

IMPLEMENTATION OF THE PRINCIPLES OF ISLAMIC GOOD GOVERNANCE IN THE DIVISION OF POWER: ANALYSIS OF THE FUNCTIONS, MECHANISMS, AND IMPACT OF ISLAMIC GOVERNMENT

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Abstract

Keywords:

*Islamic Good Governance,
Division of Powers,
Shura,
Trustworthy,
Islamic government.*

This study aims to analyze the implementation of the principles of Islamic good governance in the distribution of power in Islamic government through a study of its functions, mechanisms, and impacts on the implementation of a just government oriented towards the welfare of the people. Good governance from an Islamic perspective not only emphasizes the effectiveness of governance but is also based on the values of shura (deliberation), amanah (trust), justice ('adl), transparency, and accountability. This study uses a qualitative method with a library research approach through analysis of various scientific literature, national and international journals, and Islamic legal sources. The results show that the distribution of power in Islamic government is carried out through the separation of executive, legislative, and judicial functions that supervise each other based on the principles of shura and amanah. The working mechanism between institutions is implemented through deliberation, public oversight, and moral accountability to Allah SWT and the community. The implementation of the principles of Islamic good governance has a positive impact in the form of creating social justice, increasing public trust, preventing corruption, and realizing the public welfare. Thus, the principles of Islamic governance have high relevance in developing a modern government system that is transparent and just.

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INTRODUCTION

Good governance is one of the main indicators of a country's success in realizing public welfare, maintaining political stability, and upholding social justice. good governance emphasizes the importance of transparency, accountability, public



participation, effectiveness, the rule of law, and responsiveness of government in carrying out its duties and authorities. In the development of modern government systems, the application of these principles has become a necessity that cannot be ignored due to the increasing public demand for a clean, open government free from corruption, collusion, and nepotism. The government's failure to implement good governance often leads to a crisis of public trust, social inequality, and weak political legitimacy (Abdurrahman, 2025).

In an Islamic perspective, the concept *good governance* is not a new idea, but has been an integral part of the government system since the time of Rasulullah SAW and Khulafaur Rasyidin. Islam views power as a trust that must be exercised responsibly in order to realize the benefit of the people. Principles like *shura* (deliberation), *trust* (trust), *'adl* (justice), *benefit* (public benefit), and *hisbah* Supervision is the primary foundation of Islamic governance. These values position leaders as public servants, tasked with safeguarding the rights of the people and ensuring that all policies adopted are oriented toward the public interest and do not conflict with Islamic law. Therefore, governance in Islam is not solely focused on administrative aspects but also encompasses the moral and spiritual dimensions inherent in every holder of power (Chaliddin, 2025).

One important aspect in making it happen *good governance* is the existence of a clear division of power in a system of government. The division of power is necessary to prevent the concentration of power in one individual or institution, which could potentially lead to abuse of authority. In modern political theory, this concept is known as *trias politica* which divides power into executive, legislative, and judicial functions. Although the term originates from Western thought, the substance of the division of power functions has actually been found in Islamic government practice. During the time of the Prophet Muhammad and the Caliphs, there was a division of duties between government leaders, consultative bodies, and judicial institutions, which functioned to maintain a balance of power and ensure justice in society. This system demonstrates that Islam has recognized mechanisms of oversight and distribution of authority as part of efforts to create an effective and accountable government (Day, 2024).

Studies on Islamic governance continue to develop in various contemporary studies. (Hasan, 2025) explains that ethical principles of Islamic governance, such as trustworthiness, justice, transparency, and responsibility, play a crucial role in building an accountable government system and preventing corruption. This research demonstrates that successful governance is determined not only by institutional effectiveness but also by the moral quality of those in power. Thus, Islamic ethical principles can serve as an important foundation for building a government with integrity and a focus on public service.

Another study conducted by (Wicaksono & Mahipal, 2025) shows that Islamic Law has a great opportunity to contribute to the development of a modern legal and governance system through the values of substantive justice, universal morality, and principles. *Maqashid al-Shariah*. This research confirms that Islamic values are highly relevant in addressing various contemporary social and legal challenges, particularly in creating a just and public-interest governance system. However, implementing these values requires clear institutional mechanisms to prevent overlapping authority and conflicts of interest in governance practices.

Furthermore, research (Shafira et al., 2024) on leadership from an Islamic legal perspective explains that the principles of justice and equality taught by Islam support the active participation of all elements of society in various aspects of life, including leadership and public decision-making. The study emphasizes that leadership in Islam must be based on capacity, integrity, and responsibility, not solely on specific social or biological factors. These findings demonstrate that the Islamic system of government places a strong emphasis on professionalism and trustworthiness in the exercise of power.

Meanwhile, research (Asman et al., 2021) explains that the implementation of Islamic legal principles in social life requires clear, participatory, and accountable mechanisms to optimally achieve the goals of Islamic law. This research shows that the application of Islamic values in social systems cannot be separated from the aspects of transparency, mutual agreement, and legal accountability, which are essential components of good governance. These findings indicate that the principles of Islamic law in society are essential for achieving the goals of Islamic law. *Good governance* is actually closely related to the basic values contained in Islamic teachings.

Although various previous studies have discussed *In the areas of good governance*, Islamic leadership, government ethics, and the existence of Islamic law within the state system, there are still areas of study that have not been thoroughly explored. Most research focuses on aspects of leadership, bureaucratic ethics, or the implementation of Islamic law in general. Meanwhile, studies that specifically analyze the implementation of Islamic law principles are lacking. *good governance* Research on the distribution of power in Islam, particularly regarding the forms of power distribution, the mechanisms of relations between institutions of power, and its impact on the creation of justice and the welfare of society, remains relatively limited. Thus, there is a research gap *that* requires further study to enrich the body of knowledge in the field of Islamic politics and governance.

The urgency of this research is further strengthened when linked to the various governance issues still faced by many Muslim countries and countries with Muslim majorities, such as low public accountability, weak oversight of power, corrupt practices, and suboptimal public participation in the policy-making process. These conditions demonstrate that the existence of an institutional system alone is insufficient to create good governance if it is not supported by strong moral and spiritual values. In this context, the principles of *good governance* Islam offers a more comprehensive approach because it integrates institutional aspects with ethical and religious dimensions in the exercise of power.

Based on this description, this study aims to analyze the implementation of the principle *good governance* Islam in the division of power with a focus on three main aspects: the form of division of power in Islamic government, the mechanism of relations between institutions of power based on the principles of transparency, accountability, and deliberation, and the impact of its implementation on the creation of justice, public welfare, and the prevention of abuse of authority in Islamic government. This research is expected to provide theoretical and practical contributions to the development of Islamic political studies and serve as a reference in efforts to realize a government system with integrity, justice, and a focus on the welfare of the people.

REVIEW LIBRARY

A. The Concept of Good Governance from an Islamic Perspective

Draft *good governance* In general, it refers to governance that emphasizes the principles of transparency, accountability, participation, effectiveness, efficiency, the rule of law, and responsiveness to community needs. According to the United Nations Development Programme (UNDP), *good governance* is the process of exercising political, economic, and administrative power in managing public affairs oriented toward the welfare of the community. In an Islamic context, this concept is understood not only as a system of good government administration but also as the implementation of sharia values based on the Qur'an and Hadith.

Abdurrahman (2025) explains that Islamic governance is built on the principles of justice (*'adl*), trust, shura and moral responsibility which are the main foundations for exercising power. These principles aim to ensure that every policy taken by the government is oriented towards the benefit of society and can be accounted for both worldly and spiritually. Thus, *good governance* in Islam has a broader dimension than the conventional concept because it integrates administrative, ethical and spiritual aspects simultaneously (Abdurrahman, 2025).

This demonstrates that governance in Islam requires not only technical competence from leaders but also emphasizes moral integrity as the primary foundation for exercising power. Therefore, government success is measured not only by physical development achievements but also by the government's ability to uphold trust and justice for all citizens.

Research (Rosalina & Khoiri, 2025) shows that Islamic values such as honesty, responsibility, trustworthiness, deliberation, and justice contribute significantly to building an accountable organizational and governmental culture. These values form the basis for creating a transparent power management system free from abuse of authority (Rosalina & Khoiri, 2025).

Based on this view, it can be understood that *good governance* Islam is a system of governance that integrates Islamic values with the principles of modern governance in order to realize the welfare, justice, and welfare of society as a whole.

B. Principles of Good Governance in Islam

1. The Principle of Trust

Amanah is one of the fundamental principles of Islamic governance. Amanah means trust or responsibility entrusted to someone to be carried out honestly and responsibly. In the context of governance, power is viewed as a trust from Allah SWT that must be used to serve the interests of the community.

(Setyono, 2015) explains that trustworthiness is the primary foundation of Islamic leadership because every holder of power will be held accountable for their policies and actions. Therefore, a leader is not permitted to use his or her position for personal or group interests.

According to the author, the principle of trustworthiness is highly relevant in modern governance systems because it can serve as an instrument of moral control over the behavior of public officials. When trustworthiness is the basis for exercising power, the opportunity for corruption and abuse of authority is minimized.

2. The Principle of Shura (Deliberation)

Shura is a process of consultation or deliberation in decision-making involving various stakeholders. This principle is one of the main characteristics of Islamic governance, as stated in Surah Asy-Shura, verse 38.

Chaliddin (2025) stated that shura is a form of public participation in government that allows for the exchange of ideas and more objective and fair decision-making. Through deliberation, decisions made not only reflect the interests of those in power but also consider the needs of the wider community.

This shows that shura has a function that is in line with the principle of public participation in *good governance* Modern. Through deliberation, the public can contribute to the policy-making process, thus creating a more democratic and responsive government.

3. Principle of Justice ('Adl)

Justice is the primary goal of Islamic governance. The Quran explicitly commands Muslims to uphold justice regardless of social status, ethnicity, or social group.

(Wicaksono & Mahipal, 2025) explain that the value of substantive justice in Islamic law is one of Islam's greatest contributions to the development of modern legal systems and governance. Justice is seen as an instrument for guaranteeing the rights of the people and preventing discrimination in state administration.

According to the author, the principle of justice is the main indicator of the success of a government because all public policies ultimately aim to create prosperity and equality for the people.

4. Principle of Accountability

Accountability in Islam means the obligation of every trustee to be accountable for their actions and policies. This accountability is not only to society but also to Allah SWT.

Abdurrahman (2025) stated that accountability is a crucial element in creating clean governance because it allows the public to monitor the exercise of power. Accountability requires the government to explain and be accountable for every policy it makes (Abdurrahman, 2025).

Therefore, accountability is an important instrument in preventing abuse of power and increasing public trust in the government.

C. The Concept of Division of Power in Islamic Government

The division of power is a mechanism that aims to prevent the concentration of power in one party. In modern political theory, this concept is known as *trias politica* which divides power into legislative, executive and judicial.

Although the concept *trias politica* Developed by Montesquieu, the substance of the division of power has actually been known in Islamic government since the time of the Prophet Muhammad (peace be upon him). The Prophet served as both head of government and head of state, yet in carrying out his duties, he still involved his companions through the shura mechanism and granted judges independence in resolving legal cases.

According to (Panggayuh, 2025) , the division of power functions in Islam aims to maintain a balance of power and ensure that all government processes are carried out in accordance with the principles of justice and the welfare of the people. Each institution has a different function but complements and monitors each other.

From an Islamic perspective, the division of power is not merely intended to limit power, but also to ensure that the mandate of government can be carried out effectively and responsibly. Thus, the principle of the division of power in Islam aligns with the concept of *checks and balances* in the modern government system.

D. Theory of the Function of Power in Islamic Government

1. Executive Function

Executive power in Islamic governance is exercised by the caliph, or head of state, who is responsible for enforcing laws, maintaining security, and managing government affairs. The head of state is obligated to ensure that all policies are in accordance with Islamic law and the interests of the people.

2. Legislative Function

The legislative function in Islam is carried out by *Ahl al-Halli wa al-'Aqdi*, a group with the scientific capacity and integrity to provide consideration, advice, and oversight of government policies. This institution serves as a representative of the community in the decision-making process.

3. Judicial Function

Judicial power is exercised by a judicial institution tasked with enforcing the law and resolving disputes fairly. Throughout Islamic history, judges (*qadi*) were granted independence to decide cases without intervention from the ruler.

(Shafira et al., 2024) explains that the principle of justice in Islam requires every power holder to carry out their duties according to their capacity and responsibilities without discrimination or abuse of authority.

With this division of functions, the Islamic government system seeks to create a balance of power that can guarantee justice, transparency, and the welfare of society.

E. Research Framework

This research starts from the assumption that the implementation of the principle *good governance* Islam's approach to the division of power can create a more just, transparent, and accountable system of government. The principles of trust, shura (law), justice, and accountability are the primary variables influencing the form of power distribution and the mechanisms of relations between government institutions.

By applying these principles, the executive, legislative, and judicial functions can operate in a balanced manner, thereby preventing abuse of authority, increasing public trust, and realizing the public good. Therefore, this study analyzes the relationship between these principles. *good governance* Islam, the division of power, and its impact on the creation of a just government.

METHOD STUDY

Research Design

This research uses an approach qualitative by type of research library research. A qualitative approach was chosen because this research aims to understand, analyze, and interpret the concept *good governance* Islam in the division of power based on various relevant scientific literature sources. The literature study was conducted through a review of scientific journals, books, academic articles, legal documents, and other literature sources related to Islamic governance, the division of power, and principles. *good governance*. This method allows researchers to gain a comprehensive understanding of the concepts, mechanisms, and impacts of implementation. *good governance* Islam in governance.

This research is of an experimental nature descriptive-analytical , namely describing various concepts and theories related to the division of power in Islamic government, then analyzing them based on principles *good governance* Islam such as trust, shura, justice, transparency, and accountability.

Subjects and Objects of Research

Because this research is a library study, it does not use respondents or informants directly. The research subjects are various literature sources relevant to the research theme, while the research object is the implementation of the principles. *good governance* Islam in the division of power of Islamic government.

Research data sources consist of:

1. Primary Data

Primary data was obtained from scientific journals that directly discuss the topic. *good governance* Islam, the division of power, Islamic leadership, Islamic governance, and the Islamic legal system. This research utilizes at least 15 scientific journals published between 2024 and 2026 obtained through Google Scholar, including three primary journals used as references:

1. Shafira, Maryam, and Kurniati (2024) on leadership from an Islamic law perspective.
2. Asman, Kurniati, and Marilang (2021) on the existence of agreements in Islamic law and their implementation in community life.
3. Wicaksono and Mahipal (2025) on the existence of Islamic law in the Indonesian national legal system.

2. Secondary Data

Secondary data was obtained from reference books, classical and contemporary books on *siyasah syar'iyah*, laws and regulations, official documents, and various research results that support the discussion on governance and division of power from an Islamic perspective.

Operational Definition

To avoid differences in interpretation of the concepts used in this research, several operational terms are explained as follows:

1. Islamic Good Governance

Good governance Islam is a system of governance based on Islamic values such as trust, syura, justice (*'adl*), transparency, accountability, and welfare in the implementation of state power.

2. Division of Power

The division of powers is the distribution of government authority into executive, legislative and judicial functions which aims to create a balance of power and prevent abuse of authority.

3. Function of Power

The functions of power in this study include:

- a. The executive function as the implementer of government.
- b. The legislative function as policy maker and supervisor.
- c. The function of the judiciary as an enforcer of law and justice.

4. Impact of Implementing Islamic Good Governance

Impact of implementation *good governance* Islam is the result of the application of Islamic governance principles to create justice, welfare, transparency, accountability, and prevent abuse of power.

Research Variables

Because this research uses a qualitative approach, it does not use independent and dependent variables as in quantitative research. However, the focus of the research analysis is directed at the following key aspects:

1. Principles *good governance* Islam:
 - Trust
 - Shura
 - Justice
 - Transparency
 - Accountability
2. Forms of division of power:
 - Executive
 - Legislative
 - Judiciary
3. Impact of implementation:
 - Social justice
 - Public welfare
 - Prevention of abuse of authority
 - Effectiveness of governance

Data collection technique

The data collection technique used in this research is Documentation . Documentation techniques are carried out by collecting various written sources relevant to the research theme, then identifying, classifying, and evaluating the data obtained.

Data collection stages include:

1. Searching for scientific journals through Google Scholar.
2. Collect literature related to *good governance* Islam and the division of power.
3. Identify sources that are relevant to the research focus.
4. Grouping data based on aspects of form, mechanism, and impact of the division of power.
5. Recording and compiling data according to research needs.

The main instrument in this study is researcher himself (human instrument) who plays a role in collecting, selecting, interpreting, and analyzing data from various literature sources.

Data Analysis Techniques

Data analysis was carried out using the qualitative data analysis model according to Miles, Huberman, and Saldaña which includes three main stages, namely:

1. Data Reduction

Data collected from various sources is selected and focused on information relevant to implementation. *good governance* Islam in the division of power.

2. Data Presentation (Data Display)

The reduced data is then presented in the form of a systematic narrative description to facilitate the interpretation process and drawing conclusions.

3. Conclusion Drawing

The final stage is carried out by interpreting the results of the analysis to gain an understanding of the form of division of power, the mechanism of relations between power institutions, and the impact of implementing the principle. Islamic *good governance* in the administration of government.

RESULTS AND DISCUSSION

A. Forms of Division of Power in Islamic Government Based on the Principles of Islamic Good Governance

The division of power is a crucial instrument in realizing good governance. From an Islamic perspective, power is viewed as a trust that must be exercised responsibly to achieve the welfare of the people. Therefore, Islam discourages the concentration of power, which could potentially lead to arbitrariness and abuse of authority. This principle aligns with the objectives of *good governance* which emphasizes the existence of a mechanism for supervision and balance of power (*checks and balances*) in the administration of government.

Historically, the division of power in Islamic governance has been implemented since the time of the Prophet Muhammad (peace be upon him) and the Caliphate of the Righteous Caliphs. Although the terms executive, legislative, and judiciary were not yet used as in the current concept, *trias politica* In modern times, these functions have been carried out through a clear division of duties and authority. The Prophet Muhammad (peace be upon him) acted as head of government, carrying out executive functions, while his companions participated in the deliberation process as representatives of the legislative function. Meanwhile, the qadi (judges) carried out an independent judicial function, resolving disputes and enforcing Islamic law.

According to (Hikmah, 2026) , the Islamic legal and governmental system embodies the values of substantive justice, universal morality, and the common good, which support the creation of just governance. These values serve as the foundation for establishing a system of power that is not centralized in one party, thus minimizing abuse of authority.

The division of power in Islamic governance demonstrates a clear distribution of authority between government officials, consultative bodies, and the judiciary. This division is not intended to completely separate power, but rather to create balance in governance. The head of state carries out executive functions as policy implementers, the ahl al-halli wa al-'aqdi carry out the functions of policy deliberation and oversight, while the judiciary functions to independently enforce the law. This division of functions demonstrates that Islamic governance has recognized mechanisms for regulating authority aimed at preventing the concentration of power in one party. With a clear division of duties, each institution can optimally fulfill its role while simultaneously supervising each other, thus creating a more just, orderly, and public-oriented government.

Based on these findings, it can be understood that the division of power in Islam aims not only to divide governmental duties but also to create an effective oversight mechanism to ensure optimal implementation of the mandate. With a clear distribution of authority, each institution has specific responsibilities and also serves as a watchdog over the others.

1. Executive Functions in Islamic Government

The executive function in Islamic government is carried out by the caliph, imam, or head of state, who is responsible for implementing government policies, maintaining national security, managing public finances, and ensuring the implementation of Islamic law in society. The head of state is responsible for carrying out the people's mandate and ensuring public welfare through policies oriented toward the public good.

Abdurrahman (2025) explains that leaders in an Islamic government system must exercise power based on the principles of trustworthiness, transparency, and moral responsibility. Power should not be used for personal gain, but rather should be focused

on serving the community and achieving the goals of sharia (*maqashid al-syariah*) (Abdurrahman, 2025).

This demonstrates that the executive function in Islam is not merely administrative but also carries moral and spiritual responsibilities. A leader is accountable not only to the people but also to Allah SWT for every policy they make.

2. Legislative Function in Islamic Government

In Islamic government, the legislative function is carried out by *Ahl al-Halli wa al-'Aqdi* , a group consisting of ulama, intellectuals, community leaders, and other parties with the capacity to provide input and oversight of government policies. This institution serves as a representation of the community in the public decision-making process (Permana, 2026) .

The principle of shura is the primary basis for implementing legislative functions in Islam. Through deliberation, various societal interests can be accommodated, resulting in policies that are more just and responsive to public needs. Chaliddin (2025) states that shura is a form of public participation that enables the realization of a democratic, transparent, and accountable government (Chaliddin, 2025).

Based on the results of this study, it can be understood that the legislative function in Islam plays a strategic role in maintaining the balance of power. The involvement of various elements of society in the deliberation process helps prevent the dominance of power by one party and increases the legitimacy of government policies.

3. Judicial Function in Islamic Government

The judicial function in Islamic governance is carried out by a judicial institution headed by a qadhi, or judge. This institution is tasked with enforcing the law, resolving disputes, and providing legal protection to the community fairly, regardless of social status or political standing.

The history of Islamic governance demonstrates that judicial independence is a highly respected principle. Judges are empowered to decide cases based on Islamic law without interference from the ruler. This principle aims to maintain objectivity and fairness in the law enforcement process.

Srimulyani (2024) explains that justice is a fundamental principle in Islam that must be applied in every aspect of life, including governance and law enforcement. Good leadership must uphold justice and not discriminate against individuals based on gender, social status, or background.

Shafira, Maryam, and Kurniati (2024) explain that leadership in Islam must be based on capacity, integrity, and responsibility in carrying out mandates. This principle demonstrates that every authority holder must carry out their duties according to their assigned functions so that governance can run fairly and responsibly.

These findings demonstrate that the judiciary's function in Islam is crucial as a guardian of justice and overseer of law enforcement. The existence of an independent judicial institution is a key prerequisite for its realization. *good governance* in Islamic government.

Based on this description, the division of power in Islamic governance is a system built on the values of justice, trustworthiness, deliberation, and responsibility. Power is not centralized in one party, but is divided into executive, legislative, and judicial functions that complement and supervise each other. Therefore, the implementation of the division of power in Islamic governance aims not only to create effective governance but also to maintain a balance of power, prevent abuse of authority, and ensure the

fulfillment of the rights and interests of the community in accordance with Islamic law and the principles of *good governance*.

B. Working Mechanisms Between Power Institutions Based on the Principles of Good Governance

Implementation of principles *good governance* In Islamic governance, not only is the division of power determined, but also the mechanisms of inter-institutional relations that operate harmoniously, transparently, and accountably. Relations between government institutions must be built on the principles of trust, syura (law), justice, and shared responsibility to achieve the public good.

1. Shura Mechanism in Decision Making

Shura is the main mechanism used in Islamic government to make strategic decisions. The Qur'an explicitly orders Muslims to resolve matters through deliberation as stated in the QS. Ash-Shura verse 38.

In government practice, shura serves as a means of communication between the government and the public. Through deliberation, various community aspirations can be conveyed and considered before policy is established. This mechanism reflects the principle of participation, which is a key indicator. *good governance*.

According to , shura provides a space for public involvement in the decision-making process, thus ensuring more inclusive and legitimate policies. Thus, shura serves not only as a consultation tool but also as a means of social control over government power.

2. Accountability and Transparency Mechanisms

Accountability is the obligation of every holder of power to be accountable for their actions and policies to the public and Allah SWT. In Islamic governance, every public official is required to explain the use of the authority and resources entrusted to them.

(Sulistiawati, 2025) emphasized that transparency and accountability are crucial tools for preventing corruption and increasing public trust in government. A transparent government is more easily monitored by the public, thus minimizing the risk of abuse of power.

Ramadhan, Hadith, and Kurniati (2024) explain that trustworthiness, integrity, and deliberation are essential principles in governance according to Islamic law. Implementing these principles can strengthen transparency, accountability, and public participation in governance, thereby creating more effective and responsible governance.

Based on the results of this study, it can be understood that transparency and accountability are mechanisms that strengthen relations between government institutions. Each institution is required to carry out its duties openly and responsibly, thus creating effective synergy in state governance.

3. Supervision Mechanism (Hisbah)

Apart from shura and accountability, Islamic government also recognizes the concept of *hisbah* As a mechanism for monitoring the exercise of power, the hisbah institution functions to oversee social, economic, and governmental activities to ensure they remain in accordance with Islamic values.

The existence of hisbah demonstrates that Islam has developed a system of oversight aimed at preventing abuses in the exercise of power. This function is similar to modern oversight institutions such as inspectorates, ombudsmen, or anti-corruption agencies.

Based on this description, the study of governance shows that effective relations between institutions of power require coordination, information transparency, and ongoing oversight. Each institution must carry out its functions and authorities in accordance with its assigned duties without dominating one another. Working mechanisms based on the principles of transparency and accountability can strengthen the system of checks and balances, making each resulting policy more objective and accountable. Furthermore, public involvement in the oversight process contributes to the creation of a government that is responsive to public needs and able to maintain public trust in the administration of government.

C. Impact of Implementing Good Governance in the Distribution of Power

Implementation of principles *good governance* Islam's approach to the division of power has had a significant impact on governance. The values of trust, shura (lawful trust), justice, transparency, and accountability not only serve as ethical guidelines for those in power but also serve as instruments for creating a more effective, just, and public-benefit system of government. The division of power based on these principles allows for a balance between authority and responsibility, thereby minimizing the risk of abuse of power.

In an Islamic perspective, the main goal of government is to realize *Maqashid al-Shariah*, namely safeguarding religion (*hifz al-din*), life (*hifz al-nafs*), reason (*hifz al-'aql*), descendants (*hifz al-nasl*), and property (*hifz al-mal*). Therefore, every government mechanism must be directed towards achieving the public interest and preventing harm (*mafsadah*) in the life of society. Implementation *good governance* Islam through the division of power is one of the important instruments in achieving this goal.

1. Impact on the Realization of Justice

Justice is one of the main principles in Islam, the foundation of all government activities. The Quran explicitly commands Muslims to be just in every aspect of life, including the exercise of power. Therefore, a government system that applies this principle... *good governance* Islam must be able to guarantee fair treatment for all people without distinction of ethnicity, religion, race, gender, or social status.

(Miftahussurur, 2025) explains that Islam places justice as a universal principle that must be applied in leadership and governance. Every individual has the same right to legal protection and equal opportunities in social and political life.

These findings demonstrate that the division of power in Islamic governance serves as a mechanism to ensure justice. The separation of executive, legislative, and judicial functions allows each institution to carry out its duties independently while simultaneously monitoring each other. This prevents the dominance of power, which could potentially lead to injustice in society.

Furthermore, the independence of the judiciary in an Islamic system of government also plays a crucial role in ensuring justice. Judges have the authority to decide cases based on the law without interference from the authorities. This mechanism allows the public to obtain objective and proportional legal protection.

Thus, the implementation of the principle *good governance* Islam, through the division of power, is able to create a system of government that upholds justice, both in the policy-making process and in law enforcement.

2. Impact on the Realization of Community Welfare

Public welfare (*maslahah*) is the primary goal of all policies in Islamic governance. Every decision made by the government must consider the benefits to the community and prevent them from various forms of harm and injustice.

(Masorong, 2025) explains that the principle of welfare in Islamic law is highly relevant in the development of a modern government system. Islamic values such as substantive justice, universal morality, and the public interest can form the basis for formulating public policies that favor the community.

The division of power is implemented based on the principle *good governance* Islam allows every government institution to optimally carry out its functions in serving the public. The executive branch focuses on implementing development programs and public services, the legislative branch plays a role in formulating policies that meet the needs of the community, and the judiciary ensures that all government policies and actions remain within the law and justice.

Based on the analysis, the system has a positive impact on improving the quality of public services, the effectiveness of government policies, and the protection of public rights. The balance of power established through this mechanism *checks and balances* enabling the government to be more responsive to various social problems that develop in society.

Furthermore, the application of the shura principle in the decision-making process also increases public participation in governance. Through deliberation, public aspirations can be accommodated, resulting in policies that better align with the needs and interests of the wider community. This strengthens the government's legitimacy and increases public trust in state institutions.

Thus, the implementation of the principle *good governance* Islam in the distribution of power contributes directly to the creation of public welfare through policies that are just, participatory, and oriented towards general welfare.

3. Impact on Prevention of Abuse of Authority

One of the primary objectives of the division of power is to prevent abuse of authority by those in power. Throughout history, the concentration of power has often led to the emergence of corruption, collusion, nepotism, and various other forms of malfeasance. Therefore, Islam has developed various oversight mechanisms to ensure that power is used in accordance with the mandate entrusted to it.

Abdurrahman (2025) explains that transparency, accountability, and moral responsibility are important instruments in preventing corruption and abuse of power. Governments that implement these principles tend to have higher levels of integrity than systems that lack robust oversight mechanisms (Abdurrahman, 2025).

In Islamic governance, oversight of power is carried out through several mechanisms, namely shura, hisbah, public accountability, and oversight between government institutions. Each institution has the authority to exercise control over other institutions, so that no single party can exercise absolute power.

Research (Asman et al., 2021) shows that the principles of responsibility and compliance with agreements are essential elements of the Islamic legal system. The implementation of mandates must be carried out consistently and accountably to all stakeholders.

These findings reinforce the view that accountability is a key factor in preventing abuse of power. When every holder of power is required to be accountable for their

policies and actions to the public and to God Almighty, the opportunity for abuse will be reduced.

Furthermore, the existence of the Hisbah institution as an instrument of public oversight also makes a significant contribution to maintaining government integrity. Hisbah enables the public to actively participate in monitoring the implementation of government policies and reporting any irregularities.

Therefore, the implementation of the principle *good governance* Islam in the division of power has proven capable of building a comprehensive supervisory system so that corrupt practices, abuse of office, and arbitrary actions can be prevented effectively.

Thus, the implementation of good governance in the division of power demonstrates that the success of government administration is determined not only by the existence of institutions of power, but also by the quality of relationships and oversight between these institutions. A clear division of authority can create a balance of power, strengthen accountability, and increase the effectiveness of governmental duties. This condition has a positive impact on the realization of justice, the public welfare, and the prevention of various forms of abuse of authority, thus enabling better governance and oriented towards the public interest.

Analysis of Research Results

Based on the results of the study, the division of power in Islamic governance demonstrates a clear distribution of authority between the executive, legislative, and judicial functions. This division aims to create a balance of power to prevent the concentration of authority in one party. Each institution has distinct duties and responsibilities, yet they complement each other in realizing a just, effective, and public-benefit-oriented government.

Based on the discussion, the working mechanism between government institutions is implemented through the principles of deliberation, transparency, accountability, and ongoing oversight. The relationships between institutions enable more effective decision-making while strengthening the system of checks and balances. This mechanism also encourages a government that is more responsive to public needs and accountable for every policy it adopts.

Based on the analysis, the implementation of good governance in the distribution of power has a positive impact on government administration. Justice can be achieved through independent law enforcement, public welfare can be achieved through participatory and public-interest-oriented policies, and abuse of authority can be minimized through an effective oversight system. Thus, the application of good governance principles is a crucial factor in realizing a transparent, accountable, and integrity-based government.

CONCLUSION

The division of power in Islamic governance is achieved through the division of executive, legislative, and judicial functions, each with its own duties and authorities. This division aims to create a balance of power, preventing the concentration of authority in one party and enabling each institution to carry out its functions optimally.

The government's opportunities and challenges in relations between institutions of power are addressed through deliberation, transparency, accountability, and ongoing oversight. These mechanisms support effective coordination, strengthen checks and balances, and ensure that every policy is accountable to the public.

The impact of the government's role in implementing good governance in the distribution of power contributes positively to the realization of justice, the public good, and the prevention of abuse of authority. A clear division of authority accompanied by effective oversight can encourage more transparent, accountable, and public-interest-oriented governance.

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