



QURAIISH SHIHAB'S THOUGHTS ON THE RELATIONSHIP BETWEEN POLITICS AND RELIGION

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ABSTRACT

This study examines the relationship between religion and politics and its relevance to the current socio-political conditions in Indonesia based on the views of Quraish Shihab as a moderate Muslim figure. The objective of this qualitative research is to conduct a content observation study of YouTube, through a content analysis approach and literature study. This study concludes that Quraish Shihab views religion and politics as two interrelated things, with Islamic values as the moral foundation of politics. He rejects the exclusive politicization of religion and emphasizes the importance of justice, welfare, and common interests in a pluralistic state. This study contributes to contemporary Islamic thought by examining the relationship between religion and politics through thematic interpretation in affirming the integration of Islamic values and state practices in a pluralistic society.

Keywords: *Quraish Shihab, Politics, Religion*

A. Introduction

Religion and politics have been interdependent and influential since the origins of what we know as Latin America. Their relationship is reciprocal and multifaceted; intertwined because religion and politics have evolved together over the years, gaining material and symbolic support from each other (Gunawan, 2017b). Politics should be an effort to uphold justice by putting everything in its place. But in practice, politics often deviates from its purpose as a means of achieving common good, politics is often corrupted by personal or group interests. Politics favors power over truth. In fact, historically there have been scholars involved in politics then in practice not on moral values and Islamic morals. In this case, politics becomes a struggle for power rather than a means of fighting for justice.

Quraish Shihab argues that the relationship between Islam and politics shows that politics carries out moral and moral principles. He emphasizes that the benefit of the people in the practice of politics is essential, and that there must be equal social justice for all. Many political scientists begin with research on the influence of religion on politics (Jevtic, 2007). Politics and religion are closely related, especially during political debates, most politicians use religious symbols, such as men using kopiah, in the scope of society, generally people who use kopiah are obedient Muslims or keep themselves from despicable acts, other things are also seen in politicians before starting the debate will shake hands, this handshake pattern aims to greet, then they often say assalamualaikum before starting the event (Ansar, 2016). Despite the many definitions and negative views of politics, Quraish Shihab invites Muslims to realize that politics is an important part of their lives that must be conducted in accordance with Shariah. The main challenge faced is to ensure that political power is obtained by legitimate means and used for the benefit of society, not just for the benefit of certain individuals or groups.

A politician must be confident in his actions that the actions taken are correct so that he will appear with full confidence, so as to achieve the common good. In this case, the Qur'an names politics as hikmah (control), meaning that the person who becomes a leader does not have to be a good person. Quraish Shihab in his lecture study gave an example of Abu Dzar who was one of the companions of the Prophet Muhammad Saw. When Abu Dzar asked the Prophet for a position, he was not approved by the Prophet because of the lack of courage in taking action even though in essence he was considered a devout person in worship. It can be seen that hesitation in taking action can lead to losses in social life, because the leader does not have a firm stance. In this case, religion recognizes politics as a provider of demands regarding everything and religion wants order.

Experts often raise the issue of whether Islam recognizes politics or not, making it a common discussion, while in fact Islam itself is considered to be free from politics. The religion of Islam regulates and provides guidance on all matters,

from the smallest to warfare. Therefore, it cannot be denied that Islam also regulates social life, which also has a relationship with politics. In the daily life of humans in politics, they work together to achieve common benefits but over time the meaning of politics is misinterpreted as the process of gaining power to enforce rules or justice. So, in order to achieve safe politics and gain authority legally in the country of Indonesia, elections are held, with this being able to realize the goals and ideals of the Indonesian nation.

This study aims to examine the relationship between Islam and politics from various perspectives, including historical, philosophical, and implementation perspectives in the contemporary context. This study will explore how the concept of politics in Islam is formulated, understood, and applied in social life as well as in the government system. In addition, this study also aims to explore the principles of Islamic politics derived from the Qur'an, hadith, and the thoughts of Muslim intellectuals. The main focus of this research is to analyze how Islam provides a normative foundation in politics as well as the role of aesthetic and moral values in the practice of Islamic politics. Thus, this research is expected to contribute to a deeper understanding of the dynamics of politics in Islam and its relevance in today's social and political landscape.

This research is a qualitative approach with a descriptive method. The main data sources used came from lecture transcripts and literature discussing Islamic politics, including the thoughts of classical scholars and philosophers such as Plato and contemporary Muslim intellectuals. Data collection techniques were carried out through literature studies that included various books, journals, and articles that reviewed the concept of politics in Islam. In addition, this research also uses the interpretative method in analyzing the texts of the Qur'an and hadith related to politics and governance. The data collected is then critically analyzed to identify fundamental concepts and evaluate the relevance of Islamic politics in the modern context. With this approach, the research is expected to provide a more holistic understanding of the relationship between Islam and politics in various historical and contemporary dimensions.

Judging from previous studies that we have found, among others, studies from Fikri, Zurkanen, and Damanik concluded that the Islamic socio-moral movement needs the support of political power, because without this support, its humanitarian messages will be scattered and not well accommodated in the structure of society (Fikri et al., 2024). Then the study by Mudzakir states that Islam is one of the many political ideologies that fight for a place and influence in the formation of the state and government structure. In other words, Islam in politics has changed from a sacred identity to a profane identity (Mudzakir, 2016). The study's conclusion is reinforced by Ridwan's study which explains that Politics in Islam It directs the activities of the people towards supporting and implementing God's shari'a through the system of state and government. It is a

complete system of civilization that includes religion and state simultaneously (Rais, 2001).

Furthermore, the study by Amirullah also concluded that Indonesia in the relationship between Islam and politics uses a separation accompanied by a religiously friendly ideology, meaning that the philosophy and principles of the state contained in Pancasila and the 1945 Constitution up to its derivatives are the basis for the life of the nation and state in the Unitary State of the Republic of Indonesia (Fikri et al., 2024). Later studies by Carsten Bagge Laustsen explain the relationship between religion and politics in analytical and strategic terms (Laustsen, 2013). Next, a study by Andreas Hasenclever and Volker Rittberger argues that often the political rise of religious communities is accompanied by violent clashes both within states and between states, such as the bloody conflicts in Algeria, Bosnia, East Timor, Kashmir, Nigeria, Palestine, and Sri Lanka (Hasenclever&Rittberger, 2000).

The focus of this study is to analyze how Islam provides a normative basis for political dynamics in Islam, both from the Qur'an, hadith, and the thoughts of Islamic intellectuals. This focus is an important object to study to see Islamic intellectuals in providing explanations that function to guide Muslims regarding how the political point of view in Islam. Therefore, this study is urgent.

B. Religion and State Relations

Islam has long had a legacy of political thought on the relationship between religion and the state, both of which have been highlighted in history. In Ibn Khaldun's view, religion has an important role in creating solidarity among the people, thus reducing unhealthy competition and sacrificing for the common good. Meanwhile, according to Musthafa Kemal al-Tattürk, religion and the state have different roles, as a result he implemented the concept of secularism in Turkey (Gunawan, 2017a). Indonesia is a country rich in diversity, its people have the freedom to express their culture and religious teachings in front of others with the principle of not disturbing their activities. In this context, creating harmony and tolerance among people of different backgrounds.

The relationship between religion and government in the constitution is influenced by history, culture and social conditions. There are several common types of relationships, such as secularism, which separates religion from the state, state neutrality that respects religious freedom, and accommodation of pluralism that cooperates with various religious organizations. Freedom of religion is an important principle in a democracy, including the right to choose a religion, convert and worship. However, constitutional recognition of religion can lead to problems such as discrimination and injustice. In Muslim-majority countries, there is a desire to implement sharia law. The application of sharia varies depending on

interpretation and the competent authority. States sometimes choose a flexible approach to maintain stability and respect religious diversity (Ahmed, n.d.).

In Islam, the relationship between religion and state is a long debate that continues to this day. According to Azzumardi Azra, the debate has been going on for about a century. Tensions arise because the relationship between Islam (as a religion) and the state is often awkward and ambivalent, especially among Sunnis. Some scholars argue that Islam cannot separate religion and the state, but in political practice there is a tug of war between the two. This is due to the different nature of religion, which is sacred, and politics, which is secular. In addition, the Qur'an and hadith can also lead to different understandings of the relationship between religion and the world, thus reinforcing the dichotomous impression between religious and state affairs.

Quraish Shihab views that the relationship between religion and the state is not dichotomous, but complementary in forming a just and harmonious society. According to him, religious values can provide a moral and ethical foundation for state administration without having to make religion a tool of political power (Fuadi, 2021). In Shihab's perspective, principles such as justice ('adl), deliberation (shura), and public welfare (maslahah) are universal values that can be adopted in modern government systems. He emphasizes the importance of applying these values in public policy to create an inclusive and tolerant society (Aulassyahied, 2024). Shihab also highlighted the importance of moderation (wasathiyyah) in religious and state life. He argued that a moderate attitude can prevent the emergence of extremism and radicalism that can threaten the stability of the state. In the context of pluralistic Indonesia, this moderate approach is considered relevant to maintaining interfaith harmony and strengthening national integration (Arifin et al., 2020).

Furthermore, Shihab emphasizes that the state must guarantee freedom of religion for all citizens without discrimination. He interprets the Qur'anic verses that support freedom of religion and reject coercion in religion as the basis for the state to protect the rights of individuals in practicing their beliefs (Sukamta, 2022). Forms of state support for religion have different impacts on government legitimacy: enforcement of religious norms-such as restrictions on abortion and homosexuality-increases trust in the state, whereas direct funding of religion and structural entanglement with religious institutions decreases public trust in the government (Fox & Breslawski, 2023).

There are three perspectives in understanding the relationship between religion and the state, namely: First, Islam is a religion that regulates all aspects of life. Second, there is a clear separation between religious and state affairs. Third, Islam regulates ethical values in state life. In Indonesia, the debate on religion and the state became a very contentious issue in the early days of independence, but in the end the founding fathers managed to reach a strong compromise that gave

birth to Pancasila as the basis of the state. With the ideology of Pancasila, the Unitary State of the Republic of Indonesia (NKRI) was formed, not as It is neither a religious state nor a secular state (Muhammad Anang Firdaus, 2014).

The relationship between religion and the state in the view of Islamic thought is divided into three main paradigms, namely: First, the integrative paradigm sees that religion and the state are an inseparable unity as in the political views of the Shiites believe that political power must have a basis for religious legitimacy. Second, the symbiotic paradigm which considers that religion and the state are indeed different, but both support each other and work together in forming a moral and civilized society. Third, the secularistic paradigm that emphasizes the existence of a clear boundary between religious affairs and state affairs, both of which stand alone and do not interfere with each other. These three mindsets are very important to understand so that we can see how the relationship between religion and the state is formed and implemented, especially in Muslim-majority countries such as Indonesia, which has historically experienced dynamics and shifts between the three approaches.

C. Religion as Legitimacy of Political System

In the Islamic tradition, the discourse on the relationship between religion (dīn) and the state (dawlah) has been a long debate, at least since the early 20th century. Azzumardi Azra states that this debate lasted for approximately a century, with relations that were often awkward and ambivalent, especially among Sunnis. This tension is triggered by the difference between the sacred nature of religion and the worldly nature of politics, as well as the various interpretations of the Qur'an and hadith regarding the boundaries between religious and state affairs (Saidi, 2009).

Emile Durkheim defines the role of religion that "Religion is defined by its role in society, that is, the way it contributes to society, in what is known as the meaningful matrix. Religion is therefore a global explanatory system that indicates the self-understanding and place and responsibility of society." In the universe (Gunawan, 2017a) while the state, according to Ibn Khaldun, the state is the personality of power, social and power that is not integrated into society. The state can only be achieved at certain stages and results of the development of a society. On the other hand, religion plays a central and important role in the life of society (Muhammad Anang Firdaus, 2014).

Religion plays a central role in the design of social structures and the collective power of the state, as the ideas of Emir Durkem and Ibn Khaldun. According to Durkheim, religion not only creates sacred experiences, but also serves as a social glue that strengthens the solidarity and collective identity of society (Capello, 2018). This concept resonates with Durkheim's sociological analysis of religious rituals as capable of creating a "collective consciousness" in

society, which is essential in maintaining social stability. Meanwhile, Ibn Khaldun underlined that religion has a strong driving force in the formation of civilization through the tribal spirit (*‘asabiyyah*) controlled by spiritual principles (Gilbert, 2012).

The many definitions of religion can influence the public, including that religion is the basis for the development of nations and empires. It is a unified force and a source of political power that makes the country invincible. Religion and the State have a basis for another reality. Religion and the state are considered as two different historical units, religion is good news and warning, while the state is a forced force. Religion has teaching, preaching and clerics, while the state has bureaucratic apparatus, army and war. Religion can influence the historical process with shared consciousness, while the state influences history with decisions, power and war. In another view, religion is an internal force and the state is an external force. In the context of state life, religion is not only understood as a belief system, but also as a foundation, with morals and culture shaping laws, policies and leadership. Ibn Khaldun emphasized that a state without religious legitimacy would have difficulty maintaining long-term social cohesion (Alhabshi et al., 2020). Religion, he argues, underpins the legitimacy of power and the moral direction of government, as seen in Islamic political systems. This is reinforced by the understanding that religion is also a source of culture and social norms that are deeply rooted in society (Senjaya, 2023).

Religion, of course, has a very important role in the life of the state. Religion can provide guidance to encourage social activities, and can also help shape a better and more harmonious society. We will explain here about the Role of Religion in State Life according to Ibn Khaldun. First. religion as unifier. Ibn Khaldun said that the important role of religion, especially Islam in the life of the state, namely as a unifying and integrating society. Ibn Khaldun has seen the fact that in realizing the power of unity in society, the role of Islamic religion is a very important factor. He said that the role of religion is very large in establishing a large state. Second, religion as a driver of success. According to Ibn Khaldun, besides acting as a unifying tool, religion can also be a driving factor for success. Although social life can take place without religion, and politics can stand upright without religious rules, it is religion that plays an important role in encouraging development and making social life better. Third, the role of religion as a Legitimation

of the political system is clearly seen in Ibn Khaldun's thoughts in his discussion of the state. The state has actually been able to legitimize its existence as a socio- political organization that aims to protect common interests and goals. But the state still needs additional legitimacy and control in carrying out the socialization process taken from religion so that it can better support its existence and truth in society (Putra, 2018).

Ibnu Khaldun views that religion and the state have a mutually reinforcing relationship and cannot be separated. Religion is needed by the state as a moral foundation to foster a moral and stable society, while the state plays an important role in maintaining the existence and growth of religion in the midst of social and political life. According to him, although the existence of a society and a country is not completely dependent on religion, religious values greatly influence the way humans think in building social order and government systems.

In other words, in Ibn Khaldun's view, religion is not only an aspect of worship, but has a great influence in forming and maintaining the socio-political strength of a nation. Without religion, the unity of society tends to be weak because it only depends on the similarity of tribe or descent, while with religion, morality and stability of the state can be maintained more strongly and sustainably. Emil Durkheim and Ibn Khaldun both realized that religion does not only survive in the spiritual realm, but also plays a role in forming political awareness and power structures. On the other hand, Durkheim sees religion as a manifestation of the social structure itself, while Khaldun placing religion as a transcendental force that is able to control and direct the spirit of the group towards state stability. Thus, in the context of the state, religion is not merely present as a form of worship, but functions strategically in creating social integration, political stability, and sustainable civilization development.

D. Quraish Shihab's Symbiotic Paradigm on The Relationship Between Religion and Politics

In an increasingly complex world, Muslims are faced with various challenges, such as globalization, secularization, and identity conflicts. Heidegger's hermeneutic approach can help Muslims adapt to these changes while adhering to religious values. This approach can be used to analyze how Muslims respond to contemporary challenges with creative and innovative approaches. For example, in dealing with issues such as gender, the environment or human rights, Muslims can seek inspiration from Islamic teachings to devise relevant solutions. (Ginting et al, 2023, Latif et al, 2023, Pahutar et al, 2024). Thus, Heidegger's hermeneutics can be a tool for developing Islamic thought that is adaptive and responsive to changing social contexts. However, with the emergence of modern gender discourse, the concept of *nusyuz* began to receive critical attention from contemporary Islamic scholars. Researchers such as Amina Wadud and Asma Barlas highlight that many interpretations of Islamic law, including *nusyuz*, are often gender-biased because they are based on social contexts that are no longer relevant. They emphasize the importance of a contextual hermeneutic approach to revisit legal concepts deemed unfair to women. In Heidegger's hermeneutics, historical and social contexts become important elements in understanding. In Islamic studies, understanding the historical context in which sacred texts were revealed is essential for accurate

interpretation. (Calis, 2022).

The relationship between religion and politics in Indonesia has been a long debate. Politics in Islam cannot be separated from religious teachings, because since the time of the Prophet Muhammad SAW, leadership includes religious functions as well as government (Fajar Affani&Nirwana, 2024). Wide space for political participation from various religious groups occurred in the reform era in the late 1990s. According to Hosen as in the book referred to by Akmal said In Indonesia, religion is often used to support political stability. The government works with various religious leaders to manage sensitive social and political issues. In crisis situations, religious leaders are often asked to provide moral support and calm the community. For example, in times of political crisis or social unrest, religious leaders play an important role in mediating and resolving conflicts (Akmal et al., 2024).

Both politics and religion were originally sacred and noble, and their purpose was to elevate human dignity based on the divine message. However, by betraying the noble message, the political stage turned into an arena for power struggles. Then politics and religion are different. Politics and religion are in the realm of the state with government. In addition, the saddest thing is when religious teachings are changed and used as a tool to fight political power, rather than as a reference ethics of politics. Religion does not teach how to conduct politics gracefully and honorably; instead, religion is used to manipulate politics. Although religion emphasizes that one must live a life that is not corrupt, many people who always use religious symbols and identities have committed corruption. At this point, religion no longer has the values and power needed to stop corruption; instead, its teachings are constructed in such a way that people can understand and apply them as a way to purify themselves from the sin of corruption. A clear understanding is not based on the basic principles of religion. Religious dhikr and rituals, religious understandings and practices that actually damage the dignity of religion, are intended to eliminate various criminal acts (Sonjaya&Rahayu Diningrat, 2023).

In today's digital era, religion is often used for efforts to resolve political issues. This raises a sensitive sensation among the public because many religious leaders are involved in managing social and political issues with the government. So that there is a misunderstanding in defining the meaning of politics itself. Initially, politics had a good meaning according to Islamic and Western literature, but over time the political stage changed into an activity to gain power which ultimately politics lost its basic values.

Islam and politics have many definitions and meanings. In Arabic books, politics is defined as *fannul mumkin* or the art of realizing what can happen. With this definition, many people ignore values when doing politics, thus setting aside moral and ethical values and ultimately considering politics dirty. In addition, politics is

also termed as *siyasah* which is likened to someone who is driving, so he must have a destination on his journey. While in the Qur'an, the word *hikmah* is the equivalent of the word *siyasah* which means control, meaning that politicians are not only chosen because they are people who good, but he must also have courage, be firm in taking action, have confidence in knowledge and his religious side is also good.

This study uses Quraish Shihab's lectures available on the YouTube platform as the object of analysis data. The focus of the study is directed at how Quraish Shihab discusses the relationship between politics and religion in various public speaking opportunities. The lectures were chosen because they were delivered directly by Quraish Shihab, so they can provide a complete picture of his views without much interference from other parties' interpretations. In addition, the video format allows researchers to capture expressions, emphases, and contexts of delivery that enrich the analysis.

The data analyzed were in the form of oral content from the video, including the arguments presented, references to the verses of the Qur'an used, and socio-political examples linked in the lecture. The selection of videos was based on the discussion theme that explicitly linked religious values to aspects of political and governmental life. Several videos used for analysis came from official channels such as Najwa Shihab Official and lectures held by credible educational or religious institutions. This aims to ensure the validity and relevance of the data studied.

Quraish Shihab's thoughts in these lectures are analyzed using a qualitative approach, prioritizing understanding the meaning behind the words conveyed. The analysis focuses on how he interprets the relationship between religious principles and political governance, and to what extent religion, according to him, should be present in the realm of power. Particular emphasis is placed on his ideas about the importance of the values of justice, unity, and tolerance in politics, all of which are rooted in his understanding of the Qur'an. Thus, Islam and politics are two inseparable entities, politics in Islam is ideally carried out based on the principles of justice, deliberation, and morality as exemplified in the leadership of the Khulafaur Rasyidin (Apriantoro & Rosadi, 2021).

By using YouTube lectures as the main data source, this research seeks to directly capture the dynamics of Quraish Shihab's thoughts without going through edited or reinterpreted texts. Through this approach, it is hoped that the research results will be able to present a more authentic picture of how Quraish Shihab builds a narrative of the relationship between religion and politics in the midst of Indonesia's pluralistic social reality.

According to Quraish Shihab, Islamic political thought shows a moderate and contextual approach to the relationship between religion and state in Indonesia. The political scene in Indonesia, shaped by prominent political figures, is often in the spotlight and triggers debate regarding the perception of Islamic political

power (Mujani & Liddle, 2004). Quraish Shihab tries to unite Islamic principles with the concept of modern democracy, using deliberation as a form of popular participation that is in line with Islamic values. He rejects democracy that only pays attention to the majority vote without seeing the quality of the decision, for example in the story of the defeat of Muslims at the Battle of Uhud due to misguided decisions. Quraish Shihab also reminds us that in Islam, political freedom must also pay attention to Islamic law.

In addition, Quraish Shihab also criticized the phenomenon of mixing politics with religion carelessly, where religion is often used as a tool to achieve the ambition of power or today it can be called selling religion to attract sympathy from the people. According to him, although Islam regulates aspects of political life, political practices must still be based on moral values and religious ethics. This is because Indonesian politics is characterized by religious tolerance which is typical of the interaction of religious and political values (Setiawan et al., 2020). Quraish Shihab He argues that the right politics in Islam is one that promotes peace, social justice, and respect for diversity.

Quraish Shihab rejects radicalism and extremism, and invites Muslims to be active in politics but not abandon religious principles. Thus, Prof. Shihab contributes greatly to Islamic political thought that is dynamic and relevant in the midst of the diversity of Indonesian society. According to Quraish Shihab, Islamic political thought reflects a moderate and contextual approach to the relationship between religion and state in Indonesia. In his various lectures, Quraish Shihab attempts to integrate Islamic principles with the concept of modern democracy, by placing deliberation as a form of popular participation that is in line with Islamic values.

He criticized democracy that only prioritizes the majority vote without considering the quality of the resulting decisions, as reflected in the story of the Muslim defeat at the Battle of Uhud due to unwise collective decisions. Shihab strongly criticizes the phenomenon of politicization of religion that often occurs in various contemporary contexts, where religion is used as a tool to gain power. He asserts that religion should be a source of moral values in politics, not an instrument of manipulation for momentary interests.

This thinking is in line with the ideas of Abdullahi Ahmed An-Na'im (2008) who argues the importance of maintaining the moral autonomy of religion from political exploitation. Thus, according to Shihab, political practices in Islam must be oriented towards achieving peace, social justice and respect for diversity, not just pursuing political power. In a broader context, Shihab also consistently rejects forms of radicalism and extremism. He calls for Muslims to be politically active while adhering to the principles of moderation, tolerance and respect for diversity pluralism (An-na, 2008).

Research conducted by researchers at Freie Universität Berlin reveals that Quraish Shihab seeks to bridge the classic tension between fixed religious texts and ever-

changing socio-political realities. He proposes the use of the *qiyās* (analogy) approach, which takes into account the public interest (*maṣlaḥa*) and the principle of ease (*taysīr*) to guide public policy. In his view, religious matters are entirely subject to divine revelation, while worldly affairs, including politics, can be managed flexibly by humans as long as they do not contradict the universal principles outlined in the Qur'an. This framework serves as a crucial foundation for Shihab to assert that politics must be rooted in religious moral values while remaining adaptive to the social dynamics of a pluralistic society (Ikhwan, 2015). Based on Quraish Shihab's thinking, the relationship between religion and politics must be built on the foundation of moral values, ethics, social justice, and respect for diversity. Thus, Indonesia is not a secular state but a state that prioritizes its religious values as the main ideology of morals and ethics of state development (Setiawan et al., 2020). Politics should not only be a tool for power struggle, but should be used as a means to realize the benefits of the people. In this view, religion serves as a source of noble values that guide political practices to remain in favor of truth, justice and human integrity.

By making religious values the main reference, politics can avoid manipulation and abuse of power. Politics that is run based on religious principles will be able to create a more just, peaceful and dignified national life. Therefore, Muslims are expected to play an active role in politics while adhering to the principles of moderation, tolerance, and social responsibility in order to create a harmonious and civilized society.

C. Conclusion

Referring to the subject matter of this study, it can be concluded that the political relationship between religion and the state contains a symbiotic paradigm. According to Quraish Shihab, Islamic political thought reflects a moderate and contextual approach to the relationship between religion and state in Indonesia. This can be seen from the role of religion in state life according to Ibn Khaldun. First, religion as a unifier. Second, religion as a driver of success. Third, religion as a legitimizing political system. The relationship between Islam and politics is inseparable. The values in Islam can provide direction and ethics in the world of politics, so that it runs in an honest and fair way. Quraish Shihab himself emphasizes that religion and politics must support each other, not compete for roles.

Theoretically, religion has a complementary relationship, where religion provides moral and ethical values in political practice, while politics becomes a means of realizing religious goals in social or state life. This research can be internalized through intensive dialogue orientations between religious and political leaders in order to create a common understanding of the limits and roles of each for the benefit of the public.

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