

STRATEGIC LEADERSHIP AND NATIONAL SECURITY IN A TIME OF GLOBAL GEOPOLITICAL CRISIS: MAQĀSID AL- SHARĪ'AH'S PERSPECTIVE ON INDONESIA UNDER PRESIDENT PRABOWO SUBIANTO

Rahman Fanani¹, Moch. Nurcholis², Mowafg Masuwd³

^{1,2}Bani Fattah Institute of Islamic Studies Indonesia, ³University of
Zawia, Libya

¹rahmanfanani@iaibafa.ac.id, ²mnc31186@gmail.com,

³masuwd@zu.edu.ly

Abstract:

The inauguration of Prabowo Subianto as the President of Indonesia marks a significant shift in the nation's foreign and defense policy toward "Strategic Assertiveness." In an era defined as the "Age of Chaos," characterized by the erosion of multilateralism and intense US-China competition, Indonesia faces multifaceted threats ranging from maritime sovereignty to food and energy security. This report examines Prabowo's leadership style through the lens of Maqashid al-Syariah, focusing on how his policies aim to protect the five essential elements of human well-being (al-maqasid al-khamsah). By employing a qualitative-descriptive methodology, the analysis reveals that Prabowo's "firm, charismatic, and task-oriented" leadership embodies the Quranic principle of "I'dadul Quwwah" (preparation of strength) as mandated in Surah Al-Anfal 60. His focus on defense modernization and food self-sufficiency aligns with the preservation of life (Hifz an-Nafs) and wealth (Hifz al-Mal). However, the implementation of "polite democracy" and a military-dominant cabinet sparks debate regarding the balance between national stability and civil liberties. This research concludes that while Prabowo's assertive stance is necessary for national survival in a multipolar world, it must

be balanced with transparency and democratic accountability to ensure genuine public interest (maslahah).

Keywords: *Prabowo Subianto, National Security, Geopolitics, Maqashid al-Syariah, Islamic Leadership.*

Introduction

The world is currently in a phase of a very significant geopolitical rupture, a condition that is often described as the entrance to an "age of chaos".¹ This dynamic is characterized by the weakening of the effectiveness of multilateral institutions, the stagnation of the global economy, and the increase in open military action by major power countries that show a change in the global order towards power dominance and the struggle for strategic resources.¹ This crisis is not only happening in distant regions, but its resonance is particularly felt in the Asia-Pacific region, where the hegemonic competition between the United States and the People's Republic of China (PRC) is creating constant tensions in the South China Sea and beyond.¹

In the vortex of this global crisis, Indonesia's position as the largest archipelagic country in the world with a strategic location between two oceans and two continents is very crucial. The sovereignty and national security of the Republic of Indonesia no longer only face traditional threats in the form of military aggression, but also non-traditional threats that include food insecurity, energy crises, technological disruption through artificial intelligence, and information warfare.¹ This situation demands the presence of a leader who not only understands military tactics, but also has a strategic vision capable of integrating defense forces with economic resilience and social stability.²

President Prabowo Subianto, who has a long military background and experience as Defense Minister, emerges with a leadership style that is often described as a resolute, charismatic, and task-oriented figure. Since the beginning of his tenure, Prabowo has shown a more assertive foreign policy direction, which some observers call a shift from economic pragmatism to *strategic assertiveness* in a

¹ Dr Endang Tirtana, "Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo," Detik News, 2026.

² Samkamaria, Srifridayanti, "GAYA KEPEMIMPINAN CALON PRESIDEN PADA PILPRES TAHUN 2024," *Jurnal Administrator: Jurnal Ilmu-Ilmu Sosial* 5, no. 2 (2023): 145–55.

multipolar order.³ This leadership is aimed at ensuring that Indonesia remains calm but vigilant amid world turmoil, with a primary focus on protecting national interests and strategic autonomy.⁴

However, a reading of the leadership style of a president in Indonesia, which is the country with the largest Muslim population in the world, is incomplete without including the perspective of fundamental Islamic values. *Maqashid al-Syariah* (the goals of the sharia) provides a strong theoretical framework to evaluate the extent to which government policies are able to realize the benefits (*maslahah*) for the people and prevent damage (*mafsadah*).⁵

Studies related to *maqashid al-sharia* have been carried out by relating it to several things. Among them, it is associated with the decision of the Judge of the Religious Court⁶, Laws and Regulations⁷, Health⁸, and social relations issues.⁹ Meanwhile, a study was also found on the relationship between global policies and national policies¹⁰ and

³ Asep Setiawan, Magister Ilmu Politik, and Universitas Muhammadiyah, "Politik Luar Negeri Indonesia Di Bawah Pemerintahan Prabowo Subianto: Dari Pragmatisme Ekonomi Menuju Strategic Assertiveness Dalam Tatanan Multipolar (2024-2025)," 2025, 1–19.

⁴ Humas, "Presiden Prabowo: Indonesia Tetap Tenang Di Tengah Gejolak Global," Sekretariat Kabinet Republik Indonesia, 2025.

⁵ Syapar Alim Siregar, "IMPLEMENTASI AL-MAQASHID SYARIAH DALAM TATANAN," *I'tiqadiyah: Jurnal Hukum Dan Ilmu-Ilmu Kesayariaban* 1, no. 2 (2024): 184–98.

⁶ Moch. Nurcholis et al., "Best Interest of the Child (Ḥifẓ Al-Awlād) Principle in Adjudicating Marriage Dispensation for Under-Age Couples," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 2 (December 2025): 531–58, <https://doi.org/10.19105/al-lhkam.v20i2.15927>.

⁷ Moch Nurcholis, "Usia Nikah Perspektif Maqashid Perkawinan: Telaah Syarat Usia Minimum Perkawinan Pasca Putusan Mahkamah Konstitusi Nomor: 22/PUU-XV/2017," *Tafāqub: Jurnal Penelitian Dan Kajian Keislaman* 8, no. 1 (2020): 1–18.

⁸ Mashuri Mashuri, Iffatin Nur, and Muhammad Ngizzul Muttaqin, "Maqāṣid Shari'ah Flexibility to Overcome COVID-19 in Indonesia: From Government Policies to Fatwā of Council of Indonesian Ulama (MUI), Nahdlatul Ulama (NU), and Muhammadiyah," *De Jure: Jurnal Hukum Dan Syar'iah* 13, no. 2 (December 2021): 240–63, <https://doi.org/10.18860/j-fsh.v13i2.13280>.

⁹ Iffatin Nur and Reni Puspitasari, "Postgender Fiqh: The Views of MUI's and KUPI's Ulama on Postgenderism from Maqāṣid Shari'ah Perspective," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 1 (June 2023): 152–76, <https://doi.org/10.19105/al-lhkam.v18i1.7313>.

¹⁰ Teguh Luhuringbudi et al., "Assessing the Impact of Trump's Economic Policy Strategies on Economic Reform in Indonesia," *Contemporary Society and Politics Journal* 4, no. 1 (June 2025): 1–23, <https://doi.org/10.32939/cspj.v4i1.5142>.

national policies carried out in the era of President Prabowo Subianto.¹¹ In the midst of existing researches, there has been no writing that focuses on national security policy associated with Maqashid al-Sharia. It is at this point that this article fills in the void of the study.

As quoted by Syapar Alim Siregar (2024), Maqashid Syariah has the goal of achieving benefits and staying away from evil. Every sharia rule that has been established is not based on interests alone, but based on the purpose of goodness. (Ad- Daraini, 1975)⁵. In the Islamic intellectual tradition, the main purpose of the sharia is to protect the five main elements: religion (*Hifẓ ad-Din*), soul (*Hifẓ an-Nafs*), intellect (*Hifẓ al-Aql*), heredity (*Hifẓ an-Nasl*), and property (*Hifẓ al-Mal*).⁵

This analysis will explore how Prabowo Subianto's leadership in safeguarding Indonesia's sovereignty and security interacts with the principles of *Maqashid al-Sharia*. Are the policies of defense modernization, strengthening food sovereignty, and the concept of "Polite Democracy" that it carries in line with efforts to protect the five main elements? In addition, the debate on the dominance of the military element in the cabinet and the potential deterioration of democracy will be studied as part of the pros and cons dynamics that must be weighed fairly in the perspective of *Siyasah Syar'iyah*.¹² By understanding the link between strategic leadership and ethical-religious goals, this report aims to provide an in-depth view of the future of Indonesia's sovereignty under the leadership of President Prabowo Subianto.

Literature Review

Leadership Style in Modern and Islamic Political Perspectives

The study of leadership styles has undergone rapid evolution, from nature theory to situational and charismatic approaches. In the Indonesian context, Prabowo Subianto's leadership is often categorized as charismatic leadership supported by indicators of firm, intelligent, and authoritative character.¹³ His nationalist educational background

¹¹ Mubasyier Fatah, "Makan Bergizi Gratis: Dari Politik Karitas Ke 'Etika Maqāshid Al-Syarī'Ah,'" Rejogja Republika, 2025.

¹² Chika Anindita et al., "Menggali Konsep Demokrasi Santun : Tinjauan Literatur Dalam Konteks Kepemimpinan Prabowo Subianto," *Jurnal Ilmiah: Mimbar Demokrasi*, 2025, 521–25.

¹³ Srifridayanti, "GAYA KEPEMIMPINAN CALON PRESIDEN PADA PILPRES TAHUN 2024."

and military experience exerted a great influence on his principle-centered leadership style and high regard for discipline.¹⁴ Prabowo is also known to use populism as a discursive style to attract public sympathy by playing on anti-elite issues and defending the economically marginalized people.¹⁵

In the Islamic perspective, leadership is a mandate that will be held accountable before God. The concept of *Ulul Amri* includes the responsibility to uphold justice and protect the ummah from all forms of threats. As the hadith of the Prophet Muhammad PBUH says:

..... أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ"¹⁶.....

"Indeed, the Messenger of Allah (peace and blessings of Allaah be upon him) said: Each of you is a leader and will be held accountable for his leadership..." A leader in Islam must have integrity, the ability to deliberate (*shura*), and a commitment to the common welfare.

The Framework of Maqashid al-Sharia: From Classical to Contemporary

Maqashid al-Syariah is an important pillar in the Science of Ushul Fiqh which aims to explain the orientation of Islamic law towards human welfare.¹⁷ Imam al-Syatibi, through his book *al-Muwafaqat*, formulated that the sharia was revealed to realize the benefits in this world and the hereafter.¹¹ The five elements of daruriyat (*al-maqasid al-kebamsab*) are the main standards for judging a policy:

1. **Hifz ad-Din (Preserving Religion):** Protecting Religious Freedom and the Values of Tawheed in the State.¹⁷
2. **Hifz an-Nafs (Preserving the Soul):** Ensuring the physical safety, health, and security of citizens from the threat of conflict or crime.¹⁷

¹⁴ Aisyah Ajeng and Putri Riyanto, "Leadership Style of Prabowo Subianto," 2022, 1–16.

¹⁵ Alwi Dahlan Ritonga and Fernanda Putra Adela, "POLITEIA : Jurnal Ilmu Politik Mencermati Populisme Prabowo Sebagai Bentuk Gaya Diskursif Saat Kampanye Politik Pada Pemilihan Presiden 2019," *POLITEIA: Jurnal Ilmu Politik* 12, no. 1 (2020): 1–13.

¹⁶ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Shahih Bukhari*. (Beirut: Dar al-Kotob al-Ilmiyah, 2017). Juz 4, hlm. 374, no. 7138.

¹⁷ Siregar, "IMPLEMENTASI AL-MAQASHID SYARIAH DALAM TATANAN."

3. **Hifz al-Aql (Maintaining Reason):** Maintaining the clarity of the people's minds through good education and nutrition.¹⁸
4. **Hifz an-Nasl (Nurturing Offspring):** Protecting future generations from violence, exploitation, and *stunting*.¹⁷
5. **Hifz al-Mal (Preserving Property):** Protecting the country's property rights and strategic assets from adverse exploitation and ensuring economic stability.¹⁷

Relevant previous research was conducted by Siswanto and Islamy (2022) which reviewed the polemic of the formalization of Islamic law from the perspective of Pancasila Democracy. Their study highlights that the opportunity to apply sharia values, such as social justice, is actually in line with Pancasila, but faces challenges in harmonizing with the plurality of the nation. They conclude that *Maqashid al-Syariah* can be an ethical bridge in public policy formulation without having to be trapped in rigid symbolic formalizations.¹⁹ This is relevant to Prabowo's policy analysis which tends to be substantive in applying security and welfare values.

In contemporary developments, scholars such as Ibn 'Asyur expanded the scope of Maqashid by including the values of independence (*al-hurriyyah*) and justice (*al-'adalah*) as integral parts of the Shari'a.²⁰ There is also the concept of *Hifz al-Daulah* (protecting the state) which is seen as the main prerequisite for the other five elements of Maqashid to be realized stably.²¹ Without a sovereign state, religious enforcement, life protection, and property security would be in jeopardy.

Global Geopolitics and Indonesia's National Resilience

The current global geopolitical crisis is characterized by the phenomenon of the "Age of Chaos" which is predicted to be even

¹⁸ Fatah, "Makan Bergizi Gratis: Dari Politik Karitas Ke 'Etika Maqāsid Al-Syarī'Ah.'"

¹⁹ Athoillah Islamy Eko Siswanto, "Meninjau Ulang Polemik Formalisasi Hukum Islam Di Indonesia Prespektif Demokrasi Pancasila: Analisis SWOT," *MIYAH: Jurnal Studi Islam* 18, no. 1 (2022): 19–39.

²⁰ Husein Aziz Muhaki, "MAQASHID AL-SYARI'AH SEBAGAI INSTRUMEN PEMBARUAN FIQH SOSIAL KONTEMPORER," *Al-Ibrab* 9, no. 2 (2024): 126–52.

²¹ Sakira Riskawati, "MODERASI BERAGAMA DITINJAU DARI TAFSIR MAQĀSHIDĪ PERSPEKTIF WASFI ASYUR ABU ZAYD" (Pascasarjana Universitas PTIQ Jakarta, 2024).

more intense in 2026.²² The weakening of the postwar international order forced world leaders to act amid economic uncertainty and military aggression.²³ For Indonesia, the main challenge lies in the ability to maintain strategic autonomy in the midst of US-China competition.²⁴ Defence policy is no longer just about arms purchases, but also includes proactive diplomacy in the regional security architecture.²⁴

National security is now defined more broadly, including energy and food security as the nation's strategic assets.²² Countries that depend on food imports will become vulnerable to political pressure and international sanctions.²² Therefore, the self-sufficiency policy launched by President Prabowo is part of efforts to strengthen national resilience to external shocks.²²

Research Novelty

The novelty of this research lies in the integrative synthesis between realist geopolitical analysis ("Age of Chaos") and the Islamic ethical framework (*Maqashid al-Sharia*). If previous research such as Siswanto and Islamy (2022) focuses more on the legal-formal aspects of Islamic law in democracy²⁵, This study expands the application of *Maqashid* as a scalpel for military defense (*hard power*) and food security (*soft power*) policies simultaneously. This study proposes the concept that Prabowo's "Strategic Assertiveness" is not just a political maneuver, but a manifestation of *Hifz al-Daulah* (Protecting the State) which is an absolute prerequisite for the implementation of the other five goals of sharia.

Research Methods

This study uses a qualitative approach with the literature *review method* to analyze President Prabowo Subianto's leadership style in the framework of *Maqashid al-Syariah*. The data used in this study are

²² Dr Endang Tirtana, "Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo."

²³ Andika Hendra Mustaqim, "Indonesia Makin Menguat Dalam Percaturan Geopolitik," SINDOScope, 2025.

²⁴ Setiawan, Politik, and Muhammadiyah, "Politik Luar Negeri Indonesia Di Bawah Pemerintahan Prabowo Subianto : Dari Pragmatisme Ekonomi Menuju Strategic Assertiveness Dalam Tatanan Multipolar (2024-2025)."

²⁵ Eko Siswanto, "Meninjau Ulang Polemik Formalisasi Hukum Islam Di Indonesia Prespektif Demokrasi Pancasila: Analisis SWOT."

secondary data collected from various credible sources, including indexed national and international scientific journals, reference books, and official news channels that present factual data on government policies.

The data analysis process is carried out with descriptive-analytical techniques, where the author tries to describe the data obtained systematically, then conduct an in-depth analysis to see its relevance to the concept of Islamic law. The author also uses an interpretive approach to Qur'anic verses and hadith related to the leadership and defense of the state to strengthen the arguments in the discussion.

The stages of the research include: **1) Data Collection:** Collecting literature on Prabowo's leadership profile, Indonesian defense policy (2024-2025), and Maqashid al-Shariah theory. **2) Data Presentation:** Organize information in a flowing narrative as well as use tables for strategic data comparison. **3) Analysis and Synthesis:** Connecting field facts with the theoretical framework of Maqashid al-Syariah to draw nuanced and solutional conclusions. **4) Minimizing Plagiarism:** Paraphrasing carefully and providing proper references according to the cited sources.

Result and Discussion

Prabowo's Leadership Profile: Firmness and Integrity in Crisis

President Prabowo Subianto's leadership style is characterized by decisiveness rooted in his long military experience. This firm, intelligent, and authoritative leadership character is seen as an important capital for Indonesia to face increasingly complex global challenges.²⁶ In the public view, Prabowo has consistently positioned himself as a nationalist figure who has a high concern for the nation's problems.²⁷ His integrity as a leader is reflected in the principle of *Sabda Pandhita Ratu* (literally, "the word of a sage and a ruler is binding"), which means that a leader's words are promises that must be fulfilled.¹⁹

As Minister of Defense before serving as President, Prabowo was considered to be able to carry out his mandate very well, as evidenced by the high level of public satisfaction in various national surveys.²⁷ This task-oriented leadership allows the ministries he leads

²⁶ Srifridayanti, "GAYA KEPEMIMPINAN CALON PRESIDEN PADA PILPRES TAHUN 2024."

²⁷ Ajeng and Riyanto, "Leadership Style of Prabowo Subianto."

to achieve strategic targets in military modernization.²⁷ In Maqashid's perspective, the integrity and effectiveness of leaders in carrying out their duties is a manifestation of the fulfillment of the mandate commanded by Allah SWT in QS. An-Nisa: 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

"Indeed, Allah has commanded you to convey the message to those who are entitled to receive it, and (commands you) when you establish the law among men, that you should judge justly. Indeed, Allah has given you the best instruction. Indeed, Allah is All-Hearing and All-Seeing"²⁸.

Analysis of Maqashid al-Shariah: Hifz an-Nafs and National Security

Within the framework of *Maqashid al-Sharia*, national security is the embodiment of *Hifz an-Nafs* (protection of life). Without conditions for a country that is safe from the threat of aggression or internal conflict, human souls will not be optimally protected.²⁹ President Prabowo emphasized that state sovereignty is a dead price that must be maintained through a formidable military strengthening.³⁰ This policy is in line with the principle of *I'dadul Qunwaw* (preparation of strength) which is mandated in the Qur'an surah al-Anfal verse 60:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ...

battle (with which preparation) you terrorize the enemies of Allah and your enemies..." And prepare to

²⁸ Syaamil quran Departemen Agama RI, *Alquran Terjemahan, Al-Qur'an Terjemahan*, 2007, p. 124.

²⁹ Arif Sugitanata, Ahmad Mustakim, and L Hendri Nuriskandar, "INTEGRASI MAQASHID SYARIAH TERHADAP SISTEM PEMERINTAHAN DEMOKRATIS DAN OTORITER DI NEGARA BARU MERDEKA," *Al-Balad: Jurnal Hukum Tata Negara Dan Politik Islam* 3, no. 2 (2023): 1–11.

³⁰ Ajeng and Riyanto, "Leadership Style of Prabowo Subianto."

face them whatever force you are able to do and from the horses that are tethered to³¹

The interpretation of this verse in the modern context shows that the preparation of power is no longer only limited to physical equipment, but also includes strategic intelligence, human resource skills, to mastery of information technology and cyberspace. The purpose of the preparation of maximum force (مَا أَسْطَعْتُمْ) is not to aggression, but to create a deterrent effect so that the enemy does not dare to disturb Indonesian sovereignty, so that the peace and safety of citizens' lives are maintained.

Defense Elements	Manifestations of Maqashid al-Syariah	Strategic Objectives
Equipment Modernization	Hifz an-Nafs (Protection of Life)	Build <i>deterrence</i> so that the enemy does not attack.
Strengthening Gamelan Diplomacy	Hifz ad-Din (Protection of Dignity)	Ward off foreign influence through <i>soft power</i> in the Pacific region. ³²
Digital Defense Strategy	Hifz al-Aql (Information Protection)	Keeping people's data and minds safe from global information and misinformation wars. ³³

Food and Energy Self-Sufficiency as Hifz al-Mal

National resilience in the Prabowo era is not only seen from the point of view of the muzzle of a weapon, but also shifts to the ability to maintain the basic needs of the community, especially food and

³¹ Departemen Agama RI, *Alquran Terjemahan*, p. 261.

³² Rianti Lestari Putri, "Prabowo Dan Dunia Internasional: Apa Yang Berubah Dari Diplomasi Indonesia?," Siaran Berita, 2025.

³³ Mustaqim, "Indonesia Makin Menguat Dalam Percaturan Geopolitik."

energy.³⁴ In President Prabowo's strategic view, dependence on food imports is a danger alarm for the nation's sovereignty.³⁴ If the global crisis breaks supply chains, importing countries will become victims of economic and social instability.³⁴

According to the Shari'a, efforts to realize food self-sufficiency are part of *Hifẓ al-Mal* (property protection) and *Hifẓ an-Nafs*.³⁵ Ensuring the availability of halal and nutritious food for all people is the obligation of the ruler to prevent damage (*mafsadah*) in the form of hunger and systemic poverty.³⁵ The strategic industrial downstream policy also aims to ensure that national natural resources assets are not only raw commodities that are exported, but also have added value that can be enjoyed by the wider community in accordance with the principles of economic justice in Islam.³⁶

Free Nutritious Meal Program: Between Karitas and Maqashid

The Free Nutritious Meal (MBG) Program initiated by President Prabowo is a flagship policy that is very relevant to *Hifẓ an-Nasl* (protection of offspring) and *Hifẓ al-Aql* (protection of intellect).³⁷ With a national *stunting* prevalence of 21.6%, nutrition interventions for school children and pregnant women are an emergency measure to save the future of the nation's generation.³⁸ Good nutrition is a prerequisite for a healthy mind to learn and innovate.³⁷ As stated in the Qur'an Surah Al-Maidah verse 32:

..... وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا.....

“..... And whoever preserves the life of one man, it is as if he had preserved the life of all mankind.”³⁹

However, these giant-scale programs also face criticism and ethical challenges:

³⁴ Dr Endang Tirtana, “Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo.”

³⁵ Siregar, “IMPLEMENTASI AL-MAQASHID SYARIAH DALAM TATANAN.”

³⁶ Dr Endang Tirtana, “Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo.”

³⁷ Fatah, “Makan Bergizi Gratis: Dari Politik Karitas Ke ‘Etika Maqāshid Al-Syarī‘Ah.”

³⁸ Ajeng Atikah Merlinda and Yusmar Yusuf, "Analysis of Prabowo Subianto's Free Meal Program on the Strategy to Increase Student Learning Motivation in Schools A Review from a Perspective of Educational Sociology," *Ranah Research: Journal of Multidisciplinary Research and Development* 7, no. 2 (2025): 1364–73.

³⁹ Departemen Agama RI, *Alquran Terjemahan*, p. 158.

1. **Fiscal Risk:** Planned budget of hundreds of trillions of rupiah raises concerns about new burdens on the state budget.³⁷
2. **Distribution Integrity:** There are concerns about fund leakage or food quality degradation if the bureaucracy is not managed transparently. In Islam, giving bad or stale food is a failure of trust that can turn into a social sin.³⁷
3. **Politics of Charity:** This program should not only be a short-term populism ritual, but should be integrated with character education and local economic independence through the empowerment of MSMEs and farmers.³⁷

Polite Democracy and *Siyasah Syar'iyah*

The concept of "Polite Democracy" promoted by Prabowo emphasizes the importance of ethics, dialogue, and mutual respect in politics.⁴⁰ Within the framework of *Siyasah Syar'iyah*, this is in line with the commandment to be gentle to fellow Muslims and prioritize deliberation in all matters, as Allah SWT says in QS. Ali Imran: 159:

.....فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ

عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

“..... Therefore forgive them, ask for forgiveness for them, and consult with them in matters (wars and other worldly matters). Then when you have made up your mind, then trust in Allah. Indeed, Allah loves those who trust in Him”⁴¹.

However, there are concerns from academics that this polite narrative could be used to limit freedom of opinion and silence criticism of the government.⁴⁰ The dominance of former military officers in the cabinet as well as the influence of economic oligarchs have also sparked fears of a return to the practice of covert authoritarianism.^{40 42} Maqashid's perspective reminds that the protection of the soul and the stability of the state (*hifz al-danlah*) should not be achieved at the expense of justice and human rights (*hifz al-*

⁴⁰ Anindita et al., “Menggali Konsep Demokrasi Santun : Tinjauan Literatur Dalam Konteks Kepemimpinan Prabowo Subianto.”

⁴¹ Departemen Agama RI, *Alquran Terjemahan*.

⁴² Hani'atul Khoiroh, “Islam Mengungkap Demokrasi (Perspektif Sejarah Di Masa Nabi Dan Khulafa' Al-Rasyidin),” *MIYAH: Jurnal Studi Islam* 17, no. 2 (2021): 269–92.

hurriyah).⁴³ Justice is the main goal of the Shari'a, and the disregard for the rights of the people can plunge leaders into tyranny that is strictly forbidden in Islam.

Global Geopolitics: Navigating Uncertainty with Calm

In the midst of world tension, President Prabowo affirmed Indonesia's calm and measured attitude⁴⁴ Indonesia remains committed to a free-active foreign policy, but with a more proactive approach in the global security architecture.⁴⁵ This strategic *assertiveness* strategy aims to maintain strategic autonomy so that Indonesia is not squeezed into the US-China great power competition.⁴⁴

In Islam, maintaining positive international relations is essential to gain development support and ensure the security of the country's sovereignty.⁴⁶ However, full independence remains a top priority. A country that is able to feed its own people will be stronger to face the pressure of economic sanctions from any superpower.⁴⁷ Vigilance towards the geopolitical and geoeconomic conditions of the world is a form of vigilance that is recommended so that Muslims do not perish because they are negligent in facing the enemy's deception.⁴⁸

Geopolitical Dynamics 2025	Prabowo's Strategic Response	Relevance of Maqashid Syariah
Energy & Food Crisis	Food & Energy Self-Sufficiency	Hifz an-Nafs & Hifz al-Mal: Guaranteeing

⁴³ Sugitanata, Mustakim, and Nuriskandar, "INTEGRASI MAQASHID SYARIAH TERHADAP SISTEM PEMERINTAHAN DEMOKRATIS DAN OTORITER DI NEGARA BARU MERDEKA."

⁴⁴ Humas, "Presiden Prabowo: Indonesia Tetap Tenang Di Tengah Gejolak Global."

⁴⁵ Setiawan, Politik, and Muhammadiyah, "Politik Luar Negeri Indonesia Di Bawah Pemerintahan Prabowo Subianto : Dari Pragmatisme Ekonomi Menuju Strategic Assertiveness Dalam Tatanan Multipolar (2024-2025)."

⁴⁶ Sugitanata, Mustakim, and Nuriskandar, "INTEGRASI MAQASHID SYARIAH TERHADAP SISTEM PEMERINTAHAN DEMOKRATIS DAN OTORITER DI NEGARA BARU MERDEKA."

⁴⁷ Dr Endang Tirtana, "Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo."

⁴⁸ Ghita Intan, "Prabowo: Waspada Kondisi Geopolitik Dan Geoekonomi Global," VOA Indonesia, 2024.

		the survival of the people. ⁴⁹
U.S.-China Hegemony Competition	Strategic Assertiveness & Non-Aligned	Hifz al-Daulah: To protect the autonomy and sovereignty of the country from intervention. ⁵⁰
Technological Disruption (AI)	Defence Modernization & Digital Literacy	Hifz al-Aql: Protecting the public from cyberattacks and disinformation. ⁵¹

Pros and Cons of Defense Modernization Policy

Prabowo's defense modernization policy is one of the most debated points.

1. **Supporting Argument:** Modernization is seen as an urgent need because many TNI (Indonesian National Armed Forces) equipment is obsolete, which if continued to be operated will actually threaten the lives of soldiers (operational disasters).⁵² The preparation of maximum strength (*mastabha'tum*) is the obligation of shari'i to intimidate the enemies of Allah and the enemies of the state.
2. **Counter Argument:** Criticism comes about the size of the budget in the midst of difficult economic conditions. Observers also warn of the potential for brokerage practices that could be a source of budget mark-up.⁵³

From Maqashid's perspective, the use of the state budget should be based on a priority scale (*fiqh al-anlawiyyat*). If defense is seen as a *daruriyyat* (primary) need for the survival of the state, then the

⁴⁹ Dr Endang Tirtana, "Risiko Geopolitik Dan Arah Kepentingan Nasional Di Era Prabowo."

⁵⁰ Setiawan, Politik, and Muhammadiyah, "Politik Luar Negeri Indonesia Di Bawah Pemerintahan Prabowo Subianto : Dari Pragmatisme Ekonomi Menuju Strategic Assertiveness Dalam Tatanan Multipolar (2024-2025)."

⁵¹ Mustaqim, "Indonesia Makin Menguat Dalam Percaturan Geopolitik."

⁵² Nurhadi Suahyo, "Anggaran, Kebijakan Hambat Upaya Modernisasi Alutsista Indonesia," VOA Indonesia, 2022.

⁵³ Amelia Rahima Sari, "Anies Baswedan Kritik Pengadaan Alutsista Prabowo, Pengamat: Praktik Broker Sumber Mark Up Anggaran," TEMPO, 2024.

sacrifice of property is justified in the sharia, as long as it is done with honesty and without betrayal of trust in the form of corruption.⁵⁴

Conclusion

Based on an in-depth analysis of President Prabowo Subianto's leadership style in the context of the global geopolitical crisis, it can be concluded that the strategic policies taken have a strong foundation in the principles of *Maqashid al-Sharia*. A firm, authoritative, and task-oriented leadership character is an important prerequisite for Indonesia to navigate the "age of chaos" full of uncertainty. Efforts to modernize defense equipment and commitment to food and energy self-sufficiency are tangible manifestations of the protection of life (*Hifz an-Nafs*), the protection of property (*Hifz al-Mal*), and the protection of the state (*Hifz al-Daulah*).

The principle of *I'dadul Qummah* (preparation of strength) as mandated in QS. Al-Anfal: 60 is the spirit of Indonesia's defense strategy to create a deterrent effect for foreign parties who intend to interfere with the sovereignty of the Republic of Indonesia. The Free Nutritious Meal Program also shows the leader's alignment with the quality of future human resources through the protection of posterity (*Hifz an-Nasl*) and reason (*Hifz al-Aql*).

However, Prabowo's leadership must also face a major challenge in maintaining a balance between security stability and the quality of democracy. The concept of "Polite Democracy" must not sacrifice the values of justice and freedom of expression which are also part of the contemporary maqashid sharia. The mandate of power demands transparency in the management of defense and social budgets in order to avoid corrupt practices that can damage the public interest.

The future of Indonesia's sovereignty under President Prabowo Subianto depends heavily on consistency in integrating the vision of military defense with self-sufficiency-based economic resilience, as well as a commitment to adhere to the ethics of Islamic leadership that prioritizes justice for all people. With strategic calm and vigilance, Indonesia has great potential to remain sovereign and become a respected country in the increasingly complex world geopolitical arena.

⁵⁴Lc. Muhammad Fathoni, "Kewajiban Pemimpin Terhadap Rakyatnya," *Hamalatul Quran*, 2021.

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