

An Islamic Review of the Ineffectiveness of Western Politics in Supporting the Social Order of Society

Saipul Nasution ^{1*}, Muhammad Azrul Amirullah ², Muhammad Akbar Hilman ³

¹ Universitas Darussalam Gontor, Indonesia, e-mail: saipul.nasution@unida.gontor.ac.id

² Universitas Darussalam Gontor, Indonesia, e-mail: amirullahazrul15@gmail.com

³ Universitas Darussalam Gontor, Indonesia, e-mail: amirullahazrul77@gmail.com

* Corresponding Author : saipul.nasution@unida.gontor.ac.id

Abstract. Western political concepts rooted in secularism, liberalism and rationalism have become the dominant currents in organizing the lives of modern societies. However, in practice, this model often fails to ensure social justice, societal stability, and the integration of moral values in the power structure. This article aims to analyze the fundamental weaknesses in the Western political system, especially in terms of ensuring a harmonious and just social order. Through a normative and descriptive approach, this study uses the perspective of Islamic law as a tool of criticism, which emphasizes the importance of the values of tawhid, justice (*al-‘ilal*), benefit (*maṣlaḥah*), and the responsibility of power (*al-mas’ulīyyah*). The analysis shows that Islamic politics offers a more complete ethical and transcendental framework in sustaining social life, compared to Western politics that tends to be technocratic and pragmatic. Thus, it is necessary to reorient global political thought so that it does not only focus on legal-formal aspects, but also on the spiritual and moral dimensions that are at the core of Islamic law.

Keywords: Islamic Law; Political Ethics; Societal Stability; Social Justice; Western Politics.

1. Introduction

In the history of modern civilization, the Western political system is often considered a leading model for the advancement of democracy, civil liberties, and institution-building. This system, rooted in secularism and liberalism, was designed to guarantee individual freedom and rationality in state governance. However, in practice, Western politics faces a crisis of values and social inequality due to the weakening integration of morality and spirituality into public policy.

Social phenomena such as increasing individualism, declining solidarity, and social alienation are clear evidence of this system's ineffectiveness in sustaining long-term social order.

When laws and policies are detached from transcendent values, societies lack a solid ethical guide to face the challenges of modernity. Therefore, it is necessary to evaluate the basic assumptions that shape Western political systems and their impact on social cohesion.

Islam, as a religion and system of life, offers an integral approach that unites spiritual, ethical, and political dimensions. From an Islamic perspective, politics is not merely about regulating power, but rather a mandate to uphold justice (*‘adl*) and achieve the common good (*maṣlaḥah*) for all humanity. By establishing divine values as its foundation, Islamic politics emphasizes the moral responsibility of leaders and popular participation within the framework of shura (religious dialogue) and morality.

Politics is a fundamental necessity in human life, as it serves as a mechanism for regulating relationships between individuals and groups in order to meet various life needs. Thus, politics is a crucial instrument in creating social order and mutually beneficial relationships between individuals and society. Naturally, the existence of politics arises from the human drive to create systems capable of regulating communal life. However, the concept of politics

Received: May 21, 2026

Revised: May 30, 2026

Accepted: June 20, 2026

Published: June 30, 2026

Curr. Ver.: June 30, 2026



Copyright: © 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

developed in the West often ignores the ethical dimension, unlike the perspective of Islamic law, which positions politics as a tool that must be based on moral and ethical values, particularly in conducting diplomacy at both the individual and societal levels.

The weaknesses of Western politics are often associated with the dominance of secularism, liberal democracy, and capitalism, which place an overemphasis on individual freedom and absolute human rights. These concepts are considered incapable of guaranteeing social stability and, in fact, have the potential to give rise to inequality, injustice, and moral crisis. From an Islamic legal perspective, such political systems are seen as having numerous loopholes that can lead to social disintegration and weaken societal cohesion.

This understanding places reason as the primary source of knowledge, prioritizing experience as the foundation of human cognition. In fact, empirical experience is considered comprehensible only through fundamental principles derived from innate ideas within the human soul, believed to be valid and absolute truth. This thinking reflects human efforts to achieve an ideal life. In a socio-political context, reason serves as a benchmark for assessing the good and bad of an action, whether by rulers or the people. Furthermore, rationality is also used as a standard in determining policy, which ultimately influences human behavior patterns in social life.

This concept emphasizes the importance of maintaining social stability from an Islamic legal perspective. This article aims to examine the weaknesses of the Western political system in creating societal stability, while comparing them with the principles of Islamic law and political theory. In many respects, particularly in terms of morality and ethics in power, the Western political approach stands in stark contrast to Islamic teachings. Islam does not separate politics and ethics, but rather unites them as an integral whole. Imam al-Ghazali emphasized that morality is a fundamental element in political practice. Therefore, every individual involved in politics must uphold moral values in every step and policy. In his famous work *At-Tibr al-Masbūk fī Naṣīḥah al-Mulūk*, al-Ghazali asserted that power not based on morality will lead to social decay and a leadership crisis.

Therefore, every individual involved in political practice is required to uphold optimal morals. In the context of Islamic political theory, there are fundamental differences compared to Western political concepts, particularly regarding the morality and ethics of power. Islam does not separate the political and moral dimensions; instead, both are integrated within a single framework of values. Ethics and morals are the primary foundations for exercising power, so that politics, in the Islamic perspective, is not merely a tool of power, but also a means to realize justice and well-being based on divine values.

Imam al-Ghazali argued that morality is a fundamental element in political practice. Examining the various causes of the weakening of modern political concepts, it can be concluded that one of the main challenges facing a country is the difficulty in finding a leader with the capacity, capability, and integrity to build a just government. The practice of dynastic politics, which is strongly influenced by kinship ties, and the dominance of political parties that tend to view politics solely as a tool of power, also weaken the true function of politics itself. In this context, Islamic law exists as a balancing instrument that prioritizes transparency and justice, while also serving as a foundation for political stability. One indicator of a weak political system is the lack of transparency in upholding the values of justice. When justice is not implemented equitably, social stability will be disrupted. Conversely, if the principles of justice are upheld in accordance with Islamic law, this will have a positive long-term impact on maintaining social harmony and political stability.

This article aims to critically examine the ineffectiveness of Western politics in supporting social order and to offer conceptual solutions from an Islamic political perspective. Using a normative approach and conceptual analysis, this study is expected to contribute to the discourse on reforming the global political system toward a more just and dignified one. The second way is to combine theory with related literature and explain each theory in one subchapter.

3. Research Method

This research uses a qualitative approach with library research. This approach was chosen because the study is conceptual-normative in nature, examining political ideas, principles, and theories from an Islamic perspective and comparing them with Western political systems in the context of supporting social order.

The data used in this research comes from primary and secondary literature. Primary literature includes religious books, such as *al-Aḥkām al-Sultāniyyah* by al-Māwardī, *al-Siyāsah al-Shar'iyyah* by Ibn Taymiyyah, as well as the works of contemporary thinkers such as Abul

A'la al-Maududi and Yusuf al-Qaradawi. Meanwhile, secondary sources include scientific journals, modern books, and research reports relevant to the theme of comparative political systems and social order in society.

The analytical technique used is content analysis, which focuses on exploring the meaning of key concepts such as justice, welfare, power, and morality in both political systems. Next, a comparison is made of the effectiveness of Islamic and Western political systems in creating social stability, equality, and public order.

4. Results and Discussion

Weaknesses Of Western Political Concepts

Western political concepts contain a number of fundamental weaknesses that have the potential to disrupt social stability. Some of these can be explained as follows:

Secularism and the Separation of Religion from Politics

Western politics is generally based on the principle of secularism, namely the separation of religion from state affairs. This approach tends to ignore the role of spiritual values and religious ethics in governance, which in the long term can lead to a moral crisis and a weakening of the social order.

Liberal Democracy that is Oriented to the Will of the Majority

In liberal democracies, power is often determined by the majority vote. However, this dominance of the majority group can ignore or even suppress the rights of minorities, giving rise to inequality and social tension.

Capitalism and Economic Inequality

Western politics typically coexists with a capitalist economic system, which encourages free competition and capital accumulation. This system risks creating extreme economic disparities and exacerbating social injustice.

Identity Crisis and Excessive Individualism

The values of individualism so highly valued in Western civilization often erode a sense of community and social responsibility. This has the potential to weaken societal solidarity and exacerbate conflict between individuals or groups.

Political Instability and Conflict of Interest

The multi-party system that is characteristic of Western politics can result in sharp competition for power, thus giving rise to government instability, and even hindering the effectiveness of public policy making.

In addition to these factors, weaknesses in the political concept can also be traced to the practice of dynastic politics. In this system, power is inherited through hereditary lines, whether in the form of a monarchy, aristocracy, or other forms of government, which tends to create inequality in the distribution of power and weaken the principles of meritocracy and fair public participation. The Implications of Dynastic Politics in Western Political Concepts and the Relevance of Islamic Law .

One of the main factors contributing to the weakness of political concepts is the dominance of power by family groups or hereditary groups within government structures. This practice of dynastic politics has had a significant impact on various aspects, including the political, social, and economic spheres. To understand the long-term implications of this tendency in Western political systems, there are at least several consequences that can be examined: a) Centralization of Power and Authoritarianism: In a political system dominated by a particular family, the potential for authoritarianism arises. Excessive concentration of power in a single elite group can hinder democratic mechanisms and weaken broader public participation. This creates inequality in representation and decision-making; b) Nepotism and Abuse of Power: The placement of family members in strategic positions in government or the bureaucracy is often based not on capability but on family ties. This practice increases the potential for abuse of power and creates inequality in access to public office; c) Social and Economic Disparities: Dynastic politics tends to create inequality in the distribution of resources and opportunities, as access to power is limited to certain groups. This deepens the gap between elite groups and the wider population and undermines social justice.

Based on these three implications, dynastic politics raises serious debates about the legitimacy of leadership and moral responsibility for governance. In this context, Islamic law emerges as a normative foundation capable of addressing these inequalities. By prioritizing the principles of justice, accountability, and public service based on sharia values, Islamic law offers a more ethical and balanced political alternative. This approach ensures that power is exercised not solely for the benefit of the elite, but for the benefit of the people as a whole.

Solutions from an Islamic Legal Perspective

Islamic law offers an alternative political system based on a balance between justice, morality, and responsible leadership. This system aims not only to organize political life normatively but also serves as an ethical mechanism for achieving social stability. Some fundamental principles of Islamic law relevant to maintaining order and harmony in society include:

Implementation of Sharia as a Legal Basis

Islamic law places sharia as the primary foundation for formulating public policy. Rules derived from the Qur'an and Sunnah aim to create substantive justice and achieve collective well-being.

Trustworthy and Fair Leadership

From an Islamic perspective, a leader is seen as a guardian of a trust with high moral and spiritual responsibilities. Leadership is not a means to gain personal gain, but rather to uphold justice and fulfill the rights of the people.

Economic System that Guarantees Social Welfare

Islam rejects exploitative economic practices such as usury and monopoly. Instead, the Islamic economic system encourages equitable distribution of wealth through instruments such as zakat, infaq, and waqf, thereby reducing social disparities.

Strengthening Social Solidarity and Islamic Brotherhood

Islamic teachings strongly emphasize the importance of brotherhood and togetherness among members of society. This spirit of collectivity is a crucial pillar in creating social stability and preventing disintegration.

Balance between Rights and Obligations

Islam teaches that every individual has rights that must be respected, but also obligations that must be fulfilled. This balance is an essential foundation for maintaining social order and creating harmony in community life.

By consistently applying these principles, Islamic law can serve as a comprehensive solution to various contemporary political and social problems. This approach is not merely legalistic but also integrates moral and spiritual values into state practices.

The presence of Islam and its application of Islamic law reflect a complex and multidimensional system. Islamic law firmly emphasizes the importance of the principle of justice in all aspects of life, including governance. This value of justice serves as a primary guideline for Muslims in evaluating various forms of political systems, including the Western political dynasty model, which often lacks transparency. From an Islamic perspective, a leader must be based on trustworthiness, honesty, integrity, and a high level of moral and spiritual responsibility. Ideal leaders avoid abuse of power and view leadership as a trust that must be accounted for, not as a tool for personal gain.

Islam provides a strong ethical and normative foundation for healthy and just political practices. This is reflected in the high level of active participation of Muslims in political processes, such as elections, where they tend to elect leaders deemed consistent with religious principles. For example, the Prophet Muhammad (peace be upon him) made a significant socio-political breakthrough by establishing brotherhood between the Muhajirin and the Ansar, a strategic move that demonstrates how Islam combines the values of leadership, social solidarity, and justice into a single, solid system.

The Prophet Muhammad (peace be upon him) also concluded a peace treaty with the Jews in Medina as an effort to create a harmonious and just social order. This step laid the foundation for a society based on Islamic law, in which each group is granted rights and protection within the framework of a social agreement. In Islam, politics serves not only as an instrument of power but also as a reflection of a nation's identity grounded in divine values. Islamic politics aims to achieve social harmony, strengthen bonds between citizens, and serve as a driving force in building an advanced and dignified civilization.

5. Conclusion

While Western politics boasts a number of advantages in certain aspects, it is undeniable that this system also has significant weaknesses in maintaining social stability. This is due to the dominance of excessive secularism, capitalism, and individualism, which often neglect the moral and spiritual dimensions of societal governance. Conversely, an Islamic legal perspective offers an alternative solution that emphasizes the importance of morality, justice, and responsible leadership. By implementing Islamic values in political and social structures, societal stability can be better assured and a harmonious and prosperous life can be created. If politics is understood as a natural element in the fabric of human community life, then it is natural that politics is built on a foundation of the social values and norms that exist within society. These values and norms serve as the glue that binds every individual, even though

they have different interests. In this context, social consensus is the foundation for building a just and civilized society. Regarding the issue of dynastic politics, the Islamic political perspective places great emphasis on the importance of accountability and transparency. These two principles are considered crucial in preventing abuse of power and ensuring that political practices align with Islamic ethical values. Islamic politics also emphasizes the importance of striking a balance between preserving traditional values and the need for reform. This balance is key to creating a political model that is not only rooted in religious teachings but also responsive to demands for social justice and increased political participation by the wider community.

References

- Al-Faruqi, I. R. (1992). *Al-Tawhid: Its implications for thought and life*. International Institute of Islamic Thought.
- Al-Ghazali, A. H. M. (1992). *At-Tibr al-Masbūk fi naṣīḥah al-mulūk*. Dar al-Kutub al-'Ilmiyyah.
- Al-Ghazali, A. H. M. (2005). *Iḥyā' 'ulūm al-dīn [Revival of the religious sciences]* (Vol. 3). Dar al-Fikr.
- Al-Mawardi, A. H. (1996). *Al-Aḥkām al-Sultāniyyah* (Trans.). Dar al-Kutub al-'Ilmiyyah.
- Al-Māwardī, A. H. (1996). *Al-Aḥkām al-Sultāniyyah*. Dar al-Fikr.
- Bauman, Z. (2007). *Liquid times: Living in an age of uncertainty*. Polity Press.
- Berger, P. L. (1990). *The sacred canopy: Elements of a sociological theory of religion*. Anchor Books.
- Descartes, R. (1998). *Discourse on method and meditations on first philosophy* (D. A. Cress, Trans.). Hackett Publishing.
- Fukuyama, F. (1992). *The end of history and the last man*. Free Press.
- Fukuyama, F. (2006). *The end of history and the last man*. Free Press.
- Higley, J., & Burton, M. G. (2006). *Elite foundations of liberal democracy*. Rowman & Littlefield.
- Mutiullah, M. Y. N. (2023). Al-Ghazali in the political ethics and governance: An analytical studies on *Al-Tibr al-Masbūk fi naṣīḥah al-mulūk*. *Tasfiyah: Jurnal Pemikiran Islam*, 7(2). <https://doi.org/10.21111/tasfiyah.v7i2.9761>
- Rawls, J. (1999). *A theory of justice* (Rev. ed.). Harvard University Press. <https://doi.org/10.4159/9780674042582>
- Roskin, M. G., Cord, R. L., Medeiros, J. A., & Jones, W. S. (2012). *Political science: An introduction* (13th ed.). Pearson.
- Sachedina, A. (2001). *The Islamic roots of democratic pluralism*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195139914.001.0001>