise and systematic approach that seeks to clarify the meaning of the Qur'an based on the understanding of the *Salaf* (early generations of Muslims) and the insights of both classical and modern exegetes. The work is designed to facilitate a practical understanding of the verses' content without neglecting their normative and contextual dimensions including their social and political implications. Within the scope of this research, *Tafsir Hidayatul Insan* served as the primary source for examining how Qur'anic verses concerning power, leadership, and social relations are interpreted and applied to the context of statecraft.

An analysis of the political verses interpreted in *Tafsir Hidayatul Insan* revealed that justice is the most fundamental value in Islamic political ethics. This is clearly evident in the interpretation of Surah Al-Ma'idah (5:8), which commands that justice be upheld without being influenced by hatred or subjective interests. The interpretation reads as follows:

"Stand firm for justice, not out of personal or worldly interests unlike those who lack a sense of fairness. If you bear witness regarding someone close to you, you must testify truthfully, even if it works to their detriment. Likewise, when you testify against an enemy, you must bear witness truthfully even if it works to their advantage even if they are a disbeliever. Act justly toward friend and foe alike" (Hidayatul Insan, 343).

This interpretation affirms that justice is the attitude closest to piety, thereby encompassing both spiritual and socio-political dimensions (Quran, Al-Ma'idah 5:8). From the perspective of contemporary Islamic politics, justice is understood as the moral structure underpinning the legitimacy of power and state governance (Auda, 2015). The interpretation in *Hidayatul Insan* suggests that power not grounded in justice loses its ethical value and may give rise to structural deviations in the practice of governance.

Alongside justice, the concept of *amanah* (trust/trusteeship) emerges as an interconnected and inseparable political value. The *Hidayatul Insan* exegesis of Surah An-Nisa (verses 58–59) emphasizes that *amanah* encompasses all forms of public responsibility, particularly those pertaining to public office and authority (Quran, An-Nisa 4:58–59). *Amanah* is thus understood as a moral obligation to exercise power justly and responsibly. Within this framework, obedience to a leader is not absolute but remains contingent upon the extent to which that leader upholds truth and justice. This interpretation aligns with the view that *amanah* serves as the moral framework for leadership in the Islamic political tradition, demanding both integrity and accountability (Kamali, 2017).

Subsequent findings showed that the *Hidayatul Insan* exegesis emphasizes the participatory dimension of power through the concept of *shura* (consultation). The interpretation of Surah Ash-Shura, verse 38, affirms that public affairs should be managed through consultation (Quran, Ash-Shura 42:38). *Shura* is understood as a political mechanism that prevents the concentration of power and opens avenues for public participation in decision-making. This interpretation aligns with modern Islamic political thought, which views *shura* as a deliberative instrument for the *Ummah* to establish leadership legitimacy and exercise oversight over power (El-Fadl, 2019).

The value of equality further complements this overall political ethical framework. The *Hidayatul Insan* exegesis interprets Surah Al-Hujurat, verse 13, as a normative basis for opposing discrimination in social and civic life (Quran, Al-Hujurat 49:13). The verse asserts that differences of tribe, nationality, and social background must not serve as grounds for differentiating political rights, since human nobility is determined by piety. This interpretation is reinforced by contemporary studies which hold that equality is a fundamental prerequisite for establishing inclusive politics and ensuring state stability within a pluralistic society. (Shahin, 2018).

Overall, the findings indicated that *Tafsir Hidayatul Insan* integrates the values of justice, trust (*amanah*), consultation (*shura*), and equality into a unified framework of Islamic political ethics. These values establish a normative foundation for the conduct of state affairs; one that is moral, participatory, and oriented toward the public good. The findings further confirmed that the political verses of the Qur'an, as interpreted in *Tafsir Hidayatul Insan*, are not merely normative-theological in nature but also relevant as a basis for political ethics and modern governance. (Hallaq, 2019).

Discussion

1. Islamic Political Terminology

In terms of terminology, the concept of politics in Islam is known as *siyāsah*. The term derives from the Arabic root *sāsa-yasūsu-siyāsatan*, meaning to organize, manage, or lead the affairs of the community. In classical Islamic literature, *siyāsah* refers to the regulation of societal life in order to achieve the public good. According to the prominent scholar Ibn Taymiyyah, *siyāsah* is:

"Any form of policy that brings people closer to the public good and removes them from harm, even if it is not explicitly mentioned in the scriptural texts." (Taimiyah, 1998).

This definition indicates that *siyāsah* in Islam encompasses ethical, legal, and social dimensions in an integrated manner. Meanwhile, Al-Mawardi, the classical Islamic political thinker, defines *siyāsah* as a system of leadership aimed at safeguarding religion and managing worldly affairs in order to establish social order (Al-Mawardi, 2006).

Politics in Islam is therefore not merely a struggle for power, but a trust to manage the life of society in accordance with the values of Sharia.

2. Islamic Political Epistemology

Epistemologically, the concept of Islamic politics derives from three primary sources, namely:

a. The Qur'an

The Qur'an is the primary source of Islamic teachings which contains the basic principles of social and political life. Allah says:

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"Indeed, Allah commands justice and do good deeds." (QS. An-Nahl: 90)

This verse demonstrates that justice is a fundamental principle in social and political life (Al-Qurthubi, 1964).

b. The Hadith of the Prophet

The Hadith of the Prophet is likewise an important source in the formation of Islamic political concepts. The Prophet Muhammad (peace be upon him) said:

"Each of you is a leader and each of you will be asked to account for your leadership." (HR. Bukhari dan Muslim).

This hadith demonstrates that leadership in Islam carries both moral obligation and spiritual responsibility.

c. The *Ijtihad* of the Ulama

Beyond the Qur'an and the hadith, the concept of Islamic politics also developed through the *ijtihad* of Islamic scholars and thinkers throughout history, as reflected in such classical works such as *Al-Ahkam As-Sultaniyyah* by Al-Mawardi, *As-Siyasah Asy-Syar'iyah* by Ibn Taymiyyah and *Muqaddimah* by Ibn Khaldun (Khaldun, 2004).

3. The Concept of *Siyasah* in the Qur'an

The term *siyasah* is not explicitly mentioned in the Qur'an, yet the concept is reflected in various verses concerning leadership, justice, consultation, and the management of society.

One significant verse concerning the concept of governance is:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Indeed, Allah commands you to convey your trust to those who are entitled to receive it." (QS. An-Nisa: 58)

According to the *Tafsir* of Ibn Kathir, this verse serves as a crucial foundation for the concept of Islamic governance, as it emphasizes the leader's obligation to discharge this trust with justice (Katsir, 2012).

Another verse related to the concept of politics is:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"Their affairs are decided through consultation among themselves." (QS. Asy-Syura: 38)

This verse serves as the basis for the principle of consultation in Islamic governance. (Thobari, Jilid 16: 37).

a. Principles of Islamic Politics

Based on the verses of the Qur'an and the hadith of the Prophet, there are several main principles in Islamic politics.

1). The Principle of Justice

Justice is the fundamental basis of the Islamic system of government. Allah says:

إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

"When you establish a law between people, you must establish it fairly." (QS. An-Nisa: 58)

According to Al-Qurtubi's interpretation, this verse shows that justice is the main obligation in leadership (Al-Qurthubi, 1964).

2). The Principle of Deliberation

Deliberation is a decision-making mechanism in Islam. Allah says:

وَشَاوِرْهُمْ فِي الْأَمْرِ

"And consult with them on that matter."(QS. Ali Imran: 159)

This verse demonstrates that political decisions in Islam are not authoritarian but involve public participation (Katsir, 2012).

3). The Principle of Trustworthiness (Amanah)

Amanah signifies the responsibility involved in exercising power. According to Al-Ghazali, leadership is a profound trust for which one will be held accountable before Allah on the Day of Judgment (Al-Ghozali, Jilid 2: 108).

4. Methodology of Thematic Exegesis

The thematic interpretation method (*tafsir maudhu'i*) is an exegetical method that examines Qur'anic verses based on certain themes. According to contemporary exegesis scholar Abd al-Hayy al-Farmawi, thematic exegesis is a method that collects all verses related to a particular theme and analyzes them comprehensively to identify the Qur'anic concept of that theme (Al-Farmawi, 23).

The steps of the thematic exegesis method include:

a. Determining the research theme

- b. Collecting all verses related to the theme
- c. Arranging the verses based on the context of their revelation
- d. Analyzing the verses using various exegeses
- e. Deriving the Quranic concept of the theme

This method is highly relevant to this study because it permits a comprehensive understanding of the political verses of the Qur'an.

5. Profile of *Tafsir Hidayatul Insan* and Its Relevance to Political Studies

Tafsir Hidayatul Insan is the work of Abu Yahya Marwan Musa, a contemporary scholar who has produced numerous works focused on moral education and the practical understanding of the Qur'an. This commentary is concise and employs the *ijmali* method providing a broad yet direct explanation of the verses' core meanings making it easily accessible to the general public. (Fadhli, 2020). Its interpretive approach emphasizes the cultivation of character, social piety, and moral values in daily life. Although not specifically written as a thematic political exegesis, many sections address social issues and public ethics including trustworthiness, justice, and the orientation of life within a community (Zarkasyi, 2017).

In interpreting political verses such as QS Al-Maidah verse 8 and QS An-Nisa verses 58–59, *Tafsir Hidayatul Insan* places emphasis on the need for honesty, fairness and safeguarding of trust. This interpretation is in line with the basic principles of Islamic political ethics which reject corruption, oppression and abuse of power (Hassan, 2019). Through its moralistic approach, the exegesis serves as a bridge between Qur'anic values and modern political life, which renders it highly relevant in a society grappling with a crisis of political integrity. Using language that is simple yet firm, *Tafsir Hidayatul Insan* underscores the importance of trustworthiness in office and fairness in public decision-making, while strictly condemning injustice and the abuse of power. Contemporary thinkers regard such an approach as crucial to fostering an ethical political culture within Muslim society. (Karim, 2021). *Tafsir Hidayatul Insan* therefore serves not only as a source of spiritual counsel or reminders but also as a significant reference for establishing an applicable Islamic political ethic. The work helps reinforce the integration of Qur'anic values into state life and provides a moral foundation for more civilized political practices..

6. Analysis of Political Verses in *Tafsir Hidayatul Insan*

a. Exegesis of Surah Al-Ma'idah: 8 (Principle of Political Justice)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلْأَ تَعْدِلُوا ۖ ٱعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٨ (المائدة/٥: ٨)

"O you who believe, be you upholders of (the truth) for Allah (and) witnesses (who act) fairly. Don't let your hatred of a people encourage you to act unfairly. Be fair because (fair) is closer to piety. Have faith in Allah. Indeed, Allah is careful about what you do." (Al-Ma'idah/5:8)

According to *Tafsir Hidayatul Insan* by Abu Yahya Marwan Musa, this verse affirms that justice is the fundamental pillar of any power structure and that personal animosity must not cloud objectivity in decision-making. Upholding justice is described as an act of piety that requires both leaders and the citizens to maintain social and legal integrity. From this perspective, the verse require that public officials not allow social sentiments to influence policy, since unjust governance undermines the foundations of the state and of societal life (Musa, 2025). Ibn Kathir emphasizes that this verse constitutes an absolute command to uphold justice even toward those one dislikes because justice is a universal right belonging to all human beings. *Tafsir al-Misbah* adds that justice is not merely a matter of law, but a form of political ethics that constrains power to prevent the emergence of tyranny (Shihab, 2016). Based on these two interpretive perspectives, it may be argued that the verse positions justice as an ideological mechanism that prevents political dysfunction. When public policy is grounded in moral objectivity, the state functions not merely as an administrative body but as a guardian of its citizens' dignity. In a modern socio-political context, the verse signals that state stability arises not from sectional interests, but rather from justice, a moral principle that transcends any particular interest.

b. Exegesis of Surah An-Nisa: 58-59 (Trust and Leadership)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا ٱلْأَمْنَٰتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ ٱلنَّاسِ أَنْ تَحْكُمُوا بِٱلْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى ٱلْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩ (النساء/٥٨-٥٩)

"Indeed, Allah commands you to render trust to its owner. When you establish laws between people, you must establish them fairly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing. O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and the ululamri (power holders) among

you. If you have different opinions about something, refer it to Allah (the Qur'an) and the Messenger (sunnah) if you believe in Allah and the Last Day. That is better (for you) and the consequences are better (in this world and in the hereafter)." (Q.S. An-Nisa'/4:58-59)

Tafsir Hidayatul Insan explains that the *amanah* (trust) referred to in this verse encompasses political office, public authority, and the management of state assets. Leadership in Islam must be grounded in the principles of trust and justice; consequently, the *ulil amri* (those in authority) to whom obedience is due are solely those who consistently uphold Sharia and do not abuse their power. This verse is also understood as establishing a foundation for political ethics, according to which leadership is not a privilege but a moral responsibility to be exercised for the public good (Musa, 2025). Al-Qurtubi emphasizes that the concept of *amanah* (trust) encompasses all public rights, including judicial fairness and state administration. *Tafsir Ibn Kathir* adds that obedience to those in authority (*ulil amri*) is conditional specifically, it applies only as long as they themselves obey Allah and the Messenger. *Tafsir al-Misbah* highlights that this verse serves as the foundation for the concept of political accountability within the Islamic tradition (Al-Qurthubi, 1964).

These verse provide as the normative foundation for the concept of ethical and responsible leadership. The concept of *amanah* (trust/stewardship) represents not merely an administrative capability but a moral commitment requiring leaders to prioritize the interests of the people over personal interests. In the context of contemporary politics, this verse can be interpreted the need for transparency, public oversight, and mechanisms of checks and balances within government.

c. Exegesis of Surah As-Shura: 38 (Deliberation and Politics)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ (الشورى/٤٢ : ٣٨)

"And those who have respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and spend from what We have provided for them." (Asy-Syura/42:38)

Marwan bin Musa interprets *syura* as a decision-making mechanism that involves public participation and prevents the domination of power by a single group. Consultation is understood both as a moral obligation for leaders to avoid making unilateral policies, as well as a means of respecting the public will. According to him, *syura*

is a political institution that ensures deliberative justice within society (Musa, 2025). Then Ibn Katsir emphasized that shura is a characteristic of a community of believers, while al-Qurtubi describes *syura* as a collective obligation involving knowledgeable and experienced people. *Tafsir al-Misbah* regards *syura* as a democratic value in Islam, although it is not identical to modern democracy, but has similarities in the aspect of public participation (Katsir, 2012).

This verse demonstrates that Islam rejects absolute forms of power. Consultation serves as a mechanism to ensure public participation in determining the nation's political direction. Amidst modern political dynamics, shura can be understood as a foundation for deliberative ethics that can be integrated into democratic systems without compromising the Islamic identity of state governance.

d. Exegesis of Surah Al-Hujurat: 13 (Equality)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ (الحجرات/٤٩: ١٣)

O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant. (Al-Hujurat/49:13)

Tafsir Hidayatul Insan explains that this verse affirms the principle of universal equality as the foundation of social and political life. Differences of tribe, ethnicity, or group affiliation must not serve as instruments of political domination, for a person's nobility is determined not by social identity, but by piety. This verse serves as a critique of all forms of discrimination that could undermine the fabric of a diverse society (Musa, 2025). Furthermore, *Tafsir Ibn Kathir* emphasizes that Allah abolished the pride associated with the Jahiliyyah era and established *taqwa* (piety) as the highest moral standard. *Tafsir al-Misbah* highlights that diversity serves as the foundation for social interactions oriented towards harmony. *Tafsir al-Qurtubi* adds that this verse provides strong grounds for prohibiting racism and exclusionary political practices (Katsir, 2012).

Thus, this verse provides a moral foundation for a multicultural state such as Indonesia. Equality serves as a key pillar for fostering an inclusive political life free from discrimination. Where politics is free from domination based on race, ethnicity, or social class, the state is better placed to establish equitable social justice for all citizens.

7. The Integration of Islamic Political Values into State Life

a. Implementation within the Government System

The application of the value of justice in public policy constitutes the fundamental basis of Islamic politics. The principle of justice, rooted in the Qur'an, mandates that every state decision be directed toward the public good and the protection of citizens' rights. In modern governance, this value is reflected through the proportional distribution of resources, transparent budget management, and public policies that prevent social inequality. By adopting justice as a core principle, the state acts as a protector of all citizens, free from social or political discrimination (Kamali, 2017).

Law enforcement must also be grounded in the principle of opposing injustice. The law should not merely serve as an administrative instrument but rather as a means of preventing tyranny and the abuse of power. In Islamic political thought, the law is effective only when enforced fairly by officials of integrity and impartiality. A state that consistently upholds the law based on opposition to injustice will foster social stability and enduring public trust (Hallaq, 2019). The value of trustworthiness is subsequently realized through governmental transparency and accountability. Transparency enables the public to oversee public policies, while accountability ensures that state officials are answerable for the exercise of their authority. The principle of trustworthiness aligns with modern democracy's emphasis on openness of information; thus, integrating the two can strengthen the state's legitimacy and public trust (Nasr, 2019).

b. Integrating the Value of *Syura* into Modern Democracy

Syura is a participatory principle in Islamic politics that shares common ground with modern democracy. Both reject absolutism and encourage public involvement in decision-making. The distinction lies in the moral dimension: *syura* emphasizes that deliberation must be grounded in truth and the common good, rather than relying solely on the majority vote. Thus, the values of *syura* can enrich modern democracy by providing an ethical and spiritual foundation (Auda, 2015). From the perspective of Islamic politics, public participation is not merely a political right but also a moral responsibility to prevent the concentration of power. Democracy provides the formal mechanisms for participation, while *syura* offers the ethical orientation that ensure such participation is exercised responsibly. Integrating the two holds the potential to create a more stable and sustainable political system (Sardar, 2020).

c. Qur'anic Leadership Ethics

Qur'anic leadership ethics emphasize trustworthiness, honesty, and the rejection of the abuse of power. Leadership is viewed as a moral responsibility rather than a means of personal or group gain. Anti-corruption and anti-nepotism principles are integral to Islamic political ethics and must be applied in the mechanisms for selecting, developing, and overseeing public officials (Kamali, 2017). Furthermore, the mandate of leadership requires leaders to be transparent and responsive to the interests of the people. Qur'anic leadership ethics hold significant relevance for shaping a modern bureaucracy that is professional, accountable, and oriented toward public service (Faruqi, 2018).

d. The Politics of Diversity and Plurality

Islamic politics emphasizes the importance of respecting diversity and rejecting discrimination. In the context of a pluralistic state such as Indonesia, this value serves as a foundation for strengthening national brotherhood. The Qur'an views diversity as a divine will that must be managed equitably, rather than used as a tool for political domination. Consequently, the state is obligated to ensure inclusive public policies and protect minority groups (Shihab, 2016). The Rejection of radicalism is also part of the politics of Islamic pluralism. Violence committed in the name of religion runs counter to the principle of *rahmatan lil alamin* (being a mercy to all creation). The state needs to foster a public sphere that is dialogical and inclusive, ensuring that differences of opinion are resolved through deliberation rather than coercion (Auda, 2015).

e. Practical Recommendations

Political education grounded in Qur'anic values serves as a strategic measure to instill principles of justice, trustworthiness, *syura* (consultation), and pluralism within the life of the state. Such education can foster a political culture that is both critical and ethical, thereby enabling the public to play an active role in overseeing the government (Sardar, 2020). Furthermore, the internalization of Islamic political values within the bureaucracy, political parties, and state institutions is crucial for achieving clean governance. The integration of these values must be carried out gradually and contextually to align with Indonesia's social realities and to ensure it does not remain merely at a normative level (Nasr, 2019).

D. CONCLUSION

Based on an analysis of political verses in the Qur'an and their interpretation in *Tafsir Hidayatul Insan bi Tafsiril Qur'an*, several conclusions can be drawn: *First*, the Qur'an contains various fundamental principles concerning political life and societal governance. These principles include justice (*al-'adl*), trustworthiness (*al-amānah*), consultation (*asy-syūrā*), and leadership responsibility. These values serve as the ethical foundation for the conduct of social and political life in Islam. *Second*, the political verses of the Qur'an demonstrate that Islam governs not only the relationship between human beings and God but also provides guidelines for managing social and state affairs. This is evident in various verses addressing leadership, the upholding of justice, and the obligation to safeguard the public interest. *Third*, the interpretation of political verses in *Tafsir Hidayatul Insan bi Tafsiril Qur'an* emphasizes the importance of integrating Qur'anic values into social and political life. This commentary offers a concise yet systematic explanation of Islamic political principles that can serve as a guide for life in society. *Fourth*, the Islamic political values articulated in Qur'anic verses are highly relevant to state governance. Principles such as justice, consultation, and trustworthiness can serve as a moral basis for building a system of government that is just, transparent, and oriented toward the public good.

Thus, integrating Islamic political values into state governance is not merely a normative aspect of Islamic teachings; it is also an effort to realize a social system that is just, ethical, and oriented toward the welfare of society.

Based on the findings of this study, several recommendations are proposed: *First*, the study of political verses in the Qur'an should be further developed through various methodological approaches, such as thematic exegesis and interdisciplinary methods, in order to foster a more comprehensive understanding of Islamic political concepts. *Second*, scholars of Qur'anic studies are encouraged to expand their analysis to a wider range of exegetical works, including *Tafsir Hidayatul Insan bi Tafsiril Qur'an*, so as to enrich the body of knowledge on Qur'anic exegesis. *Third*, the Islamic political values found in the Qur'an require contextual understanding so that they can be applied within the realities of a pluralistic and dynamic state. *Fourth*, future research should examine more closely the relationship between political concepts in the Qur'an and governance practices in contemporary Muslim societies.

Ultimately, this study is expected to contribute to the advancement of Qur'anic exegesis studies and to serve as a reference for understanding Islamic political values within the context of society and the state.

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