



# ADAPTATION OF THE PRINCIPLES OF GOOD GOVERNANCE OF THE KHULAFAR-RASYIDIN IN THE MODERN GOVERNMENT SYSTEM A HISTORICAL-CONTEMPORARY ANALYSIS

**Resky Mulia Azzahrah<sup>1</sup>, Muh Dzaky Abdad<sup>2</sup>,  
Moh Alamsyah Noor Yutte<sup>3</sup>, & Subehan Khalik<sup>4</sup>**

<sup>1,2,3,4</sup> Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: [reskymuliaa@gmail.com](mailto:reskymuliaa@gmail.com)

## ABSTRACT

The development of modern governance requires a model that is not only efficient and responsive, but also based on public ethics, accountability, and moral leadership. In this context, the principles of good governance during the era of the Khulafar-Rasyidin, which emphasized justice, transparency, public participation (shura), and accountability of officials, are considered relevant. However, previous studies tend to be normative or fragmentary descriptive, and have not presented a systematic adaptation framework to translate these historical values into 21st-century governance instruments. Therefore, this study aims to formulate a conceptual adaptation framework that links the universal values of the practices of the Khulafar-Rasyidin, such as accountability, deliberation, and administrative innovation, to modern institutions. The research methodology is qualitative-descriptive, using historical literature studies, thematic analysis of classical sources, and conceptual mapping. The findings identify four complementary dimensions of leadership: political stabilization (Abu Bakr), systemic administrative reform (Umar), infrastructure development (Uthman), and ethical/epistemic integrity (Ali). Each caliph demonstrated distinctive strengths that collectively formed a governance configuration compatible with modern principles. This study concludes that these classical principles are not only historical legacies, but also practical sources for strengthening ethical, accountable, and responsive public governance in the modern era. Practically, the resulting framework can be a reference for policy makers and supervisory institutions in integrating Islamic moral values into contemporary mechanisms.

**Keywords:** The rightly guided caliphs, good governance, conceptual adaptation, accountability, shura

## 1. INTRODUCTION

The development of modern governance requires a governance model that is not only efficient and responsive, but also based on public ethics, accountability, and moral leadership. In this context, studies on the relevance of classical Islamic governance values, particularly during the era of the Khulafar-Rasyidin, have gained academic interest, as this period is often viewed as an ideal phase in the application of the principles of justice, transparency, public participation (shura), and accountability of officials. A number of studies emphasize that principles such as shura, distributive justice, accountability, and transparency are inherently consistent with the

principles of modern good governance. Veqar Ashraf-Khan and Mohammad Shahadat Hossain state that the values of shura, accountability, and justice that emerged in the classical Islamic tradition can be mapped complementarily with contemporary governance needs that demand responsiveness and public integrity<sup>1</sup>.

At the theoretical level, the integration of the concept of Maqāṣid al-Sharī'ah with modern governance principles has been proposed as an ethical foundation for sustainable and socially just governance. Recent studies have developed a conceptual framework that links Sharia objectives, such as the preservation of life, property, reason, and honor, with components of modern governance such as accountability, participation, and justice.<sup>2</sup> Historically, evidence of administrative architecture during the caliphate, such as the establishment of bayt al-māl, the division of provinces, and supervisory and auditing practices, indicates administrative innovations that can be analyzed as proto-instruments of public governance.<sup>3</sup>

However, although there is literature discussing individual aspects (such as hisbah practices, the role of bayt al-māl, or the leadership style of Umar ibn al-Khattāb), there remains a clear deficiency: previous studies tend to be normative or fragmentary in nature and have not presented a systematic adaptation framework for translating these historical principles into 21st-century governance instruments.<sup>4</sup> In addition, empirical debate on how the application of these classical values will interact with contemporary bureaucratic structures (multilevel governance, technocratic regulation, and participatory democracy mechanisms) remains limited. Therefore, this study fills two major gaps: (1) the need for historical-contemporary comparative studies that assess the suitability of classical values/practices to the pillars of modern good governance; and (2) the absence of a conceptual adaptation model that links the universal values of the practices of the Khulafa ar-Rasyidin to modern institutions such as ombudsmen, public performance audits, and deliberative mechanisms.<sup>5</sup>

In line with the demands of modern governance that emphasize efficiency, responsiveness, and moral leadership, there is a need to review the principles of governance from a historical perspective, particularly during the era of the Khulafa ar-Rasyidin. Although many studies highlight individual aspects such as hisbah practices, the role of bayt al-māl, or the leadership style of each caliph, previous research has tended to be normative or fragmentary descriptive and has not produced a systematic adaptation framework for translating historical principles into contemporary governance instruments. This phenomenon raises questions about how classical values, including consultation (shura), justice, accountability, and administrative innovation, can be adapted to address the challenges of modern bureaucracy, multilevel governance, technocratic regulation, and participatory democratic mechanisms.

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<sup>1</sup>Veqar Ashraf-Khan, M., & Shahadat Hossain, M. (2021). Governance: Exploring the Islamic Approach and its Relevance for the Modern Context. *International Journal of Islamic Khazanah*, 11(1), 29–40.

<sup>2</sup>Darus, Mariah & Muhamad Husin, Nur Khairina & Abidin, Noor & Khadzali, Nur Rusydina & Madan, Marfunizah. (2024). Ethical Governance through Maqasid Shariah Perspective: A Conceptual Framework. *International Journal of Academic Research in Business and Social Sciences*.

<sup>3</sup>Masruki, R. . (2024). Mitigating financial mismanagement: Insights from Caliph Umar's Governance. *Proceeding International Conference on Accounting and Finance*, 2, 945–952.

<sup>4</sup>Muhammad Hasib "Islamic Governance and Modern Political Structures: A Comparative Study". 2025. *Al-Asr International Research Journal of Islamic Studies* 5 (1): 794-807.

<sup>5</sup>Mohd Ab Malek Md Shah, Sulaiman Mahzan, Siti Fairuz Nurr Sadikan, Mohd Harun Shahudin, dan Nurul Aina Johari "The Relevancy of Hisbah (Accountability) in The Modern Era: A Brief Analysis". 2021. *Jurnal Islam Dan Masyarakat Kontemporari* 22 (2): 30-35.

Based on the identification of these gaps, this study attempts to answer several fundamental questions that are the focus of the study. First, to what extent can the principles of good governance during the Khulafa ar-Rasyidin period be recontextualized in modern public governance? Second, which administrative innovations or historical policies are still relevant and can be integrated into contemporary governance practices? Third, how to design an adaptation framework capable of transforming historical values into policy instruments and institutions that are applicable in the 21st century. Thus, this study not only affirms the normative relevance of classical principles, but is also aimed at producing applicable guidelines that can strengthen public governance that is ethical, accountable, and responsive to the demands of modern society.

The scope of the study is limited to aspects of government that are directly related to the quality of public governance, including the accountability of officials (*hisbah*), public financial management (*bayt al-māl*), participation and consultation mechanisms (*syūrā*), and administrative practices that touch on efficiency and transparency. The study does not discuss the legal details of criminal jurisprudence or normative theology that are irrelevant to modern public administration. Methodological limitations include the availability of diverse classical primary sources, as well as interpretive challenges when interpreting historical texts for modern contexts; therefore, the findings will be positioned as a conditional adaptation model that requires further empirical validation.<sup>6</sup>

In theory, this study combines *fiqh siyasah* and *Maqāṣid al-Sharī'ah* literature with contemporary governance theory (e.g., World Bank/UNDP frameworks) to develop a comparative analytical framework. The methodology is qualitative-descriptive: historical literature study, thematic analysis of classical and secondary academic sources, and conceptual mapping to formulate an adaptation framework. This method allows for the separation of universal principles and the determination of the most appropriate modern instruments for translating these values.<sup>7</sup>

The significance of this research is twofold. Theoretically, it enriches the discourse on public governance by adding a historical-ethical perspective from the classical Islamic tradition and testing the flexibility of these concepts in relation to the demands of modern administrative practices. Practically, the resulting adaptation framework is expected to serve as a reference for policy makers, bureaucrats, and anti-corruption or public oversight agencies that wish to integrate ethical values and accountability mechanisms inspired by historical practices into contemporary institutional designs.

## 2. METHODS

This study uses a qualitative approach with library research combined with historical-comparative analysis. This approach was chosen because the focus of the study is to understand the practices of government during the Khulafa ar-Rasyidin period and assess their relevance to the principles of good governance in the context of modern government. Using this method, researchers can explore the values of leadership, accountability, administrative innovation, and the judicial system, then evaluate principles that are universal and adaptable to the 21st-century context. The research data consists of primary and secondary literature. Primary sources include classical Islamic history and political books that document the policies and administrative

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<sup>6</sup>Andi Riska Amalia Novianti Putri, "Eksistensi Perkembangan Baitul Maal pada Masa Umar Bin Khattab sebagai Khulafā' ar-Rāshidīn" *Taswīq: Jurnal Ekonomi Syariah* Vol. 1, No.1 (June) 2024 1 (1),

<sup>7</sup>Mohamad Yunus, Mohamad Ismail Bin. 2018. "Good Governance According to Islamic Perspective". *Fiat Justisia: Jurnal Ilmu Hukum* 11 (3):200-230.

practices of the Khulafa ar-Rasyidin, while secondary sources include academic journals, scientific books, and international organization documents that discuss public administration theory, Islamic governance, and bureaucratic reform. The selection of literature is based on its relevance to the research topic, academic credibility, and contribution to identifying research gaps.

Data collection was conducted through systematic searches of various academic databases and digital libraries. After the literature was collected, the researchers conducted a selection process to ensure the relevance and depth of the information, then extracted important information in the form of principles, administrative practices, governance values, and judicial systems. The collected data was coded based on main themes such as shura (deliberation), justice (justice system), accountability, administrative innovation, and leadership style. Data analysis was conducted using content analysis to examine the main themes and principles, then combined with historical-comparative analysis to compare classical practices with modern governance principles. This process allows researchers to assess the relevance of classical principles and formulate an adaptation framework that can be applied in the context of modern public administration, including judicial reform, civil bureaucracy, parliamentary systems, and state financial management.

Ethical aspects of the research were taken into account by ensuring academic integrity through the use of credible literature, proper citation, and transparency of analysis. The validity and reliability of the research were maintained through triangulation of sources, documentation of the literature selection process, and an audit trail that recorded all stages of analysis. The limitations of the research include the non-involvement of direct participants, as well as limitations in the interpretation of classical texts, which may have varying views between authors. However, this does not detract from the purpose of the research, which is to formulate a framework for adapting the principles of Khulafa ar-Rasyidin governance to the context of modern government.

### **3. RESULTS AND DISCUSSION**

#### **A. Profile of Collective Leadership and Administrative Innovation of the Khulafa ar-Rasyidin**

Research shows that the leadership of Abu Bakr Ash-Shiddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, collectively known as the Khulafā' ar-Rāshīdīn, reflects a leadership model that is not only based on spiritual and moral aspects, but also contains tangible components of governance that can be categorized as close to the principles of modern good governance. These findings illustrate the historical relevance of classical leadership practices to contemporary governance challenges. A study of the early days of the caliphate indicates that Abu Bakr faced serious social and political crises after the death of the Prophet Muhammad, with the emergence of the phenomenon of riddah and division. His response, as described in historical literature, was not only theological but also administrative and structural: Abu Bakr made quick and decisive decisions to quell the chaos, establish stability, and restore state authority. This model is in line with the concept of crisis leadership in modern studies, in which leaders are required to be able to maintain institutional continuity in the midst of critical situations.

In the next phase, under the leadership of Umar bin Khattab, a massive administrative transformation took place. Literature research and qualitative analysis show that Umar succeeded in establishing a systematic government structure: the formation of administrative institutions such as the diwan, the implementation of a structured state financial system, the standardization of civil servant salaries, the registration of administrative regions, and a population census. Recent studies support the interpretation that Umar was a "transformative leader" who directed policy in

a systematic and innovative manner in various sectors: education, economy, military, and even social affairs.<sup>8</sup>

The administrative reforms initiated by Umar were not merely a matter of bureaucratic efficiency, but also a reflection of the principles of justice and equality. In reviewing the history of Islamic government, it was found that the policies of the Rasyidin promoted egalitarianism, responsibility for the welfare of the people, distribution of zakat and baitul māl, and enforcement of legal justice, aspects that are very close to the parameters of good governance such as accountability, transparency, and social justice.<sup>9</sup>

The leadership of Uthman bin Affan, according to the analyzed literature, focused more on infrastructure development and strengthening public facilities, such as the construction of irrigation facilities, worship facilities, and other social infrastructure, as well as the standardization of the Quran. This approach demonstrates a long-term orientation in state development: not only maintaining stability, but also strengthening the social, cultural, and administrative foundations for future generations. In modern literature on the contribution of Islamic civilization to modern governance, this is seen as an important legacy: the administrative and institutional innovations of Islamic civilization have historically formed the foundation for modern government structures.<sup>10</sup>

Meanwhile, analysis of Ali bin Abi Thalib's leadership style shows that knowledge, substantive justice, and deliberation were central aspects during his caliphate. This knowledge-based leadership was reflected in the resolution of disputes through rational argumentation, the fair application of law, and an emphasis on morality and ethics in government. In modern studies, this type of leadership model is highly relevant to the concepts of ethical governance or tawhidic leadership, which emphasize integrity, consultation (shura), trustworthiness, and social responsibility.<sup>11</sup>

## **B. Compatibility of Classical Principles: Bridging Maqāṣid and Good Governance**

From the synthesis of these four leadership models, this study concludes that there are consistent core principles of governance in the style of the Khulafa ar-Rasyidin: trustworthiness and honesty, social and legal justice, deliberation/participation, accountability, and responsibility for the welfare of the people. These principles, as explained in studies on Islamic governance, are not merely moral norms, but practical guidelines that are compatible with the modern good governance framework.<sup>12</sup> One concrete manifestation of the implementation of a structured system of government was the Diwan institution, which was developed during the reign of Umar. Based on administrative and historical literature, the Diwan functioned as the center for state financial management, administration, distribution of civil servant salaries, and financial and

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<sup>8</sup>Ulfia Ningrum, "Umar bin Khattab: A Transformative Leader" *Falasifa Jurnal Studi Keislaman* Vol. 16 No. 1 (2005)

<sup>9</sup>Nasrulloh, Akhmad Roja Badrus Zaman "PERADABAN ISLAM PASCA NABI SAW: Studi Kepemimpinan Abu Bakar Dan Umar Perspektif Good Governance" *Al-Munqidz Jurnal Kajian Keislaman* Vol. 10 No. 3 2022

<sup>10</sup>Sanusi Lafiagi Haruna, "Islamic Civilization's Contributions to Modern Governance" *Jurnal Penelitian dan pengembangan Sains dan Humaniora* Vol. 8 No. 1 (2024)

<sup>11</sup>Ruhullah, M. E., & Ushama, T. (2024). TAWHIDIC LEADERSHIP IN THE MODERN WORLD: BRIDGING ISLAMIC GOVERNANCE WITH UNIVERSAL VALUES FOR PEACE AND INTEGRITY. *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 29(2).

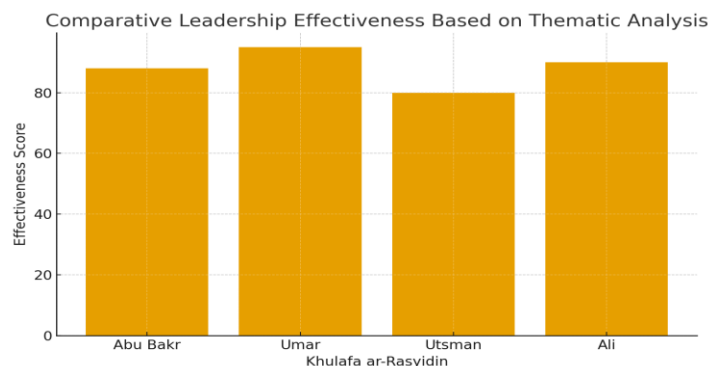
<sup>12</sup>Alifah Nur Sulistiawati, Rahma Lia Amanda, Tiara Rahmawati, & Puspita Anjar Any. (2025). Good Governance dalam Islam: Kepemimpinan dalam Islam. *Parlementer : Jurnal Studi Hukum Dan Administrasi Publik*, 2(2), 315–326.

military documentation. Its structure showed a hierarchy, regulations, a recording system, and internal audit mechanisms characteristic of modern Weberian-style bureaucracy.<sup>13</sup> Thus, the Diwan can be regarded as the prototype of modern bureaucracy in the history of classical Islamic government.

To reinforce the qualitative findings regarding the character and contributions of the leadership of the Khulafa ar-Rasyidin, this study also presents a quantitative representation in the form of a graph as a result of thematic weighting of the four main dimensions of leadership: crisis management, administrative innovation, infrastructure development, and science-based leadership. This approach was chosen to provide a more measurable comparative picture, while also visualizing the consistency of the patterns found in the literature analysis. The effectiveness scores in the following graph are the result of integrating various academic sources that assess the leadership quality of each Caliph based on historical achievements, policy impacts, and the resulting socio-political stability. Thus, this graph is not intended as a normative assessment, but as a tool to map objective trends that emerge from thematic analysis of historical literature and Islamic governance studies.

This visualization is important because it makes it easier for readers to see the differences in leadership focus: Abu Bakr as a leader with high effectiveness in crisis stabilization; Umar as a figure with the most dominant administrative innovation; Uthman with strong contributions to public infrastructure development; and Ali as a symbol of leadership based on knowledge and substantial justice. This quantitative comparison then becomes the basis for formulating a modern adaptation framework, which is discussed in the next section.

Figure 1 below presents a visualization of comparative leadership effectiveness, which is the result of mapping objective trends from thematic analysis of the literature:



The graph shows the differences in leadership effectiveness among the four Khulafa ar-Rasyidin based on thematic analysis. The visualization shows that Umar bin Khattab achieved the highest score of 95, indicating the extent of his administrative breakthroughs, institutional reforms, and strengthening of state institutions. Umar's high score is consistent with many historical studies that assess his leadership as the most intense period in the institutionalization of early Islamic government, including the formation of the Diwan, fiscal arrangements, the implementation of censuses, and the establishment of a judicial system. This high score confirms that Umar's contributions were comprehensive and had a long-term impact.

<sup>13</sup>Saipul Nasution, Ibnor Azli bin Ibrahim Ibrahim, Mariam binti Haji Abdul Rahman The Concept of Good Governance in The History of Khalifa Umar bin Al-Khattab Leadership *IJTihad Jurnal Hukum dan Ekonomi Islam* Vol. 17 No. 2 (2023)

Abu Bakr scored 88, demonstrating his role as a highly effective leader in handling crisis situations. This score illustrates his success in managing political and religious turmoil after the Prophet's death, including dealing with the riddah movement and restoring stability to the state. Although his contributions focused on strengthening the early foundations of government, the graph shows that the stability built by Abu Bakr became an important foundation for structural reforms during Umar's reign. This is in line with the concept of crisis leadership, which assesses a leader's effectiveness based on their ability to maintain the continuity of institutions amid uncertainty.

Uthman bin Affan scored 80 points, reflecting his focus on long-term development and strengthening public facilities. Although his reign was overshadowed by political dynamics, the graph shows that from a governance perspective, Uthman's contributions to the development of irrigation, public facilities, and the codification of the Mushaf played a strategic role in improving social and administrative capacity. This shows that the effectiveness of leadership is not solely measured by political stability, but also by the ability to strengthen development structures that support community sustainability.

Ali bin Abi Thalib achieved a high score of 90, indicating that his leadership strength lies in moral and intellectual aspects. The graph confirms that Ali excelled in knowledge-based leadership, the application of substantive justice, and problem solving through argumentative reasoning. Although his leadership was fraught with internal conflict, thematic analysis shows that his intellectual qualities and moral integrity made his leadership model consistent with the principles of modern ethical governance.

Overall, this graph confirms that each caliph had unique strengths that complemented each other. Abu Bakr provided a foundation of stability, Umar built a strong administrative system, Uthman expanded infrastructure development, while Ali reinforced ethical values and justice. This visualization emphasizes that the leadership of the Khulafa ar-Rasyidin was not a series of independent entities, but rather a comprehensive leadership model that collectively formed the basis of good governance principles that are still relevant today.

Further thematic analysis confirms that the leadership of the Khulafa ar-Rasyidin should be viewed not as four independent entities, but as a comprehensive and evolutionary governance configuration. Political stabilization and the establishment of a solid foundation for the state under Abu Bakr (score 88) were important prerequisites that enabled systemic administrative reform and intensive bureaucratic institutionalization during the era of Umar bin al-Khattab (score 95). This stable and structured system then provided space for Uthman ibn Affan (score 80) to focus on long-term infrastructure and public capacity development, such as the construction of facilities and standardization of the Mushaf. All of these foundations were then perfected by Ali ibn Abi Talib (score 90) through an emphasis on ethical integrity, knowledge-based leadership, and the enforcement of substantive justice. Thus, the resulting modern adaptation framework is a synthesis of these collective strengths, ensuring that governance is not only efficient and stable, but also grounded in morality and justice.

From a comprehensive synthesis of four leadership models and a thematic analysis of administrative instruments (such as Diwan and hisbah practices), this study concludes that the governance principles of the Khulafa ar-Rasyidin are universal and compatible with the modern good governance framework. This compatibility is then translated into a Conceptual Adaptation Framework to address the research gap regarding the absence of a systematic adaptation model.

### C. Conceptual Adaptation Framework: Translating Historical Values into 21st Century Institutions

This framework explicitly links the universal values (deliberation, accountability, justice, and administrative innovation) of the classical era to policy instruments and institutions that are applicable in the 21st century (such as the Ombudsman, public performance audits, and deliberative mechanisms).

Table 1 below presents the Conceptual Adaptation Framework, which is the main applied contribution of this study:

| Classical Principles<br>(Source of Inspiration)             | Modern<br>Institutions/Mechanisms<br>(Adaptation)                                                                       | Translation/Implementation<br>Mechanism                                                                                                                                                                                              |
|-------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Shura (Consultation & Participation)                     | Deliberative mechanisms & public participation (e.g., public hearings, e-consultation, Regional Representative Council) | Inspiring participatory and inclusive policy-making models. Involving the community in budget planning (participatory budgeting) and public performance monitoring.                                                                  |
| 2. Accountability & Hisbah                                  | Ombudsman institutions and supervisory/anti-corruption agencies (e.g., BPK, KPK, Internal Audit)                        | Promoting budget transparency and strict state audits, emulating the practice of hisbah in the supervision of public officials during the era of the Khulafā' ar-Rāshidīn.                                                           |
| 3. Systemic Administrative Innovation (Diwan & Umar Reform) | Civil service reform & state financial management (e.g., e-government, public asset management)                         | Making Diwan a prototype of modern bureaucracy. The principles of Umar's reforms (hierarchy, regulation, record-keeping system) became the basis for the establishment of efficient and structured public institutions and services. |
| 4. Substantive Justice (Qada/Judiciary)                     | Independent judicial system & alternative dispute resolution mechanisms (e.g., Administrative Court, judicial review)   | Emphasizing science-based leadership and dispute resolution through rational argumentation. Ensuring substantive legal and social justice, as demonstrated in the leadership of Ali bin Abi Talib.                                   |

This Conceptual Adaptation Framework offers significant contributions, not only theoretically but also practically. In practical terms, these findings provide a conceptual basis for the development of ethical, adaptive, and responsive governance models. The integration of historical values such as trustworthiness and honesty (from the leadership of the Khulafā' ar-Rāshidīn) into contemporary institutional design can strengthen the moral legitimacy of government and directly increase public trust in state institutions. By linking the classical principles of justice and accountability to modern oversight mechanisms (Ombudsman/Audit Board), this framework ensures that bureaucratic reform is driven not only by technocratic demands for efficiency, but also by a strong ethical foundation.

In practical terms, this framework serves as a specific reference for policy makers, bureaucrats, and public oversight institutions. For example, the principle of Musyawarah (Syura)

can be translated into a participatory and inclusive model in policy making, including the design of Participatory Budgeting or deliberative mechanisms. Similarly, the principle of accountability (based on Hisbah) can form the basis for budget transparency policies and state financial audit systems. Through this framework, the study confirms that classical Islamic governance is not only a historical legacy, but also offers relevant and applicable conceptual contributions to the development of a modern governance system that is more just, transparent, and integrity-based.

Through this interpretation, the study found that the principles of the Khulafā' are not merely historical legacies, but rather inspirational and practical sources for modern government reform in both Islamic and secular states with Muslim majorities. For example, the application of amanah and justitia can be the basis for policies on budget transparency, public accountability, and state financial audits; deliberation and consultation can inspire participatory and inclusive models in policy-making; while administrative and bureaucratic structures can be a reference for the structuring of government institutions and public services in the modern era.

Thus, the results of this study not only describe historical leadership patterns, but also offer conceptual and practical contributions: that classical Islamic governance as established during the era of the Khulafa ar-Rasyidin can serve as the foundation for fair, efficient, and ethical governance in the present day.

#### 4. CONCLUSION

This study successfully evaluated the relevance and possibility of adapting the principles of good governance of the Khulafa ar-Rasyidin to modern government systems. Through historical literature studies and thematic analysis, it was found that this classical governance model can be contextualized through four dimensions of collective leadership: political stabilization (Abu Bakar), systemic administrative reform (Umar), social development (Uthman), and ethical integrity (Ali), which complementarily form an ideal governance configuration.

The main contribution of this research is the formulation of a Conceptual Adaptation Framework (Table 1), which bridges universal values (deliberation, accountability, administrative innovation) with modern institutional instruments. This framework theoretically proves that these principles can be transformed into applicable policies, enriching the literature on public administration and providing a strong ethical foundation for contemporary bureaucracy.

In practical terms, this Adaptation Framework provides specific references for policy makers. The integration of values such as Shura can lead to inclusive Participatory Budgeting mechanisms, while the principle of Hisbah forms the basis for modern budgetary oversight and transparency institutions. This adaptation not only increases efficiency, but also strengthens the moral legitimacy of government and increases public trust.

However, it should be emphasized that the main finding of this study, namely the Conceptual Adaptation Framework, is positioned as a conditional adaptation model that still requires further validation. The methodological limitations of the literature study and interpretation of classical texts pave the way for important further research. Therefore, the main recommendation for future studies is to conduct empirical validation through case studies in contemporary public institutions (e.g., ombudsman institutions, state financial oversight, or civil service reform) to test the actual interactions and effectiveness of this Adaptation Framework in the context of modern bureaucracy.

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