

## Relevance Concept of Power Sharing According Al-Mawardi to Development of Islamic Politics in Indonesia

Bayu Karunia Putra<sup>1\*</sup>, Azizatul Farhaini<sup>1</sup>, Dinatul Aini<sup>1</sup>, Siti Nurjannah<sup>1</sup>, Noviana<sup>1</sup>, Yulia Sasmita<sup>1</sup>, Meri Zahroti<sup>1</sup>, Nurul Wahidah<sup>1</sup>

<sup>1\*</sup>University of Muhammadiyah Malang, <sup>1</sup>University of Mataram

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### Abstract

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This article aims to analyze the relevance of the concept of power sharing according to Al-Mawardi to the development of Islamic politics in Indonesia. Topic is important and interesting, because Al-Mawardi's concept of power sharing has its own relevance to the development of Islamic politics in Indonesia today. The research method used is the literature review method, where sources and data are obtained through the Publish or Perish, SINTA, and Goggle Scholar databases. In this method, researcher uses a descriptive qualitative approach, where this method utilizes qualitative data and is described descriptively. The data collection technique uses a literature review technique carried out by researchers to collect valid, complete, and relevant information related to the topic of the problem that is the object of research. The data analysis technique used a literature review analysis technique, where this research was carried out by reading library sources to obtain the necessary data. The author finds, concept of Al-Mawardi's power sharing on the development of Islamic politics in Indonesia, it can minimize problems related to the democratic system such as lack of participation from civil society, poor regeneration of political parties, and loss of opposition.

**Keywords:** Al-Mawardi, Power, Islamic Politics, Relevance

(\*) Corresponding Author: [bayukaruniaputra7@gmail.com](mailto:bayukaruniaputra7@gmail.com)

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### INTRODUCTION

Imam Al-Mawardi is one of the fiqh experts, especially those directly related to siyasi fiqh and is one of the many figures who had considerable influence related to the development of Islamic political thought at that time. Starting with a study of early government history, the history of Islamic politics since the time of the Prophet Muhammad SAW built the state of Medina until it experienced development until the time of the Abbasid dynasty at that time. Al-Mawardi emerged who lived in the Middle Ages, where the political situation at that time was unstable and led to the decline of the Abbasid dynasty which gave birth to a concept of a government system based on the political realities of that era. In addition, Al-Mawardi was a high-ranking official during the time of the sovereignty of the Abbasids and lived during the decline of the dynasty (Amin, 2016). On the other hand, study of Al-Mawardi's views is related to the concept of the Islamic State (Diana, 2017). In relation to the political system, Imam Al-Mawardi then



poured it into his work, namely "al-Ahkam as-Sulthaniyah" and became one of the basic concepts for the development of Islamic politics and its application in the current modern era, including in Indonesia. The existence of "al-Ahkam as-Sulthaniyah" he conveyed various forms of political theory that is still quite relevant and used by most Muslims in managing various forms of problems related to the current political and constitutional system.

The existence of "al-Ahkam as-Sulthaniyah" this has been considered to be used as the basis for the most correct elaboration of previous Islamic political theory, especially from Sunni circles. Relations between religion and state (perspective of Islamic political thought) (E. Gunawan, 2014). Number of studies have been carried out related to the relationship between religion and the state, although according to the author there is still much that can be developed through this topic, the problems that always arise include the paradigm of the relationship between religion and the state (Zulkifli, 2014). The foundation of this book, it is used as a treatise that must be emphasized in every field of politics as a whole. Application in Indonesia to Al-Mawardi's theory is related to the social contract which explains the relationship between ahl al-halli wal aqdi and ahl imamah. This concept was later embodied and developed in the government system in Indonesia into three institutions, namely the legislative, executive and judicial institutions (Putra et al., 2021). However, not enough to carry out an in-depth study related to the book in question, why this reading was done, the sources used in writing the book, and the influence on its time and the future which is one of the things that is rarely seen or questioned at this time (Azhar, 1997).

The concept of Imam Al-Mawardi is needed in a stance based on the argumentation of reason alone, but based on sharia law which is made as a new and up-to-date understanding. The concept related to constitutionalism, in which a leader must be elected, all forms of conditions must be met before becoming a leader, and agreements or agreements between the people who are elected and those who choose become part of their thinking (Farhaini et al., 2022). However, thought will certainly find weaknesses or deficiencies that must be overcome together and find the best solution for the future. Imam Al-Mawardi proves related to religious rules and Sunni caliphate theories which are directly accepted to be reinterpreted and developed in such a way that they can ignore the existing power relations. Besides, theory makes (local) rulers technically dependent on the caliph's approval policies for their own legitimacy (Putra & Salahudin, 2022).

He laid the intellectual foundation level for the revival of the Abbasid Caliphate at that time. In many ways, especially in the context of democracy and modern politics, it is quite difficult to apply the concepts and thoughts of Imam Al-Mawardi as a whole (Putra, 2022). Because, in every case a matter of qualification, appointment of an Imam, and a matter of division of powers. Imam Al-Mawardi has the antithesis of all kinds of failures from the existence of democratic theory and the contribution of valuable treasures for the development of good Islamic politics in Indonesia (Putra & Hadi, 2022). That's why it is called the first state and government in Islamic history, it is known as the state of Medina (Pulungan, 1995a).

Fazlur Rahman said that the Medina community organized by Prophet Muhammad SAW was one of the states and governments that led to the formation of the Muslim community (Pulungan, 1995b). However, it was from Medina that

the Islamic theocracy spread throughout Arabia and then covered most of West Asia to North Africa (Hitti, 2006). Meanwhile, Al-Maududi also mentioned that the system of government was named (Al-Maududi, 1995b). Al-Maududi limits a people's sovereignty, but the ummah gains the main position to deliberate all forms of issues whose law is still unclear in Islamic law (Al-Maududi, 1995a). The Prophet Muhammad SAW as an example has presented himself as a leader who implements the principles of balance between worldly benefits and spiritual benefits for all his people (Rusdi, 2017).

During the reign of Al-Khulafaur Rasyidin, Islamic political experts considered that the system of government that was run was very democratic even though the process of appointing the four caliphs at this time had its own way (Putra & Sihidi, 2022). Therefore, Al-Mawardi's thoughts related to Islamic politics are realistic and democratic. Because, Al-Mawardi built a conceptual framework related to the implementation of ideal state administration based on every form of political problems that emerged in the realities of his time. In addition, he has developed a new concept of ahl imamah, ahlul halli wal aqdi, and the relationship between the two through the existence of a social contract as well as having an impact on a more democratic political life. Because, as a thinker with high talent, Al-Mawardi succeeded in carrying out various spectacular ideas and compiling them into several books which are still used as leading scientific references to this day.

Political engineering of all Islamic forces as one of the main components of the nation to build integrative politics that have a high national outlook (Sa'adawisna & Putra, 2022). Engineering is a historical consequence of various developments in the life of the nation and state. There needs to be a change in every religious perspective of Muslims, especially in relation to the conception of the state and nationality of the Unitary State of the Republic of Indonesia (NKRI) and Pancasila is a final form of struggle for Muslims in Indonesia. In addition, in the context of life security, it is a prerequisite for all people to lead a safe and calm life, even under these conditions citizens can fulfill their rights and obligations as part of the state (H. Gunawan, 2018). Necessary to have a professional layer in the form of the field of life which is used as the responsibility of Islamic organizations to provide direction and opportunities for the creation of this elite layer. Because, fatigue of the Muslim community in the past was pretty much determined by the unavailability of a professional layer among them.

However, there are also aspects where God's revelation only provides general guidelines. Meanwhile, the procedures, techniques and procedures were handed over directly by revelation to Muslims to carry out ijtihad (Harun, 1979). The urgency of this period that makes Islamic society a unit (unity) moving toward the goals to be achieved (Musdah, 2010a). Apart from that, wide variety of materials that must be studied and researched, in Islamic history there is a broad theoretical treasury about politics which appears almost every time with an event that is so important (Musdah, 2010b). The experimental method was not applied, except after Islam emerged, after Islamic civilization had spread, and after Europe knew and interacted directly with Arab-Islamic thought (Rosihon, 2010). The development of Al-Mawardi's Islamic politics is still quite relevant to be applied in Indonesia today.

Therefore, purpose of this article is to find out the concept of power sharing according to Al-Mawardi towards the development of Islamic politics in Indonesia.

## **RESEARCH METHOD**

This type of research is a type of research that uses a descriptive qualitative approach, in which this method utilizes qualitative data and is described descriptively. Sources of data in this study were obtained through the Publish or Perish, SINTA, and Goggle Scholar databases. The data collection technique in this study was to use literature review techniques or literature carried out by researchers to collect, explore, and collect valid, complete, and relevant information related to the topic of the problem which is the object of research. The data analysis technique used the literature review analysis technique, where this research was carried out by directly reading various literary sources to obtain the necessary data with the steps in (Nazir, 2014) and (Arikunto, 2013) as follows:

- a. Read the information in the research, whether there is available information that is in accordance with the background of the research problem being studied (Nazir, 2014).
- b. Collect various sources of study material that are relevant to the topic of the problem in the research being studied (Arikunto, 2013).
- c. Quoting the information contained in the reading which can be in the form of quotations (quoting directly), paraphrasing (using your own words) (Nazir, 2014) and writing the results of the study into the cards provided (Arikunto, 2013).
- d. Record all important things by looking first, which ones are important and studying the index on the back of the book to find pages that are directly related to what is recorded on the cards provided before (Nazir, 2014).
- e. Summing up the results that have been obtained (Arikunto, 2013).
- f. Interpret the results obtained previously (Nazir, 2014).

## **RESULTS AND DISCUSSION**

Aspects that are directly related to God's revelation are obligatory to provide general guidelines. The procedures, techniques, and procedures were handed over directly by revelation to Muslims to carry out ijthad (Harun, 1979). This period that made Islamic society a unit (unity) moving towards the goals to be achieved (Musdah, 2010a). Apart from that, wide variety of materials that must be studied and researched, in Islamic history there is a fairly extensive theoretical treasury about politics which appears almost every time with very important events (Musdah, 2010b). The experimental method is not to be applied, except after Islam emerged, after Islamic civilization spread, and after Europe knew and interacted directly with Arab-Islamic thought (Rosihon, 2010). Therefore, below there are several sub-sections regarding the relevance of the concept of power sharing according to Al-Mawardi to the development of Islamic politics in Indonesia as follows:

### **Political Situation of Imam Al-Mawardi**

During lifetime in political conditions that were experiencing various kinds of turmoil and disintegration (Putra & Dhanuarta, 2021). The time of the dynasty

was still in a state of weakness and helplessness. Power was only used as material for formality, while the real power was in the Bani Buwaihi and some people of Turkish nationality. The beginning decline of politics related to when Al-Mutawakkil was in power. However, during the reign of the Turks were able to seize power quickly. This causes many interpretations related to the relationship between religion and the state (Mummaziq, 2015). Therefore, paradigm of the relationship between religion and state in Islam emerged (Ridwan, 2018).

Al-Mutawakkil died then chose caliph that was related. Because, in the context of power is not in the hands of the Bani Abbas, even though they can serve as a caliph. The state of Islamic politics during the time of Imam Al-Mawardi, that is, was no better than that of the caliph Al-Farabi (Putra & Hijri, 2022). In addition, when the caliph is weak they are obliged to share their power with people who have nationalities. On the other hand, Islamic political empire, with respect to its vast territory, must submit to the head of state.

The caliph is made the head of state officially accompanied by formal powers, while those who have power and implement the government are high-ranking officials in the region. Although, longer the power carried by officials, the more it will increase. However, demands from all groups, that the related positions can be filled by non-Arabs and not for the Quraysh tribe. Because, each of these demands will cause reactions from other groups, especially from groups who want to defend themselves as head of state. Al-Mawardi was made the main character of the last group at that time (Murtadho, 2012).

If anything, it is noticed from before that it is related to Al-Mawardi's essay, namely Al-Ahkam As-Sulthaniyyah. So, it is quite possible that the person who asked was the Abbasid caliph who had power at that time. The way to return real power to the caliph that is in the hands of the Sunnis, namely the power of the Bani Abbas. Quite surprising when Al-Mawardi had not received two heads of government. Form of refusal was really to oppose the government in power in Egypt at that time.

Judge them as a political force that is dangerous to the rule of the Abbasids. Because, it was a reaction to the political situation in ancient times. Meanwhile, from Al-Mawardi's side, he based political theory on existing realities and then realistically offered various suggestions for improvement or reform. Therefore, at least the caliph must remain Arab, which includes the tafwidh wazir who must be Arab and it is very necessary to emphasize the requirements for filling the position of head of state, as well as the positions of his assistants who are quite important. The main reason was to return power to the Abbasid caliph at that time.

#### **Development of Islamic Politics Al-Mawardi**

Famous book al ahkam as Sulthaniyah, he provides many explanations of theories related to constitutional politics which are still giving contribution, are relevant, and are used by some Muslims to regulate various kinds of issues that are directly related to political and constitutional issues (Syam, 2017). However, political situation in the Islamic world during Al-Mawardi's lifetime was as poor as that of Al-Farabi's lifetime. Al-Mawardi's approach is not the same as Al-Farabi's. Because, it was a reaction to the political situation in the time of Al-Farabi who developed a political theory that was completely perfect, so that it was impossible

for mankind to implement it, Al-Mawardi was not like that (Aini et al., 2023). Because, political theory is based on existing facts and then realistically offers suggestions for improvement or formation. The caliph must still be an Arab from the Quraysh tribe and so should the other assistants of the caliph.

Al-Mawardi's efforts to defend the development of Islamic politics through interpretive contextual by emphasizing the right of leadership. Basic teachings of Islam that the Prophet brought based on the Al-Qur'an and Al-Hadith must be prioritized, of course. Because, it can be seen from the depth of knowledge and morals that Al-Mawardi has made him famous as a respected and authoritative role model in his circle, both by the general public and the government. In addition, several times Al-Mawardi was appointed as a royal magistrate in Baghdad during the Abbasid government. Al-Qadir was in power, Al-Mawardi's career increased after settling back in Baghdad, namely becoming a chief justice (qadi al-qudat) as an adviser to the king or caliph in the field of religion (Islamic law) and government.

Besides, Al-Mawardi also taught and proved many prominent scholars as a result of his guidance. Can be seen from, Abu Al-Ainain Kadiri and Abu Bakar Al-Khattib. In addition to teaching scientific activities he is engaged in is composing. He inherited many valuable books in various fields such as ushul fiqh, fiqh, hadith, interpretation, and siyasa fiqh. In siyasa fiqh, his name stands out, which until now has become a reference for political science and government according to Islamic fiqh.

There is a well-known book, one of which is Al-Ahkam Al-Sulthoniyah. Furthermore, this book is very complete and can be said to be a "general constitution" for the state, containing state matters such as the position of caliph and the conditions for those who can be appointed as leaders or heads of state and their assistants, both in the central government as well as in the regions, and about other government apparatus. Al-Mawardi made ijihad and compiled a political framework about what must be done in a government such as, the main provisions in the appointment of a caliph, the duties of the caliph and state officials, and the relationship between the state and the people. Al-Mawardi's view that the state can be upheld from a political point of view has six main elements, which are among others as follows:

- a. Religion is adhered to and lived as a moral force. Religion can control human desires and passions, because being a watchdog is attached to the human conscience, religion is the most important joint for the welfare and stability of the state.
- b. A charismatic, authoritative, and exemplary ruler. Because, it can unite different aspirations, build the country to achieve noble goals, keep religion lived and practiced, protect the people, their wealth and honor. In this context, ruler is an imam or caliph.
- c. Comprehensive justice. Because, through justice friendship will be created between fellow citizens, creating respect and obedience to leaders, enlivening people's lives, and awakening people's interest in working and achieving. Apart from that, justice will also create unity, awaken people's loyalty, and prosper the country which will ultimately secure the position of ruler. So, justice must start from oneself which is reflected in doing good and leaving bad deeds, then being fair to others. Therefore, when entering

the latter, it is divided into three parts, namely, acting fairly towards subordinates, such as a king towards his people by giving convenience and leaving burdensome ways; be fair to superiors, such as the people towards their rulers with a sincere attitude of obedience and ready to help with high loyalty; and treat each other fairly by not complicating matters, leaving actions that are not commendable, and that are painful.

- d. Even security. Because, with an even distribution of security, the people can live in peace and can carry out their obligations and rights as a people. The distribution of security is the result of overall justice.
- e. Hope of survival. Because, current generation is closely related to future generations, the current generation is the heir to the past generation. The generation that is optimistic, so that they are able to meet their needs.

Through such basic ethical principles, it is hoped that the state will really make every effort to maintain the unity of the people and help each other and increase the means of a good life for every citizen, so that all people can become like a solid building.

Bearing obligations and obtaining rights without any distinction between the rulers and the people, between the strong and the weak, and between friends and foes becomes an important thing, if it is contextualized with the current development of Islamic politics in Indonesia. Because, Al-Mawardi's political thought especially those related to leadership, it is used as a system of government which can be seen from the leadership framework. The leadership referred to by Al-Mawardi is like, held by a caliph or leader (al-ra'is), king (al-mulk), ruler (al-sulthan), or head of state (qa'id al-daulat). On the other hand, Al-Mawardi stated that leadership was formed to replace the prophetic function, in order to maintain religion and manage the world. Imam is a religious leader on the one hand and on the other hand a political leader.

Basis for the formation of leadership as said by Al-Mawardi is obligatory by *ijma*. However, the basis for this obligation is disputed, whether it is based on ratio or religious law (*shari'ah*). According to him there are two groups, namely obligatory due to rational considerations (*ratio*). The reason is that humans are social creatures and in their interactions there may be hostility, disputes, and persecution. Therefore, leader is needed who can prevent these possibilities from happening.

Logically humans need government. Second, it is obligatory based on religious law (*shari'ah*), not because of considerations of reason, because the head of state carries out religious duties which the ratio may not support and the ratio does not oblige the leader to carry them out. Meanwhile, ratio only obliges every reasonable person not to commit injustice and not to cut off relations with other people, and to encourage fairness and to maintain relations with other people. Some of the tasks that must be carried out by the head of state, namely, are as follows:

- a. Maintain the basics of religion that has been agreed upon by the scholars of the Salaf.
- b. Upholding justice, so that the strong do not persecute the weak and the weak do not feel wronged.

- c. Uphold the law, so that the religion of Allah and the rights of the people are maintained.
- d. Maintaining security and guarding their territory from interference by enemies and criminals, so that the people or people are free and safe, both in terms of life and wealth.
- e. Build strength to face the enemy.
- f. Jihad on those who oppose Islam after preaching, so that they acknowledge the existence of Islam.
- g. Collecting taxes and alms according to what is required by syara, texts and ijihad.
- h. Regulate the effective and efficient use of baitul mal assets.
- i. Appoint trusted officials and appoint competent people to assist them in carrying out their mandate and authority.
- j. Doing their own inspection of the work of their assistants and researching the progress of the project, so that they can carry out Islamic political policies properly and protect the country.

The position of imam has been officially handed over to someone, be it by handing over a mandate or election, all Muslims must know about the transfer of that position to a new imam and its characteristics. After the priest is appointed by the ahl al-hall wa al-aqd and receives bai'at (recognition) from the people, then the priest or caliph has actually made a promise (contract) with the people.

For the priest, agreement is a commitment to carry out their obligations sincerely and sincerely and for the people the agreement means that they will obey and support the caliph or priest. Because, development of Islamic politics Al-Mawardi emphasizes the notion of constitutionalism that is directly related between ahl al-hall wa al-aqd or al-ikhtiar and the imam or head of state, which is a relationship between two parties participating in a social contract or agreement on a voluntary basis, one contracts or agreements that give birth to obligations and rights for both parties on the basis of a reciprocal relationship. The development of Islamic politics Al-Mawardi must demand full loyalty from them, because with that in the future all forms of obligations can be fulfilled for his people. The time Al-Mawardi was the only Islamic political thinker who had the opinion that the state could be replaced if it turned out that it was no longer capable of carrying out its duties and functions. Therefore, ahl al-ikhtiar or ahl al-hall wa al-aqd was appointed to serve as the basis for personal qualifications or group representation.

### **Relevance of Al-Mawardi Sharing Power Concept to Islamic Politics in Indonesia**

Indonesia's state government system is a presidential republic based on Pancasila ideology and accompanied by democracy as a form of political government (Wahidah et al., 2023). The people hold power by placing their representatives to run the government and the people directly appoint the President, the People's Representative Council, and the Regional Representatives Council (Sa'adawisna & Putra, 2023). The President and his deputy are elected and appointed directly by the people through general elections (elections) which are held every five years. General elections (elections) in Indonesia were initially intended only to elect members of representative institutions, namely the DPR,

Provincial DPRD and Regency/City DPRD. After, amendments to the four 1945 Constitution in 2002, the presidential and vice-presidential election (pilpres), which was originally carried out by the MPR, was agreed to be carried out directly by the people, so that the presidential election was included in the general election process (pemilu).

In relation to the concept of sharing of power, Al-Mawardi towards Islamic politics in Indonesia has a quite unique concept. Because, Al-Mawardi applied the concept of "the wazarat of delegation and the wazarat of execution" by focusing on several institutions such as the executive, legislative and judiciary. The election of the President and his deputy, the people evenly elect the pairs of candidates for President and Vice President proposed by political parties or coalitions of political parties. Pairs of candidates for President and Vice President who get more than fifty percent of the votes in the general election (election) with at least twenty percent of the votes in each province spread over more than half of the total number of provinces in Indonesia, are sworn in become President and Vice President. On the other hand, the direct election of the President and Vice President has been carried out twice, in the 2004 and 2009 general elections.

Related to the concept used by Al-Mawardi, this direct election procedure is carried out to elect regional heads and their deputies. Because, from this direct election concept, Indonesia has received praise from several parties. Deputy chairman of the DPR Priyo Budi Santoso said that, the democratic system in Indonesia is much better than the United States. The American Ambassador to Indonesia also said almost the same thing, the development of democracy in Indonesia is more advanced. Hillary Clinton also praised the government without hesitation. The US Secretary of State said that Indonesia is a model for how Islam, democracy, modernity and women's rights can grow together and harmoniously in one country.

Therefore, necessary to appreciate the concept of power sharing used by Al-Mawardi, when viewed from the current development of Islamic politics in Indonesia. Indonesia's success in promoting democracy has become a reference for a number of countries in the Middle East that are currently in conflict, such as Egypt, Tunisia and Libya. Muslim and as a country that has the largest Muslim population in the world, it is only natural that we see everything in this country from an Islamic point of view. Reviewing the concept of electing the President as head of state and community leader, is it in accordance with Islamic principles or on the contrary, it deviates far from what was exemplified by the Prophet and the Caliphs. Because, leader of the Muslim community in running the government is called the caliph, imam, or imaratul mu'minin.

Although, there are different understandings and duties between a caliph and a president, both are leaders and heads of state who are entrusted with a mandate from the people to run the country and lead them. Therefore, as a comparison, the author will raise the basic principles put forward by the majority of scholars in choosing a caliph. Basically in the concept of Islamic government, all members of society must take an active role in choosing a caliph. However, in historical developments, along with the expansion of Islamic territory, gathering all people at one time and in one place for deliberation became impossible. In addition, all

members of the community are required to elect their representatives in choosing the caliph as the leader and representative of this ummah called Ahlul Hal wal Aqd.

These people's representatives consist of delegates from various social groups and must have conditions that must be met. These conditions include, among other things, being fair, knowing well the caliph candidates to be elected, and their ability and wisdom in making decisions and determining who is fit to be the leader of the people. In the caliph election deliberations, the members of Ahlul Hal wal Aqd chose the caliph with a long process. These people's representatives must find out and know every caliph candidate very well, then sort and choose which one is right to lead and according to the needs of the country at that time. For example, when a country is going through a period of war, what is prioritized is a leader who is strong and brave, even though he has deficiencies in other fields.

Likewise in selecting representatives, members of Ahlul Hal wal Aqd must choose representatives who can support and cover the deficiencies of the chosen caliph, so that a balanced government is created in the future. If there are several candidates who have the same ability and are considered appropriate, then an election will be held by voting or decision-making with the most votes. From explanation above, it can be seen that in the concept of Islamic government, a caliph is truly selected and elected by people who have been selected and elected by all members of society. Because, a caliph is chosen by people who know him, both his strengths and weaknesses. They are selected based on deliberations and the needs of the state during their term of office.

Besides, a caliph has a representative who can complement one another. Indonesia the pair of President and deputy are nominated by a coalition of political parties and are directly elected by the people. The majority of Indonesian people are spread throughout the vast territory of Indonesia and consist of several religions, ethnicities, races and groups. So, it can be ascertained that the majority of people in choosing the President give priority to the needs of those around them, without seeing and knowing what the needs of the country in general are. Therefore, President of Indonesia is directly elected by the people who are forced to know him.

The presidential and cawapres pairs to be elected were submitted by a combination of political parties. In fact, majority of parties only appoint someone who has certain powers to be nominated as President, without considering the needs of the country first. The proposed President and Vice President tend to be selected from certain groups with the aim of attracting public sympathy, so that in the end the party or coalition of parties involved wins the battle in the general election (election). However, existence of the concept of power sharing given by Al-Mawardi can create Islamic politics in Indonesia getting better. Therefore, relevance of Al-Mawardi's power-sharing concept to the development of Islamic politics in Indonesia is proven to be able to minimize any problems related to the current democratic system.

## **CONCLUSION**

In relation to the system of government, Indonesia is a presidential republic based on the Pancasila ideology and accompanied by democracy as a form of political government. Because, it can be seen from the power held by the people by

placing their representatives to run the government and the people directly appoint the President, the People's Representative Council, and the Regional Representatives Council. Al-Mawardi's concept of sharing of power towards Islamic politics in Indonesia, it has a quite unique concept. From Al-Mawardi in applying the concept of "the wazarat of delegation and the wazarat of execution" by focusing on various kinds of institutions such as the executive, legislative and judiciary. The election of the President and his deputy, the people equally elect directly the pairs of candidates for President and Vice President proposed by political parties or coalitions of political parties.

Related to the concept used by Al-Mawardi, this direct election procedure is carried out to elect regional heads and their deputies. Because, from this direct election concept, Indonesia has received praise from several parties. Deputy chairman of the House of Representatives (DPR) Priyo Budi Santoso said that the democratic system in Indonesia is far better than the democratic system in the United States. Therefore, it is necessary to appreciate the concept of power sharing used by Al-Mawardi, when viewed from the current development of Islamic politics in Indonesia. Indonesia's success in promoting democracy has become a reference for a number of countries in the Middle East that are currently in conflict, such as Egypt, Tunisia and Libya.

Muslim and as a country that has the largest Muslim population in the world, it is only natural that we see everything in this country from an Islamic point of view. Because, leader of Muslims in running the government is called the caliph, imam, or imaratul mu'minin. Basically in the concept of Islamic government, all members of society must take an active role in choosing a caliph. The existence of the concept of power sharing given by Al-Mawardi can create Islamic politics in Indonesia getting better in the future. Therefore, relevance of Al-Mawardi's power-sharing concept to the development of Islamic politics in Indonesia is proven to be able to minimize any problems directly related to current democratic system.

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