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Paradigm Secular of Thought in Contemporary Siyasa Jurisprudence

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ABSTRACT

This article discusses the paradigm of secular thought in contemporary Islamic jurisprudence (fiqh siyasah) by examining the dynamics of modern Islamic political thought, the position of the state as a domain of ijtihadiah, and the evolving forms and models of secular thought. The background to this study is based on significant changes in Islamic political discourse, which are increasingly influenced by modernization, globalization, and interaction with Western political systems. In this context, a tendency has emerged among some Muslim thinkers to adopt a secular approach in understanding the relationship between religion and the state. This research uses a qualitative method with a library research approach, drawing on classical and contemporary literature related to Islamic jurisprudence and secularism. The analysis is conducted descriptively and analytically to identify the characteristics of the paradigm of contemporary Islamic political thought, explain the state as a domain of ijtihadiah (intelligible text), and examine the forms and models of secular thought in Islamic jurisprudence (fiqh siyasah). The results indicate that contemporary Islamic political thought is dynamic and pluralistic, with a shift from a normative approach to a more contextual and rational one. State governance is understood as part of ijtihadiah, thus allowing for various forms of government systems suited to the needs of society. Meanwhile, the secular paradigm in contemporary Islamic jurisprudence (fiqh siyasah) is characterized by a functional distinction between religion and the state, as well as an emphasis on universal values such as justice and the welfare of the people. This paradigm has developed into several models, including moderate, substantive, liberal, and integrative-contextual secularism. Thus, it can be concluded that the secular paradigm of thought in contemporary Islamic jurisprudence (fiqh siyasah) represents a form of intellectual adaptation to the challenges of the times, opening up space for renewal in Islamic political thought, while still generating debate regarding the boundaries between secular values and sharia principles.

Keywords: Contemporary Siyasa Jurisprudence, Secularism, Islamic Political Thought, State Administration, Ijtihadiah

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INTRODUCTION

The development of Islamic political thought in the contemporary era demonstrates increasingly complex dynamics along with the influence of globalization, modernization, and intensive interaction between Western civilization and the Islamic world. One issue of primary concern is the emergence of a secular paradigm in the study of Islamic jurisprudence (*fiqh siyasah*). Secularism, which initially developed in the Western tradition as an effort to separate religion from state affairs, has now influenced the perspectives of some Muslim scholars in understanding the relationship between religion and political power. In this context, Islamic jurisprudence is no longer positioned solely as a normative system derived from religious texts, but is also understood through a rational, contextual, and adaptive approach to modern socio-political realities.

However, the emergence of a secular paradigm in Islamic jurisprudence has generated significant debate. Some view this approach as a form of contemporary *ijtihad* relevant to the demands of the times, particularly in creating an inclusive and democratic system of government. On the other hand, there are critics who argue that secularization in Islamic political thought has the potential to obscure the normative values of sharia and diminish the role of religion in state life. This debate demonstrates the tension between efforts to maintain the authenticity of Islamic teachings and the need to adapt to global social and political changes.

A review of the existing literature reveals a research gap in discussions of the secular paradigm in contemporary Islamic jurisprudence (*fiqh siyasah*). Most previous studies have tended to discuss secularism and Islamic politics in general, or examine Islamic jurisprudence from a classical and normative perspective. Meanwhile, studies specifically examining the integration or influence of the secular paradigm within the framework of contemporary Islamic jurisprudence are still relatively limited and have not been explored in depth. Therefore, research is needed that can comprehensively examine this phenomenon, both conceptually and implicationally.

The urgency of this research lies in the importance of understanding the paradigm shift in Islamic political thought amidst the currents of modernity. With increasing demands for a democratic, pluralistic, and human rights-based system of government, Muslims are faced with the challenge of formulating a political concept that remains rooted in Islamic values while also being relevant to the contemporary context. This study is expected to provide an academic contribution in enriching the discourse on Islamic jurisprudence, as well as being a reference in responding to the debate between normative and secular approaches in Islamic political thought.

The primary objective of this research is to analyze the paradigm of secular thought in contemporary Islamic jurisprudence, identify its characteristics and manifestations, and examine its implications for the development of Islamic political thought. Furthermore, this research aims to provide a more comprehensive understanding of the relationship between secular values and sharia principles in the context of modern statecraft.

METHOD

The research method in this article uses a qualitative approach with library research, as the focus of the study is on the analysis of ideas and concepts, rather than field data. Data were collected from various sources, such as books, scientific journals, and works by classical and contemporary thinkers discussing Islamic jurisprudence and secularism. Furthermore, the data were analyzed using a descriptive analytical method by outlining key concepts and then reviewing and comparing various existing views to identify patterns and characteristics of the secular paradigm in contemporary Islamic jurisprudence. This approach was chosen to enable the author to understand in-depth the interaction between secular values and Islamic principles in modern political discourse and to draw conclusions relevant to the research objectives.

DISCUSSION AND ANALYSIS

A. Paradigm of Contemporary Islamic Political Thought

Contemporary Islamic political thought has undergone significant developments in line with social, political, and cultural changes in the modern world. This paradigm is no longer singular but rather diverse, ranging from textual-normative to contextual-rational approaches. Some thinkers continue to emphasize the importance of formally implementing sharia within the state system, while others emphasize the substance of Islamic values such as justice, public welfare, and welfare without being tied to a particular form of state. In this context, a tendency has emerged to integrate the principles of democracy, human rights, and pluralism into the framework of Islamic political thought. This demonstrates that the contemporary Islamic political paradigm is dynamic and adaptive to changing times, although it remains marked by debate between conservative and more progressive groups.

B. State Administration includes the issue of Ijtihadiyah

In the study of Islamic jurisprudence, constitutional issues essentially fall within the realm of ijtihadiyah, a realm open to interpretation and development of thought according to the context of time and place. This is due to the absence of rigid and detailed provisions in the primary sources of Islam regarding the form and system of the state. The Qur'an and hadith provide more general principles such as justice, deliberation (shura), trustworthiness, and welfare. Therefore, ulama and intellectuals have the space to formulate a constitutional system that suits the needs of society. This view opens up opportunities for the emergence of various models of government in the Islamic world, including the adoption of modern systems such as democracy, as long as they do not conflict with the basic values of sharia. Thus, flexibility in ijtihadiyah issues is an important foundation for responding to contemporary political dynamics.

C. Secular thought Paradigm in Contemporary Siyasa Fiqh

The secular paradigm of thought in contemporary Islamic jurisprudence is characterized by efforts to separate, or at least functionally differentiate, religious authority from political power. In this paradigm, religion retains its role as a source of moral and ethical values, but is not always used as a formal basis for state structures. This approach emerged in response to the complex and pluralistic realities of modern society, where the formal application of religious law often faces social and political challenges. Therefore, some contemporary Muslim thinkers emphasize the importance of universal Islamic values, such as justice, freedom, and equality, which are considered in line with the principles of moderate secularism. However, this paradigm is not without criticism, particularly from those who believe that the separation of religion and state could diminish the role of sharia in public life.

D. Several models of Secular thought in Contemporary Siyasa Jurisprudence

Over time, the secular paradigm in contemporary Islamic jurisprudence can be classified into several models of thought. First, the moderate secularist model, which does not completely separate religion and state, but instead positions religion as a source of ethical values in public policy. Second, the substantive model, which emphasizes that what is most important is not religious symbols or formalities in the state, but rather the application of values of justice and welfare in line with Islamic teachings. Third, the liberal model, which tends to encourage a stricter separation between religion and state, and provides ample space for individual freedom to determine their own religious beliefs and practices. Fourth, the integrative-contextual model, which seeks to selectively and contextually combine Islamic values with the modern political system.¹ The diversity of these models demonstrates that secular thought in contemporary Islamic

¹ Yasin, A. (2012). Pemetaan Pemikiran Islamic State, Khilafah Dan Nation State Perspektif Fiqh al-Siyasi. *Al-Daulah: Jurnal Hukum dan Perundangan Islam*, 2(2), 161-184.

jurisprudence is not a single concept, but rather a spectrum of thought that continues to evolve in accordance with the challenges of the times and the needs of society.

CONCLUSION

Based on the discussion, it can be concluded that the paradigm of contemporary Islamic political thought exhibits a dynamic and diverse nature, in response to global social and political changes. In this context, Islamic jurisprudence (*fiqh siyasa*) is no longer understood rigidly, but rather develops through a more contextual and rational approach. This is reinforced by the view that constitutional issues fall within the realm of *ijtihad* (the realm of *ijtihad*), thus opening up space for various interpretations and innovations in thought according to the needs of the times, as long as they remain grounded in basic Islamic principles such as justice, deliberation, and the welfare of the people.

The emergence of a secular paradigm in contemporary Islamic jurisprudence (*fiqh siyasa*) is part of an effort to adapt to the pluralistic and complex realities of modern society. This paradigm emphasizes the separation or functional distinction between religion and state, and prioritizes universal values consistent with Islamic teachings. However, this paradigm is not free from debate, particularly regarding concerns about the diminishing role of sharia in public life.

The various models of secular thought that have developed demonstrate that there is no single understanding of the relationship between religion and state in Islam. Each model offers a different approach, ranging from moderate to more liberal, with varying degrees of integration between Islamic values and modern political systems. Therefore, it can be concluded that the secular paradigm in contemporary Islamic jurisprudence is a complex intellectual phenomenon, which, on the one hand, provides an opportunity for the renewal of Islamic political thought, but on the other, demands caution to avoid neglecting the essence of sharia values.

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