



Relevance of Islamic Political Thought According to Al-Mawardi in Indonesia

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Abstract

Received: 10 Agustus 2023

Revised: 21 Agustus 2023

Accepted: 29 Agustus 2023

This article aims to analyze the relevance of Islamic political thought according to Al-Mawardi in Indonesia. Topic is important and interesting, because Al-Mawardi is one of the figures who are experts in the field of fiqh, especially those directly related to fiqh siyasi and is a figure who has a very large influence on Islamic political thought. Research method used is the literature review method, in which sources and data are obtained from the Goggle Scholar, SINTA, and Publish or Perish databases. In this method, researcher uses a descriptive qualitative approach, in which this method utilizes qualitative data and is described descriptively. Data collection technique uses literature review techniques carried out by researchers to collect valid, complete, and relevant information related to the topic of the problem which is the object of research. Data analysis technique used a literature review analysis technique, in which this research was conducted by reading literary sources to obtain the necessary data. The author finds that, connection with "al-Ahkam as-Sulthaniyah" has provided views related to political theories which are still relevant and used by Muslims in managing various issues directly related to politics and state administration, in addition to thoughts Al-Mawardi's Islamic politics when it was later poured into the work "al-Ahkam al-Sulthaniyyah" and became a basic concept for the development of political thought and its application in the modern era including in Indonesia today, and its application in Indonesia can be seen in Al-Mawardi's related theory with a social contract that explains the relationship between "al-Halli wal-Aqdi and ahl-Imamah, so that this concept is then embodied and developed in the government system in Indonesia into 3 institutions, namely the executive, legislative and judicial bodies.

Keywords: Al-Mawardi, Thinking, Islamic Political, Relevance

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How to Cite: Putra, B., Farhaini, A., Aini, D., Nurjannah, S., Noviana, N., Padila, I., Azizah, N., & Maab, H. (2023). Relevance of Islamic Political Thought According to Al-Mawardi in Indonesia. *Jurnal Ilmiah Wahana Pendidikan*, 9(18), 827-842. <https://doi.org/10.5281/zenodo.8339571>.

INTRODUCTION

Al-Mawardi is a fiqh expert, especially those directly related to siyasi fiqh and is one of the figures who has a very large influence on Islamic political thought. Starting with a study of the history of early government, the history of Islamic politics since the Prophet Muhammad SAW built the state of Medina until it xperienced development until the time of the Abbasid dynasty. Al-Mawardi appeared who lived in the Middle Ages, where the political situation at that time was very 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 its time. Al-



Mawardi's political thoughts were later set forth in his work, namely "al-Ahkam as-Sulthaniyah" and became one of the basic concepts for the development of political thought and its application in the modern era, including in Indonesia. Due to the existence of his famous book "al-Ahkam as-Sulthaniyah" he provides a lot of political theories which are still relevant and used by some Muslims in managing various forms of problems directly related to politics and state administration.

The existence of "al-Ahkam as-Sulthaniyah" is often regarded as the most correct elaboration of Islamic political theory, especially among Sunnis. History of Islam this book is used as the first treatise written in the field of political science and state administration in detail. Application in Indonesia can be seen in Al-Mawardi's theory 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 3 institutions, namely the executive, legislative and judicial institutions (Putra et al., 2021). However, quite rare to carry out an in-depth study related to the book in question, why the book was written, the sources used in writing the book, and its influence on the time and the next which is something that is rarely seen or questioned (Azhar, 1997).

Therefore, Al-Mawardi's concept really needs the establishment of a state that is not only based on the arguments of reason alone, but also based on syara' law which gives rise to a new and valuable understanding. Concept related to state administration, 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 which are one part of his very brilliant thinking (Farhaini et al., 2022). However, thought of course there will be some weaknesses or deficiencies that must be solved together and the best solution is sought for the future. Al-Mawardi shows related to religious rules and the accepted theory of the Sunni caliphate can be reinterpreted and developed in such a way as to ignore the existing power relations. Apart from that, related to his theory, technically the (local) rulers have depended on the approval of the Khalifah for their legitimacy (Putra & Salahudin, 2022).

He laid intellectual foundations for the revival of the Abbasid Caliphate which is very likely to become even more widespread in the future. In fact, most of these theories survive as theoretical discourse, because these theories have never been tested in reality. In many ways, especially in the context of modern democracy and politics, it is quite difficult to apply Al-Mawardi's concepts and thoughts as a whole (Putra, 2022). Only a few parts, when it comes to matters of qualification, the appointment of an Imam, and the problem of the division of power under him. However, Al-Mawardi's discourse has a lot of weight when it is positioned as the antithesis of all forms of failure in democratic theory and a valuable contribution to the development of more modern Islamic politics (Putra & Hadi, 2022).

Called first state and government in Islamic history which is known as the state of Medina (Pulungan, 1995a). D. B. Macdonald once said that, it was in Medina that the first Islamic state had been formed and had carried out the political foundations for Islamic legislation. Fazlur Rahman also confirmed 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, 1995a).

Al-Maududi limits the sovereignty of the people, but the ummah gains the main position to deliberate all forms of issues whose law is still unclear in Islamic law (Al-Maududi, 1995b). 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 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 different or separate methods. Therefore, Al-Mawardi's thoughts related to Islamic political thought are very realistic and democratic. Al-Mawardi built a conceptual framework regarding the administration of an ideal state administration based on every form of political problems that arose in the realities of his time.

In addition, 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. On the other hand, application of Al-Mawardi's Islamic political concepts and thoughts related to the Islamic government system in the country of Indonesia has had a very large influence in realizing a more just democratic life and with the separation of functions of government institutions in the trias politica theory, namely between the executive, legislative, and judicial, which is basically the development of the social contract theory that was built directly by Al-Mawardi. Thinker who has very high talent, Al-Mawardi succeeded in carrying out various kinds of spectacular ideas and compiling them into several books which are still widely used as leading scientific references to this day. One of big ideas packaged is related to the state system which refers to the political circulation that occurred during the khulafa'urasyidin era, then packaged it into several forms of derivative ideas and ended up in a social contract system. Islam exists as a transformative force capable of moving all levels of the people below to change themselves and play an active role in fundamental social change.

The political engineering of all the forces of Islam as one of the main components of the nation to build an integrative politics that has a high national outlook. This engineering is a historical consequence of various developments in the life of the Indonesian nation. In addition, there is a need for changes in every religious perspective of Muslims, especially in relation to the conception of statehood and nationality that the Unitary State of the Republic of Indonesia (NKRI) and Pancasila are the final form of struggle for Muslims in Indonesia. Furthermore, necessary to formulate a national style in Indonesia. Moreover, has been found that various forms of demands for broadening the national outlook have consequences related to the reformulation of Islamic political goals, namely: "Islamic ideals are inherent in Indonesian ideals."

On the other hand, national style also demands a change in political attitudes and behavior that is free from sectarianism, accepts pluralism, and because of this eliminates suspicion based on religious, racial and ethnic sentiments. The urgency of this requires a professional layer in all forms of life, which is used as a

responsibility for Islamic organizations to provide direction and opportunities for the creation of this elite layer. Can be said, fatigue of the Muslim community in the past was pretty much determined by the unavailability of a professional layer among them. Besides, at least these prerequisites need to be considered before being proclaimed as "Islam without political parties." However, there are also aspects where God's revelation only provides general guidelines. Meanwhile, procedures, techniques, and procedures were handed over directly by revelation to Muslims to carry out *ijtihad* (Harun, 1979).

This period that makes Islamic society a unit (unity) moving towards a goal to be achieved (Musdah, 2010a). Apart from that, wide variety of materials that must be studied and researched, in Islamic history there is also a very 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 had known or interacted directly with Arab-Islamic thought (Rosihon, 2010). Therefore, in the future Al-Mawardi's Islamic political thought can still be applied in Indonesia at this time. The purpose of this article is to analyze the relevance of Islamic political thought according to Al-Mawardi in Indonesia.

RESEARCH METHODS

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 uses the literature review analysis technique, in which this study is carried out directly by reading various literary sources to obtain the necessary data with the steps in (Nazir, 2014) and (Arikunto, 2013) as follows:

- a. Read all forms of information in the research, whether all forms of information are available that are 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 onto the cards provided beforehand (Arikunto, 2013).
- d. Record all important things by looking first, which ones are important and also studying the index on the back of the book to look for 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

Al-Mawardi is a fiqh expert, especially those directly related to *siyasi fiqh* and is one of the figures who has a very large influence on Islamic political thought. Starting with a study of the history of early government, the history of Islamic politics since the Prophet Muhammad SAW built the state of Medina until it experienced development until the time of the Abbasid dynasty. Al-Mawardi appeared who lived in the Middle Ages, where the political situation at that time was very 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 its time. Al-Mawardi's political thoughts were later set forth in his work, namely "*al-Ahkam as-Sulthaniyah*" and became one of the basic concepts for the development of political thought and its application in the modern era, including in Indonesia. Due to the existence of his famous book "*al-Ahkam as-Sulthaniyah*" he provides a lot of political theories which are still relevant and used by some Muslims in managing various forms of problems directly related to politics and state administration.

In addition, 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. On the other hand, application of Al-Mawardi's Islamic political concepts and thoughts related to the Islamic government system in the country of Indonesia has had a very large influence in realizing a more just democratic life and with the separation of functions of government institutions in the *trias politica* theory, namely between the executive, legislative, and judicial, which is basically the development of the social contract theory that was built directly by Al-Mawardi. Thinker who has very high talent, Al-Mawardi succeeded in carrying out various kinds of spectacular ideas and compiling them into several books which are still widely used as leading scientific references to this day. One of the big ideas packaged is related to the state system which refers to the political circulation that occurred during the *khulafa'urraSyidin* era, then packaged it into several forms of derivative ideas and ended up in a social contract system. Islam exists as a transformative force capable of moving all levels of the people below to change themselves and play an active role in fundamental social change.

Political engineering of all the forces of Islam as one of the main components of the nation to build an integrative politics that has a high national outlook. This engineering is a historical consequence of various developments in the life of the Indonesian nation. In addition, there is a need for changes in every religious perspective of Muslims, especially in relation to the conception of statehood and nationality that the Unitary State of the Republic of Indonesia (NKRI) and Pancasila are the final form of struggle for Muslims in Indonesia. Furthermore, necessary to formulate a national style in Indonesia. Moreover, it has been found that various forms of demands for broadening the national outlook have consequences related to the reformulation of Islamic political goals, namely: "Islamic ideals are inherent in Indonesian ideals."

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eliminates suspicion based on religious, racial and ethnic sentiments. Necessary to have a professional layer in all forms of life, which is used as a responsibility for Islamic organizations to provide direction and opportunities for the creation of this elite layer. Can be said, fatigue of the Muslim community in the past was pretty much determined by the unavailability of a professional layer among them. Besides, prerequisites need to be considered before being proclaimed as "Islam without political parties." However, there are also aspects where God's revelation only provides general guidelines. Meanwhile, procedures, techniques, and procedures were handed over directly by revelation to Muslims to carry out *ijtihad* (Harun, 1979).

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Social and Political Conditions of Al-Mawardi

Al-Mawardi lived when the socio-political conditions of the Abbasid dynasty were experiencing various upheavals and disintegration (Putra & Sihidi, 2022). Previously mentioned, Abbasid caliphs were truly weak and powerless. Power was only a formality, while the real power was in the hands of the Bani Buwaihi and the Turks. The beginning of decline of the Bani Abbas politics was when al-Mutawakkil came to power. Al-Mutawakkil was a weak caliph. During his reign the Turks were able to seize power quickly.

After al-Mutawakkil died, it was they who chose and appointed the caliph. Power was no longer in the hands of the Bani Abbas, although they still held the position of caliph. The political situation in the Islamic world during the Mawardi era, namely towards the end of the tenth century until the middle of the eleventh century AD, was no better than that of al-Farabi, and even worse. The caliph's position began to weaken and he had to share his power with his Turkish and Persian commanders. It also began to appear that it was no longer possible for an Islamic empire with such a vast territory to be subject to a single head of state.

The caliph in Baghdad was only the official head of state with formal powers, while those who had real power and implemented the government were high-ranking officials and commanders of Turkish or Persian nationality, as well as regional rulers. Although over time the power of these high-ranking officials and non-Arab commanders increased, until that time there had not been any attempt on their part to replace the Arab caliph with a Turkish or Persian caliph. However, demands have begun to be heard from some groups so that this position can be filled by non-Arabs and not from the Quraysh tribe. Demand as can be expected, caused a reaction from other groups, especially from the Arab group, who wanted to

maintain the qualifications of Quraysh descent to fill the position of head of state, as well as the requirements of Arab nationality and Muslim religion to serve as vizier or *tawfidh* or adviser and main assistant to the caliph in formulating policies. Al-Mawardi is one of the main characters of this last group.

If one pays attention to the introduction to the book *al-Ahkam as-Sulthaniyyah* by al-Mawardi, it can be seen that the work was written at the request of a person in power. It's very likely that the person who asked for it was the Abbasid caliph who was in power at that time (Sa'adawisna & Putra, 2022). Motive was perhaps to return real power to the caliph which was in the hands of the Sunnis, namely the power of the Bani Abbas. Surprising that al-Mawardi cannot accept the existence of two heads of government in power at one time in the Islamic world. The motive for this refusal was implicitly to oppose the rule of the Bani Fatimiyah who at that time ruled Egypt.

Considered it a political force that was dangerous to the rule of the Abbasids in Baghdad. Reaction to the political situation of his time, al-Mawardi based his political theory on existing facts and then realistically offered suggestions for improvement or reform, for example by maintaining the status quo. Stressed that the caliph must remain an Arab from the Quraysh tribe, that the vizier *tawfidh* (the caliph's main assistant in formulating policies) must be an Arab, and that conditions need to be defined for filling the post of head of state and other important auxiliary positions. The main reason was none other than to return real power to the Abbasid caliphs.

Al-Mawardi's Islamic Political Thought

The political situation in the Islamic world during al-Mawardi's lifetime was as bad as that of al-Farabi's, and even more chaotic. Al-Mawardi's approach is not the same as Farabi's. If as a reaction to the political situation at his time Farabi developed a political theory that was completely perfect one that was so perfect that it was impossible for human beings who were not angels to implement it, then Mawardi was not like that. Bases his political theory on existing facts and then realistically offers suggestions for improvement or formation, for example by maintaining the status quo (Putra & Dhanuarta, 2021). Emphasized that the caliph must remain an Arab from the Quraysh tribe and so should the other assistants of the caliph.

Al-Mawardi's efforts to defend the Quraysh ethnicity, contextually interpretively it can be said, that the right to leadership is not on the Quraysh ethnicity, but on their ability and authority. Prioritizing the Quraysh ethnicity is indeed not a basic teaching of Islam brought by the Prophet, because of that the hadiths which prioritize the Quraysh ethnicity must be understood as teachings that are temporal in nature. Depth of knowledge and high morals of Imam Mawardi have made him famous as a respected and authoritative role model in his circle, both by the general public and by the government. Therefore, several times he was appointed as royal judge in Baghdad, in the Abbasid government and during the time of al-Qadir in power (381 H/991 AD – 423 H/1031 AD) al-Mawardi's career increased after he settled back in Baghdad, namely to become a supreme judge (*qâdi al-qudât*), adviser to the king or caliph in the field of religion (Islamic law) and government.

Besides, many eminent scholars as a result of his guidance. Among them: Abu al-Ainain Kadiri and Abu Bakr al-Khattib. In addition to teaching scientific activities he is engaged in is composing. He inherited many valuable books, in various fields: ushul fiqh, fiqh, hadith, interpretation, fiqh siyasa. In this siyasa fiqh his name stands out, which until now has been a reference for political science and government according to Islamic fiqh.

His famous book is al-Ahkam al-Sulthoniyah. This book is so complete that it can be said to be a "general constitution" for the state, containing state principles such as the position of caliph and the requirements for those who can be appointed as leaders or heads of state and their assistants, both in the central and regional governments, and about other government instruments (Putra & Hijri, 2022). Al-Mawardi made ijthihad 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 a caliph and state officials, and the relationship between the state and the people.

a. The Origin the Growth of State

Like Plato, Aristotle, and Ibn Abi rabi', Al-Mawardi also believes that humans are social beings, but Mawardi includes religious elements in his theory. Humans are creatures that most need the help of other parties compared to other creatures. According to him, weakness of humans that do not have the ability to meet all their own needs and the existence of individual differences (talents, tendencies and abilities) encourage humans to unite and help each other and cooperate. In other words, reason for the birth of the state is the desire of mankind to provide for their common needs, and it is their brains that teach how to help each other and how to bond with one another. In al-Mawardi's view, for the state to be upheld, from a political point of view, it has six main elements:

1. 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 country.
2. A charismatic, authoritative and exemplary ruler. In this way, he can unite different (heterogeneous) aspirations; building the country to achieve noble goals, keeping religion alive and practicing, and protecting the people, their wealth and honor. In this context, ruler is an imam or caliph.
3. Overall justice. Through justice will create intimacy between fellow citizens, generate respect and obedience to leaders, enliven people's lives and awaken people's interest in working and achieving. Justice will also create unity, awaken people's loyalty, prosper the country which will eventually secure the position of ruler. Justice must start from oneself which is reflected in doing good and leaving bad deeds, then being fair to others. The latter is divided into three parts: 1). Be fair to subordinates, like a king to his people, by giving convenience and leaving burdensome ways; 2). Be fair to superiors, like the people towards their rulers with a sincere attitude of obedience, ready to help

- with high loyalty; 3). Be fair to others as equals, that is, don't complicate matters, leave actions that are not commendable and that are painful.
4. Equal security. With equal distribution of security, the people can live in peace and be able to carry out their obligations and rights as a people. The equality of security is the result of the totality of justice.
 5. Continuous soil fertility. With soil fertility, people's needs for food and other material needs can be met, and thus actions with all the bad consequences can be avoided.
 6. Hope of survival. The current generation is closely related to future generations, so the current generation is the heir to the past generation. Therefore, necessary to prepare a generation that is optimistic so that it is able to meet its needs. On the other hand, a generation that is pessimistic will be crushed by time and developments and will not be able to survive. Rasulullah saw., said: "The existence of hope is a blessing from Allah to my people, if there is no hope people will not (painfully) plant trees, and a mother will not breastfeed her child".

Through such ethical foundations, it is hoped that the state will really make every effort to maintain the unity of the people and help each other, increase the means of a good life for every citizen so that all people can become like a solid building. The same time carrying out obligations and obtaining rights without any distinction between the ruler and the people, between the strong and the weak and between friend and foe.

b. The Law of Upholding Imamah (Leadership)

Al-Mawardi's political thought, especially with regard to imamah (leadership) as a system of government, can be seen in the following framework: ruler (al-sulthan), or head of state (qâid al-daulat) and to whom he gives a religious label. Al-Mawardi stated "Imamah was formed to replace the prophetic function in order to maintain religion and regulate the world". Imam is a religious leader on the one hand and a political leader on the other. According to Al-Mawardi, the basis for establishing an Imamah is obligatory by ijma'. However, basis for this obligation is disputed, whether it is based on ratio or religious law (shari'ah). According to him there are two groups: First, it is obligatory because of rational considerations (ratio). The reason is that humans are social creatures, and in their interactions there may be hostility, disputes, and persecution. Therefore, we need a leader who can prevent these possibilities from happening. Logically humans need government. Second, 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. The word of Allah surah An-Nisa 'verse 59 and also the hadith of the prophet narrated by Hisham bin Urwah from Abi shalih from Abi Hurairah ra. People who are entitled to be nominated as head of state (imam) must have the following seven conditions:

1. Fair in a broad sense
2. Have the knowledge to be able to perform ijihad in dealing with problems and law
3. Healthy hearing, eyes and speech, so that they can deal directly with their responsibilities
4. Healthy body, so it is not hindered to move and move quickly
5. Clever in controlling people's affairs and public benefit
6. Brave and resolute to defend the people and face the enemy
7. Descendants of Quraysh. Based on the texts and ijma' that occurred at the Tsaqifah Bani Sa'idah meeting. The Nash that has been accepted by no one doubts it and neither does anyone dispute it

Al-Mawardi divides the vizier into two forms: 1). wazir tafwidh, namely the vizier who has broad powers to decide on various state policies. He is also the coordinator of department heads. This vizier can be said to be the Prime Minister. Magnitude of the tafwidh wazir's power, the people who occupy this position are the people trusted by the caliph. 2). wazir tanfidz, namely the vizier who only serves as the executor of the policies outlined by the wazir tafwidh. He is not authorized to determine his own policy. During the reign of al-Mu'tashim, when the caliph was no longer so powerful, the viziers changed their function to become bodyguards consisting of Turks. Their power in the center of government (Baghdad), that the caliph is only a puppet. They can raise and drop the caliph at will. The commander of the guard army, who has the title Amir al-Umara' or Sulthan, is basically the one in power in the government capital. The caliph submitted to their will and could do nothing about it. What is interesting, however, is that the commander-in-chief did not dare to stage a coup to seize the caliphate from the Abbasid family, even though the caliph was weak and powerless. Even though they have the opportunity and ability for that. Perhaps they still adhere to the Sunni view of al-Aimmah min Quraysh (leadership of the people held by the Quraysh tribe). They felt that it was not syar'i to become caliphs because they were not descendants of the Quraysh. If they staged a coup to seize power, it would certainly cause turmoil in society. Therefore, they felt more secure playing a behind-the-scenes role in controlling the caliph. Those who are eligible to vote must have 3 (three) conditions:

1. His personal credibility or equanimity (al-'Adalah) meets all the criteria
2. Have knowledge so that you know who is entitled and appropriate to assume the position of head of state with the conditions
3. Having strong opinions and wisdom that allows him to choose who is most appropriate to assume the position of head of state and who is most capable and clever in making policies that can bring about the benefit of the people
4. The people who are entitled to choose this faith are representatives of the people who are commonly called ahl al-hall wa al-'aqd (those who have the authority to solve problems and make decisions)

In the succession of the head of state can be pursued with 2 (two) systems, including:

1. Chosen by ahl al-hall wa al-'aqd

2. A will or appointment by a previous priest

There are 10 (ten) tasks that must be carried out by the head of state, including:

1. Maintaining the basics of religion that has been agreed upon by the salaf scholars
2. Uphold justice, so that the strong do not persecute the weak, and the weak do not feel wronged
3. Uphold the law, so that the religion of Allah and the rights of the people are maintained
4. Maintain security and protect their territory from interference by enemies and criminals so that the people/people are free and safe, both their lives and property
5. Build strength to face the enemy
6. Jihad on those who oppose Islam after preaching so that they acknowledge the existence of Islam
7. Collecting taxes and alms according to what is required by syara', texts and ijihad
8. Regulate the effective use of baitul mal assets
9. Appoint trusted officials and appoint competent people to assist him in carrying out the mandate and authority he holds
10. Doing his own inspection of the work of his assistants and scrutinizing the course of the project so that he can carry out the political policies of Muslims properly and protect the country

Position of imam has been formally handed over to someone, either by handing over a mandate or by election, all Muslims must know about the transfer of that position to the new imam, along with its characteristics. However, they do not have to know his person and name directly, except for the electoral council which is the basis for the legality of appointing a head of state and the determining factor for the legitimacy of that position. 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 entered into a promise (contract) with the people. For the priest, the agreement is a commitment to carry out his obligations sincerely and sincerely and for the people the agreement means that they will obey and support the caliph or priest. But the people's obedience to him will disappear, which makes the caliphate also disappear, if the following things happen:

1. The caliph or priest loses his just nature, indulges in lust, and commits evil
2. The caliph or imam loses mental or physical health (eg, loss of mind, sight, taste, smell)
3. The caliph or priest becomes a prisoner or his power is usurped by the sultan or emir which makes his independence disappear

One thing that is very interesting from Mawardi's constitutional ideas is that the relationship between ahl al-hall wa al-aqd or al-ikhtiar and the imam or head of state is a relationship between two parties participating in a social contract or agreement on a voluntary basis, a contract or agreement that creates obligations and rights for both parties on the basis of reciprocity.

Therefore, besides having the right to be obeyed by the people and demanding full loyalty from them, the priest, on the other hand, has obligations that must be fulfilled towards his people, as explained above. What is interesting about this is that al-Mawardi introduced social contract theory at the beginning of the XI century AD, and only five centuries later, namely in the mid-16th century AD, social contract theory began to emerge in the West. Al-Mawardi was the only Islamic political thinker in the Middle Ages who believed that the head of state could be replaced if it turned out that he was no longer able to carry out his duties, even though Mawardi did not provide a method or mechanism for changing the head of state. Nor did he explain how the ahl al-ikhtiar or ahl al-hall wa al-aqd were appointed, and from which circles, based on personal qualifications or group representatives.

The Relevance of Al-Mawardi's Islamic Political Thought in Indonesia

Indonesia is a country in Southeast Asia which is located between the continents of Asia and the continent of Australia, and between the Pacific and Indian oceans. Indonesia consists of 10,508 islands, thus placing this country as the largest archipelagic country in the world. Indonesia is listed as the fourth most populous country in the world with a population of around 237,641,326 people. In addition, Indonesia is also the country with the largest Muslim population in the world with a Muslim population of around 217,346,140 people. Even though the majority of Indonesia's population is Muslim, Indonesia is not an Islamic state.

The government system of this country is a presidential republic based on Pancasila, with democracy as its form of political government (Sa'adawisna & Putra, 2023). Therefore, power is held by the people by placing their representatives to run the government, the people directly appoint the President, the People's Representative Council and the Regional Representatives Council. The president and his deputy are elected and appointed directly by the people through general 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 the fourth amendment to the 1945 Constitution in 2002, the election for president and vice president (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 election process.

In the election of the president and vice president, the people evenly elect the pairs of presidential and vice presidential candidates proposed by political parties or coalitions of political parties. Candidates for President and Vice President who get more than fifty percent of the total votes in the general election with at least twenty percent of the votes in each province spread over more than half of the provinces in Indonesia, are sworn in as President and Vice President. Direct presidential and vice-presidential election has been carried out twice, in the 2004 and 2009 general elections. In development, direct election procedure was carried out to elect regional heads and their deputies. From this direct election concept, Indonesia has received praise from several parties.

Deputy chairman of the DPR, Priyo Budi Santoso, said that democracy in Indonesia is much better than the United States. The American ambassador to Indonesia also said almost the same thing, he said that the development of democracy in Indonesia was 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. Din Syamsuddin further stated that 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.

Therefore, let us review the concept of electing a president as head of state and community leader, whether it is in accordance with Islamic principles, or on the contrary, deviating far from what was exemplified by the Prophet and the Caliphs. Leaders of Muslims in running the government are referred to as caliphs, imams, or imaratul mu'minin (Wahidah et al., 2023). 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 participate in choosing a caliph.

In historical developments, along with the expansion of Islamic territory, gathering all people at one time and in one place for deliberation has become impossible. Therefore, all members of the community are required to elect their representatives in choosing the caliph as a leader, the representatives of this ummah are 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 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.

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 choosing representatives, members of *Ahlul Hal wal Aqd* must choose representatives who can support and cover the deficiencies of the chosen caliph, so as to create a balanced government. If there are several candidates who have the same ability and are deemed appropriate, then an election will be held by voting or making a decision with the most votes. From the explanation above, we can see that in the concept of Islamic government, a caliph is actually selected and elected by people who have been selected and elected by all members of society (Aini et al., 2023).

A caliph is chosen by people who know him, both his strengths and weaknesses. He was also elected based on deliberations and based on the needs of the state during the time he served. Besides, caliph also has a representative who

can complement each other. In Indonesia, presidential and vice presidential pairs are nominated by a coalition of political parties and are directly elected by the people. The question is what is the community's reference in choosing, how can the community assess and weigh which partner they will choose in the general election, and whether the introduction of presidential and vice presidential candidates is sufficient only during the campaign period.

Besides, Indonesian people are spread throughout the vast territory of Indonesia and consist of several religions, ethnicities, races and groups. It can be ascertained that the majority of people in choosing a president give priority to the needs of those around them, without seeing and knowing what the needs of the country in general are. Therefore, it can be said that the president of Indonesia is directly elected by the people who are forced to know him. The presidential and vice presidential candidates to be elected are submitted by a coalition 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.

The proposed vice president also tends to be chosen from a certain group with the sole aim of attracting public sympathy, so that in the end the party or coalition of parties wins the battle in the general election. In the end, it can be said that the president and vice president in Indonesia are not properly selected, either by the public at large or by the political parties that support them. Not selected by the public because most of them do not know the presidential and vice presidential candidates put forward by political parties. Then, it's not just about being directly selected by the supporting party, because the majority of parties are only for the interests of certain groups and groups of people.

CONCLUSION

Regarding 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. In 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. The 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, 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 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. 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, the 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 the current democratic system.

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