Synergy Between Islamic Law, Islamic Politics, and Islamic Economics in Building a Modern Islamic Civilization

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Abstract: Synergy between law, politics, and economics supports each other in building a modern Islamic civilization that is just, competitive, and based on sharia values. From an Islamic perspective, these three aspects do not stand alone, but are interrelated within the framework of maqāṣid al-syarīʿah to achieve the welfare of the people (maslahah). This study employs a descriptive-analytical approach by examining primary Islamic sources such as the Qur'an, Hadith, and the thoughts of classical and contemporary scholars. The results of the analysis show that Islamic law functions as a moral and normative foundation in regulating society; Islamic politics plays a role in ensuring justice, stability, and trustworthy governance; while Islamic economics is an instrument for the fair and ethical distribution of wealth. The synergy of these three elements gives rise to a modern Islamic civilization system that is inclusive, adaptive to global developments, yet remains grounded in the principles of monotheism, social justice, and balance. Thus, the integration of Islamic law, politics, and economics is the key to building an advanced and sustainable Islamic civilization in the modern era.

Keywords: Islamic Law, Islamic Politics, Islamic Economics, Modern Islamic Civilization.

Introduction

Islamic civilization (tamadun Islam) since classical times has shown remarkable excellence in various fields of life, ranging from law and politics to economics. Islamic civilization is not only built on spiritual strength and religious values, but also through social, legal, and economic systems based on the principles of justice, balance, and the welfare of the people. In the modern context, efforts to rebuild an advanced and civilized Islamic civilization require strong synergy between the three main pillars of law, politics, and economics in order to create a social system that is fair, ethical, and sustainable.

Islamic law serves as a normative guideline that regulates individual and societal behavior, and forms the basis for the establishment of a just state administration. On the other hand, Islamic politics functions as an instrument to realize the values of Sharia in governance, including in realizing social justice and the welfare of the people. Meanwhile, Islamic economics is a means of upholding the principle of distributive justice, rejecting exploitation, and ensuring a balance between individual and community interests.

These three aspects—law, politics, and economics—cannot be separated, as they complement each other in forming a complete Islamic civilization. However, the challenges of modernity, globalization, and secularization often cause disharmony in the relationship between the three. Many Muslim-majority countries experience fragmentation between Western-adopted legal systems, pragmatic political systems, and capitalist economic systems, resulting in Islamic values being less integrated into the fabric of national and state life.

The purpose of this article is to analyze the basic concepts and functional relationships between law, politics, and economics from the perspective of Islamic civilization. It explains how the synergy between these three aspects can serve as a foundation for building a modern, just, and sustainable Islamic civilization. It identifies the challenges and obstacles faced in integrating Islamic law, politics, and economics amid the dynamics of globalization and modernity. It also formulates conceptual strategies that can be used to strengthen the synergy between law, politics, and economics in the development of contemporary Islamic civilization.

Therefore, it is important to review how the synergy between law, politics, and economics can be actualized in the context of modern Islamic civilization development. By understanding the interrelationships and roles of each of these aspects, it is hoped that an Islamic civilization model will emerge that is not only based on spiritual values, but also capable of responding to the challenges of the times and making a real contribution to the universal progress of humanity.

Research Method

This study uses a descriptive analytical approach. In exploring the data, the researcher attempts to ascertain the facts from the data collected from the research results for further processing and analysis. The researcher used an inductive pattern of thinking, which is to describe and analyze the basic concepts and functional relationships between law, politics, and economics from the perspective of Islamic civilization. This explains how the synergy between these three aspects can become the foundation for building a modern, just, and sustainable Islamic civilization. Identifying the challenges and obstacles faced in the integration of Islamic law, politics, and economics amid the dynamics of globalization and modernity. Formulating conceptual strategies that can be used to strengthen the synergy between law, politics, and economics in the development of contemporary Islamic civilization using data collection techniques through observation and interviews.

The data sources compiled in this paper are from primary sources obtained from first-hand sources, both from examining primary Islamic sources such as the Qur'an, Hadith, and the thoughts of classical and contemporary scholars. These sources are the main sources used as primary references in this study. The data and primary data sources were collected from various literatures containing materials and theories that support the issues to be studied. Secondary data is primary data that has been further processed and presented either by the primary data collector or by other parties, for example in the form of tables or diagrams.

The data collection techniques used are literature study; observation, interviews, and questionnaires. In accordance with the data sources described above, data collection in this study was conducted through a literature study by searching for, collecting, and reviewing

legal, political, and economic policies in the form of legislation, draft laws, research results, scientific journals, scientific articles, and seminar papers related to building a modern Islamic civilization.

Results and Discussion

Islamic civilization is a way of life based on the values of monotheism, sharia, and morals. In the view of Islamic thinkers such as Syed Muhammad Naquib al-Attas, Islamic civilization encompasses not only material and technological progress, but also moral, spiritual, and intellectual maturity. Islamic civilization aims to build a civilized society based on the principles of 'adl (justice), ihsan (benevolence), and maslahah (public interest).

Classical Islamic civilization displays a harmonious integration of law, politics, and economics, where each system operates under the value of tawhid as its main foundation. However, modernization and globalization have caused the fragmentation of these values, necessitating efforts to restore their synergy in the modern world.

Islamic law is a legal system derived from the revelations of Allah and the sunnah of the Prophet Muhammad (peace be upon him), which aims to regulate all aspects of human life in accordance with the values of justice and public interest. In a social context, Islamic law plays an important role in upholding social justice, which is a condition in society where the rights and obligations of each individual are fulfilled proportionally without oppression, discrimination, or inequality. Social justice is one of the main pillars in the formation of a *civili*zed Islamic society.

According to Al-Mawardi and Ibn Khaldun, Islamic law (sharia) serves as a guideline that regulates all aspects of human life in accordance with the will of Allah SWT. The law not only functions as a normative rule, but also as a social mechanism to create justice and prosperity. In the context of modern civilization, Islamic law must play a role in upholding social and moral justice, providing direction for public policy and legislation, and serving as an ethical foundation for economic and political practices. Thus, Islamic law is not merely a ritual legal system, but also an instrument for building a just and ethical civilization.

Islamic civilization from the time of the Prophet Muhammad to the classical caliphate shows that Islam is not only a religious system, but also a civilization that unites spiritual, social, political, legal, and economic aspects. Islamic civilization is built on the basis of monotheism, which places Allah at the center of all human activities. Therefore, every system in Islamic society, whether legal, political, or economic, must be based on the values of divinity, justice, and benefit. As in the modern context, the development of Islamic civilization cannot rely solely on technological and economic progress, but must also be accompanied by the integration of moral, legal, and social justice values. This synergy is the key to building an advanced Muslim society without losing its spiritual direction.

Islamic law plays a central role in maintaining social order and morality in society. Islamic Sharia law not only governs the relationship between humans and God, but also the relationship between humans themselves. The basic principles of Islamic law, such as 'adl (justice), maslahah (public interest), and istiqamah (consistency), serve as guidelines in developing a legal system that protects the rights and obligations of every individual. Therefore, in the development of modern civilization, Islamic law needs to be positioned as an ethical and normative framework that guides political policies and economic activities. For example, the Islamic legal system can be a reference in upholding economic justice, protecting rights, and ensuring social welfare.

the rights of the poor, and regulate public policy in accordance with Islamic moral values. The integration of law and economic-political policy will ensure that progress is not only material, but also dignified.

Islamic law not only regulates the relationship between humans and God (*habl min Allah*), but also relationships between humans (*habl min an-nas*). The basic principle of social justice in Islam is rooted in the concept *of maqāṣid al-syarī'ah*, which are the objectives of sharia law that include the protection of religion, life, intellect, lineage, and property. Every provision of Islamic law, whether in

the field of worship or muamalah, is directed at preserving these five objectives in order to create balance and prosperity in human life.

In the economic sphere, Islamic law upholds social justice through mechanisms for the distribution of wealth such as zakat, infaq, sadaqah, and the prohibition of usury. All of these instruments serve to reduce social inequality between the rich and the poor, and ensure that wealth does not circulate only among certain groups. In the field of criminal law, Islam establishes the principle of equality before the law, without distinction based on social status, race, or position. The Prophet Muhammad emphasized that "if Fatimah bint Muhammad stole, I would cut off her hand," as a form of commitment to impartial justice.

In addition, Islamic law also instills moral values such as honesty, trustworthiness, and social responsibility that strengthen social bonds within society. These values play an important role in shaping a society whose members respect one another and uphold the rights of others. Thus, the role of Islamic law in upholding social justice is fundamental. Islamic law is not merely a collection of rules, but a moral and spiritual system that guides humans towards a just, balanced, and civilized life. Through the application of Sharia principles based on justice, equality, and benefit, Islamic law becomes the foundation for the formation of a peaceful society with social justice in accordance with Islamic values.

Politics in Islam (*siyasah syar'iyyah*) is the art and science of managing the affairs of the ummah based on the principles *of shura* (consultation), justice, and responsibility before Allah SWT. The thoughts of Al-Farabi, Al-Mawardi, and Ibn Taymiyyah emphasize that Islamic politics aims to realize *maslahah 'ammah* (public interest) and maintain social stability. In modern Islamic civilization, politics plays a strategic role in realizing transparent and ethical governance, ensuring a balance between individual freedoms and collective interests, and upholding Sharia values in public policy. The synergy between politics and Islamic law will give rise to a system of government that is not only administratively effective, but also spiritually moral.

Politics in Islam is not a struggle for power, but rather a mandate to uphold justice and the welfare of the people. The principles of shura (consultation), amanah (responsibility), and mas'uliyyah (accountability) form the basis for Islamic political practice. In Islamic history, the Prophet Muhammad's rule in Medina is a clear example of the synergy between law and politics: Allah's law became the basis for public policy, while politics was carried out in the spirit of deliberation and social justice. In the modern context, Islamic politics must be able to manage state resources and policies transparently and in favor of the welfare of the people.

When discussing other examples of Islamic politics in the period after the death of the Prophet Muhammad SAW, the world of politics and state administration underwent various changes, such as during the reign of the Four Caliphs, when the state system used the Caliphate model. However, after the coup d'état during the reign of Ali, the state system changed to a monarchy

or kingdom, in which power was always handed over to the crown prince, starting with Muawiyah bin Abi Sufyan and his crown prince Yazid.

Every era has its thinkers, known as children of their time, and each of these thinkers will inevitably produce different concepts. It is not impossible that we who are here today will one day become prominent figures in the world of Islamic politics, just as Al-Farabi did with his concept of the "Perfect State" Plato or Muhammad Abduh, who embraced secularist thinking, but clearly what is expected is not ideas that plagiarize the opinions of others or stray from the principles of Islam, but rather a form of "Authentic Islamic" thinking that is capable of addressing all the problems that arise in our society.

History records that the world of politics did not begin with the advent of Islam, but long before that, in the stories of the earlier prophets. Prophet Ibrahim lived between 1700 and 2000 BC. In the Sumerian civilization, humans were already familiar with systems of government, such as in the time of Prophet Ibrahim with his king "Namrudz," who was known for his tyranny. Islam has survived for fourteen centuries as the religion of the Arabian Peninsula, which is certainly not a short time, and as time continues to turn, all issues that had not been touched upon by previous Islamic histories became problems in life and needed to be legitimized by Islam. Thus, reliable thinkers emerged and initiated their concepts, and we have inherited their work, which is ready to be reexamined and updated by us in light of our current situation and conditions.

Beginning with the era of the Khulafaurrasyidin during the time of the Prophet, the concept of statehood was known as the State of Medina. The practice of statehood did not yet have a complete theory, so the mechanism for replacing the Caliph changed from Abu Bakar to Umar through a will, from Umar to Usman through a formation team, and from Usman to Ali through acclamation. After that, Islamic power was finally taken over by Mu'awiyah, who initiated a monarchy system of government.

According to Azyumardi Azra in his work, Al-Mawardi provides an ideal description of the caliphate. However, it is claimed that these thinkers did not create a comprehensive political system or broad outlines of government rules, but merely created an ideal moral picture for rulers and their power. Beginning with thoughts on the process of state formation, experts dominated Greek thinking, that humans are social beings who need each other to fulfill their needs in life. Added to this are further statements that seem to occur between one figure and another, but the experts' way of thinking is also colored by the influences of Islamic beliefs, such as Al-Mawardi, who considers that the process of establishing a state is not only based on forming human regeneration in a community. But also to remind humans of Allah, that humans were created as weak beings, and therefore need each other.

Then, with the criteria for selecting and appointing leaders, the figures also prioritized strong Islamic thinking. By providing various criteria that almost resemble a perfect human being, such as according to Al-Farabi, who stipulated that a leader must possess 12 noble qualities, including physical attributes, intellectual capacity, the ability to express opinions, etc. If a person possesses all twelve criteria, then he is entitled to be appointed head of state. If there is more than one person who meets the criteria, then the one who

others wait their turn to become replacements. However, if no one in a region perfectly meets these criteria, then leadership of the country is carried out collectively. To more easily see some of the differences and similarities in the thinking of political experts from the classical and medieval periods, consider the following:

Ibn Rabi' defines humans as social beings. Allah created humans with a nature that tends to gather and socialize. The authority of the king is a mandate from God, based on the text of the Quran. Ibn Rabi's ideas regarding the form of monarchy influenced the government of Caliph Mu'tashim. Then there is Al-Farabi, who believed that the existence of a state is to fulfill the needs of humans for this world and the hereafter. Then, the existence of a head of state is that a head of state must be from the upper class, with the concept of a utopian state. Al-Mawardi believes that the existence of a state is a necessity to continue the wheels of life, and the mechanism is that humans use their reason, then a head of state has credibility in state and religion, regarding the concept of the state is the theory of social contract.

Al-Ghazali believed that the existence of a state is a factor of regeneration, and that the head of state is the shadow of God on earth. The position of head of state is sacred/Muqad das. The forms of government are theocracy and religion, and the king is like a twin child; religion is the foundation and the king is its guardian. Ibn Taymiyyah discusses that a state is influenced by social factors and that humans carry a mandate from God. He also argues that it is very urgent for a head of state to have a head of state. His thinking is classical, ascetic, and emphasizes the enforcement of justice. Ibn Khaldun argues that the existence of a state is a natural human need for one another, and that the form of the state system is directly related to the effectiveness of the implementation of Islamic law. The system of government that is applied is the Caliphate or Imamate. Another of Ibn Khaldun's ideas is the Theory of Ashabiyah.

Looking at the explanations mentioned above regarding the thoughts of several experts, the literature states that there is a reality that none of these figures provide an explicit explanation of the mechanism for appointing and dismissing a head of state. This raises the question: are there any Islamic thinkers who will dare to clearly propose a standard mechanism of statehood in Islam, so that the hope for uniformity among Muslims in society can be realized? There is no clear categorization of the characteristics of thought in this era, but it can be said that the opinions of these figures *First,* tend to be influenced by Greek thought, especially Plato's concepts, although the degree of influence varies from one thinker to another. Second, apart from Al-Farabi, they based their thoughts on acceptance of the power systems that existed in their respective eras. Some of them even presented their ideas based on

legitimizing the existing government systems or maintaining *the status quo* for the interests of the rulers, and only then offered suggestions for improvement and reform.

Entering the contemporary era After a long period of time, the Islamic world was submerged and overshadowed by Western civilization, namely after the fall of the Abbasid Dynasty, the center of Islamic government, to the Mongols, followed by Islamic leaders starting in the 18th century. At that time, Islam had fallen far behind other civilizations. And so they rose up with various efforts to revive the world of Islamic thought. Unlike the two previous periods, the

Today's leaders do not reemphasize the founding principles of the state, etc. Instead, they focus more on practical politics, such as Al-Maududi, who developed the concept of jihad to restore the existence of Islam. Even though this concept of jihad has a negative view from the West towards its adherents.

This noble ideal was marked by the emergence of figures and organizations whose ideas emphasized the revival of Islamic teachings. Among the most famous figures were Sayid Jamal Al-Din Al-Afghani (1838-1897 AD), Muhammad Abduh (1849-1905 AD), Muhammad Rasyid Ridha (1865-1935 AD), Ali Abd Al Raziq (1888-1966 AD), Hasan Al-Banna (1906-1949 AD), Sayyid Quthb (1906-1966 AD). The last two names mentioned are activists from the Al-Ikhwan Al-Muslimin organization, Abu Al-A'la Al-Maududi (1903-1979 AD). The figures in this revival effort are divided into three styles: Secularism, Moderation, and Integralism.

The basis for secularist thinking is that secularism is not a new concept in Islam, considering that in previous discussions, Ibn Taimiyah (quoted from Munawir Syadzali's book) agreed with the opinion that a just head of state who is not Muslim is better than a Muslim head of state who is unjust, as stated by Ali Abd Al Raziq. He argues in the second part of the conclusion of his book that the Prophet Muhammad was only a messenger of God and was not commanded to establish a state. Clearly, as stated by Raziq above, Islam does not interfere in worldly affairs. Raziq took his argument from the Prophet's hadith, which reads, "You know your worldly affairs better." Raziq's thinking was also greatly influenced by his teacher, Muhammad Abduh. He eventually developed his own secular thinking, partly due to his basic education, which he received in the West.

In its development, Raziq's thinking was strongly opposed by people from the Islamic Oriented group, who were initially very enthusiastic about re-instilling the principles of Islam in every element of life, but when they saw Raziq's influence, they became afraid that this thinking would have a very broad influence in the future. Then, among the moderates who believed that Islam should not completely interfere with state affairs were Dr. Muhammad Husin Haikal and Muhammad Abduh. Although Islam does not provide a standard prototype for statehood, it does provide principles that can be used in statehood. Therefore, they give Muslims the freedom to look at the state patterns used by the West, of course with thinking that is still in line with Islam. *Third,* the typology used is the integralistic type, where Islam and religion are integrated.

This group refers to classical thinking, and the type of government recommended by this group is the type of government exemplified by the Prophet Muhammad, such as the city-state of Medina, as well as the type of government during the Khulafaurrasyidin period. They do not want Muslims to imitate the type of government used by the West. Its leaders are Abu Al-A'la Al-Maududi, Sayyid Quthb, and his brothers, as well as Muhammad Rasyid Ridha. The author's assumption is whether this type of government model can still be applied, considering the current complex way of life that upholds moral values. In this model, Al-Maududi proposed the idea that the people have authority in terms of policy-making in government. However, this is limited by the provisions set out in the text. Borrowing from Munawwir Syadzali's terminology, this type of state is called Theo-democracy. The author leans more towards the second idea, which emphasizes a balance between religion and public interest. Ali Abd Al-Raziq is considered to be unjust. He argues

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When looking at the distinctive characteristics of the three eras, there is no literature that the author has taken that specifically mentions the characteristics of the government of each era, but as discussed above, the author can conclude several differences that are clearly visible. *First* Classical Period Most experts who explain the origins of a state, meaning the essential aspects of socialization, still focus on this as the main topic of discussion. *Second*, the thinking of experts who tend to be influenced by Greek teachings, as mentioned above. For example, Plato's opinion that humans are social beings. *Third*, in general, the ideas of experts in this period influenced the ruling governments where they lived. *Fourth*, the integralistic character of religion and politics colored political thought at this time, so it is not surprising that there were figures who said, "The king is the shadow of God on earth."

There were not many figures who emerged during the Middle Period. Only Ibn Taymiyyah and Ibn Khaldun can be considered representatives of this period, even then only when viewed in terms of the periodization referred to by Harun Nasution. The ideas of these two figures representing this era are not very different.

with figures from the classical era. Considering that the two figures who are considered representatives of this medieval era still lived in the same social conditions as the classical figures, perhaps any differences in character during this era should be viewed in the context of Islamic history after the collapse of the Abbasid Dynasty, when Islam was divided into small kingdoms. Unfortunately, during this period, Islam experienced a return to its lowest point. While the West rose with its religious reforms, the Islamic world was preoccupied with its own power struggles and the world of knowledge experienced a decline, resulting in a lack of figures who could produce brilliant, progressive ideas.

Contemporary Period Thought *First*, figures were no longer focused on the theme of how a country came into being. *Second*, practical political theory was more prominent during this period, as evidenced by the emergence of several ideas, including integralism, moderation, and secularism. *Third,* the thinking of these figures was also influenced by ideas put forward by Western thinkers (French, German, etc.), such as the pattern of thinking that adheres to secularism. *Fourth,* regarding the ideal form of government, experts did not determine whether it should be a caliphate, imamate, or monarchy. However, they prioritized how Islamic law could be implemented properly in the region.

There is a saying that Westerners look more to the earth, while Easterners look more to the sky. This saying, quoted from Sayid Muhammad Baqr Ash-Shadr, is a justification that indeed occurs in today's reality. Westerners are obsessed with their imperialist concept of satisfying material desires, while Muslims engage in politics on earth as Caliphs, which is a mandate from heaven, thus tending towards religiosity (morality). Perhaps this is only a one-sided claim, but the question forces us to maintain the purity of the political goals of Muslims and avoid attempts to legitimize Islam in politics,

even though there is much corruption committed by bureaucrats. Just as Allah's blessings are innumerable, so is knowledge. There are still many forms of thought that have not yet been explored by humans. Therefore, the Islamic generation, as the successor to the pillars of world civilization, must not remain silent. Prepare to answer all the problems of the present and the future by recording your works in the golden ink of world civilization history.

Therefore, based on the ideas presented by the above figures, the author argues that a government that uses Sharia values as the basis for decision-making will produce Islamic *good governance*, namely a government that is fair, has integrity, and is oriented towards the welfare of the people. Thus, Islamic politics functions as an instrument to translate legal and economic values into tangible and sustainable policies.

One of the characteristics of the Islamic economic system is the requirement to prioritize Islamic law and business ethics. In the Islamic economic system, there is an obligation to apply the principles of Sharia and Islamic business ethics. Philosophically, these Islamic economic principles include: the principle of worship (al-tauhid), equality (al-musawat), freedom (al-hurriyat), justice (al-'adl), mutual assistance (al-ta'awun), and tolerance (al- tasamuh). These principles serve as a fundamental basis for the operation of all sharia financial institutions, both banks and non-banks. Meanwhile, Islamic business ethics are related to Islamic economic policy, which regulates all forms of ownership, management, and distribution of wealth between individuals and groups in a proportional manner. Islamic business ethics strictly reject practices

monopoly, exploitation and discrimination, as well as neglect of economic rights and obligations between individuals and groups.

Islam prohibits illegal economic activities and those that contradict Islamic business ethics, which in this case means morality, so that monopolies and oligopolies are strictly prohibited in Islam because they have a negative impact on social and economic inequality in society. The formulation of Islamic economic ethics in every business activity is necessary to guide the economy among Indonesian society. Islamic business ethics are then used as a practical framework that is expected to create religious awareness in every economic activity (*religiousness economy practical guidance*), so that there are efforts to avoid invalid economic behavior. Islamic economic ethics, as formulated by Islamic economists, is a science that studies the aspects of how beneficial and harmful economic activities are by considering human deeds to the extent that they can be known according to reason (rationality) and divine guidance (the Qur'an and hadith). Therefore, Islamic economics is an economic system based on the values of justice, balance, and prohibition of exploitation. The thoughts of Abu Yusuf, Al Ghazali, and Muhammad Baqir al-Sadr emphasize that economics in Islam is not merely an activity to seek profit, but part of social worship that aims to create the welfare of the people (*falāh*).

Islamic economics plays an important role in realizing community welfare through a fair and exploitation-free wealth distribution system. Key principles such as the prohibition of usury, the implementation of zakat, and the strengthening of the real and social sectors are characteristics of Islamic economics that distinguish it from capitalist and materialistic systems. However, realizing ethical goals in Islamic economics is somewhat difficult because each group has different views regarding normative standards. As a result, each group has and can measure and evaluate what has been mentioned differently. As a branch of philosophy, ethical teachings are based on reason and not on religious teachings. In Islam, the science of morals can be understood as knowledge that teaches about good and evil based on Islamic teachings that originate from reason and revelation. On that basis, the economic ethics desired in Islam are socio-economic behaviors that must be in accordance with the provisions of revelation as well as human nature and sound reasoning.

From the Islamic economic ethics recorded in Islamic economic philosophy, there are two main principles. The first is tawhid, which teaches humans to acknowledge the oneness of Allah SWT. This leads to the logical consequence that belief in all things should begin and end only with Allah SWT. Therefore, there is no reason to do anything without the limitations desired by Allah SWT. Such a belief can lead a Muslim to declare that: "Verily, my prayers, my worship, my life, and my death are solely for Allah, Lord of the universe." This principle then produces synergistic and interrelated unity within the framework of tawhid. Tawhid is likened to the orbiting of planets in the solar system around the sun.

Unity in the teachings of tawhid should imply unity between humans and God, unity between humans and other humans, and unity between humans and their surroundings.

The principle of balance teaches humans to believe that everything created by Allah SWT is in a state of balance and harmony. This can be understood from the Quran, which explains that: You will never see anything in the heavens or on earth that is not in a state of balance.

God's creation is not unbalanced. So look again and again, do you see anything unbalanced? (QS. Al-Mulk Verse 3). This principle requires humans not only to live in balance, harmony, and harmony with themselves, but also guides humans to apply these three aspects in their daily lives. The principle of tauhid guides humans in economic activities to believe that the possessions in their hands belong to Allah SWT. The success of entrepreneurs is not only due to their own efforts but also the participation of others. Tawhid will produce belief in humans for the unity of the world and the hereafter. Tawhid will also lead entrepreneurs not to pursue material gains alone, but also to obtain blessings and more lasting benefits.

Therefore, entrepreneurs are guided to avoid all forms of exploitation of fellow human beings. From this, it can be understood why Islam prohibits all practices of usury and theft, as well as covert fraud. Islam prohibits business activities such as bargaining over goods when consumers receive the same offer from other people. Thus, the principle of balance will lead Muslims to prevent all forms of monopoly and concentration of economic power in the hands of only one person or a particular group. On this basis, the Qur'an also very firmly rejects a narrow cycle that limits wealth to only one person or a particular group:

> "Whatever spoils of war (fai-i) Allah has given to His Messenger (from the property) of the inhabitants of the cities belongs to Allah, to the Messenger, to the relatives, to the orphans, to the poor, and to those on a journey, so that it does not circulate among the rich among you. Whatever the Messenger gives you, accept it. And whatever he forbids you, refrain from it. And fear Allah. Indeed, Allah is severe in punishment." (QS al-Hashr: 7).

Muslims are strictly prohibited from hoarding and wasting wealth, as stated in the Qur'an, Surah At-Taubah, verse 34, which reads as follows:

> "O you who believe, indeed, most of the scholars of the Jews and the monks of the Christians consume the wealth of people unjustly and hinder them from the way of Allah. And those who hoard gold and silver and do not spend it in the way of Allah, then inform them that they will receive a painful punishment."

This verse serves as the basis for granting authority to rulers to revoke the property rights of speculative companies that engage in hoarding, smuggling, and excessive profiteering, because hoarding causes unjustified price increases.

> "Eat and drink, but do not be excessive, for Allah does not like those who are excessive" (QS al-'Araf: 31).

The consequences of wastefulness and consumerism can lead to scarcity of goods, which can cause imbalances due to price increases. In order to maintain economic balance, Islam emphasizes that the government should control unreasonable and speculative prices by adhering to Islamic economic ethics. This is one of the choices in which Islamic economic policy considers general economic interests (maslahat al-ammah).

The Islamic economic system has several missions, including: First, implementing faith and sharia in economic and business activities; Second, achieving success in attaining economic goals, namely prosperity, efficiently; and Third, empowering and developing the economic potential of the people. The strategic role of Islamic economics as an alternative economic system, as explained by M. Dawam Rahardjo, is that Islamic economics differs from conventional economics. Islamic economics teaches economic principles that contain religious teachings, ethics, and morality. Meanwhile, conventional economics was developed by Western civilization based on the values of freedom and secularism (value-free). The main criticism of the Islamic economic vision is that the Islamic economic system cannot be considered a science, but rather an ideology.

Therefore, the empowerment of the Islamic economic system can be carried out in two ways, namely: *first*, conducting theoretical studies and empirical research for the development of Islamic economic science ( ) and its application in the field; and *second*, practicing all types of Islamic economic

theories and concepts in various sharia financial institutions, both banks and non-banks. In addition to the above explanation, it is also necessary to consider Islam as a universal teaching that provides guidelines on economic activities in the form of principles and foundations of muamalah. Juhaya S. Praja mentions several principles of Islamic economic law, including *First*, the principle *of la yakun dawlatan bayn al-agniya*, which is the principle of economic law that requires equity in the distribution of wealth; *Second*, the principle *of antaradin*, which is the transfer of ownership rights over property carried out voluntarily; *Third*, the principle *of tabadul* al-manafi', which is the transfer of property rights based on the principle of benefit; *Fourth*, the principle of *takaful* al-ijtima, which is the transfer of property rights based on the principle of social solidarity; and *Fifth*, the principle *of haq allah wa haq al-adami*, which is the right to manage wealth based on the principle of common ownership, whereby individuals and groups can share profits and are regulated by a state mechanism in the field of economic policy.

The business principles and ethics contained in the concept of Islamic economics are applied and implemented as well as used as the operational basis for Islamic financial institutions in Indonesia. These Islamic business principles and ethics are outlined in various products and services offered by Islamic financial institutions in the form of profit and loss sharing mechanisms, such as mudharabah deposits and financing, musyarakah, wadi'ah current accounts, murabahah, qardh al hasan, and so on. The strategic role of the Islamic economic empowerment system in the form of establishing Islamic financial institutions, both banks and non-banks, has been positively guaranteed in the form of legislation. For example, Banking Law No. 7/1992, which was revised into Law No. 10/1998, is the strongest legal basis for the operation of sharia financial institutions in Indonesia. Sharia financial institutions in the form of banks (BMI and BPRS) and non-banks (Takaful Insurance, BMT, and PINBUK) are Islamic economic institutions that are valid and efficient enough to support the process of accelerating national economic growth. The community will benefit from the services provided by sharia financial institutions, including:

1. The existence of clear, measurable, and rational investment profit guarantees.
2. There is a guarantee of legal aspects and investment security.
3. Transactions can be carried out in the short and long term.
4. Avoiding monopolistic, exploitative, and discriminatory business practices.
5. Guaranteed equality of rights and obligations between the parties conducting the transaction.

The three aspects of law, politics, and economics are not independent entities, but rather interdependent and mutually reinforcing. In the Islamic view, law provides normative direction, politics provides an implementative framework, and economics is an instrument of welfare. Without law, politics and economics would lose their morality; without politics, law and economics cannot be implemented effectively; and without a just economy, law and politics would lose their social legitimacy. Therefore, the synergy between the three is crucial for building a modern Islamic civilization that is both competitive and civilized.

In the current global context, this synergy can be realized through the strengthening of the Islamic legal system in public and economic policy, the application of the principles of shura and justice in governance, the development of *an* ethics-based and *sustainable Islamic economy*, and moral and spiritual education as the foundation for holistic human development. Thus, the development of modern Islamic civilization is not merely a material project, but also a process of uniting divine (spiritual) and human (humanitarian) values in all aspects of life.

Conclusion

Modern Islamic civilization can only be realized if there is strong synergy between law, politics, and economics based on Islamic values. Islamic law provides normative and moral direction for all social, political, and economic activities; Islamic politics serves as a means of implementing Sharia values in governance; while Islamic economics is an instrument of fair and ethical welfare.

The synergy between these three elements creates a balance between spiritual and material aspects, between individuals and society, and between worldly and spiritual interests. Thus, the development of Islamic civilization is not merely about building physical infrastructure or economic progress, but also about upholding social justice, moral integrity, and the overall welfare of the people.

In the context of globalization and modernity today, Muslims need to reaffirm the role of Islamic values in the legal, political, and economic systems so as not to be trapped in a secular system that separates religion from public life. Only through integration and harmonious cooperation can modern Islamic civilization rise again as a superior, just, and highly civilized civilization.

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