MUSLIM INTELLECTUAL THOUGHT IN THE SOCIAL SPHERE: THE CONCEPT OF THE STATE IN POLITICAL THOUGHT AL-FARABI, AL-MAWARDI, IBN KHALDUN

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Abstract
This article discusses the concept and urgency of the State for human life and the characteristics of heads of State based on the political thoughts of Al-Farabi, Al-Mawardi, and Ibn Khaldun. Islam, being a religion sprung from Allah, does not limit itself to discussing issues of faith and morality but also delves into all aspects of life, including the government. However it is believed that there is no concept of government or kingship in Islam, nor is there a concept of nation-state in the concept of Islam. Understanding the concept of nation will be easier when we use various angles and viewpoints. Since the verses of the Holy Quran and the Hadith of the Prophet Muhammad do not mention a nation that does not have a ruler. However, we rush to the AlQuran and Hadist when we want to know the organs of that country. Islam is a comprehensive religion that addresses all issues, both external and internal. Issues of ketatanegaraan, including issues of national concept according to Islam, are likely to be addressed in this duniawi. This kind of study is known as library research using a descriptive-qualitative approach. Researchers Al-Farabi, Al-Mawardi, and Ibnu Khaldun set out to fill a gap in our knowledge by analyzing the political theories of the three major Islamic thinkers.
Keywords: Concept of the State, the political thought of Al-Farabi, Al-Mawardi, Ibn Khaldun

Abstrak
Artikel ini membahas tentang konsep dan urgensi negara bagi kehidupan manusia, dan ciri-ciri kepala negara berdasarkan pemikiran politik Al-Farabi, Al-Mawardi, dan Ibnu Khaldun. Islam, sebagai agama yang bersumber dari Allah, tidak hanya sekedar membahas masalah keimanan dan akhlak, namun juga mendalami seluruh aspek kehidupan, termasuk pemerintahan. Namun diyakini bahwa dalam Islam jelas tidak ada konsep pemerintahan atau kerajaan, dan konsep negara-bangsa juga tidak ada dalam konsep Islam. Memahami konsep bangsa akan lebih mudah bila kita menggunakan berbagai sudut dan sudut pandang. Karena ayat Al-Qur'an dan Hadits Nabi Muhammad SAW tidak menyebutkan suatu bangsa yang tidak mempunyai penguasa. Namun kita buru-buru ke AlQuran dan Hadist ketika ingin mengetahui organ negara tersebut. Islam adalah agama komprehensif yang menjawab segala permasalahan, baik eksternal maupun internal. Persoalan ketatanegaraan, termasuk persoalan konsep nasional menurut Islam, kemungkinan besar akan dibahas dalam duniawi ini. Penelitian semacam ini dikenal dengan istilah penelitian kepustakaan dengan pendekatan deskriptif-kualitatif. Peneliti Al-Farabi, Al-Mawardi, dan Ibnu Khaldun berupaya mengisi

kesenjangan pengetahuan kita dengan menganalisis teori-teori politik dari tiga pemikir besar Islam.
Kata kunci*: Konsep negara, pemikiran politik Al-Farabi, Al-Mawardi, Ibnu Khaldun*

INTRODUCTION

It's an intriguing research to talk about how the term "state" relates to politics (Zulfadli et al., 2023). This is because attempts to define the nature and scope of the State have an opposite effect on the hue of a nation's political policies (Nizar, 2003). Taking a page out of Weber's book, the state is the historical expression of a social collectivity that guarantees human dignity in a nation (Anggara, 2013). What makes it work is the method it employs to put into place the regulations that a given area's human population has decided upon.

When discussing politics, the most crucial idea is the state (Riyanto, 2012). Because political and power battles inside states are so obvious, they have long been a subject of academic interest. A unified political power structure is the state (Pertiwi et al., 2021). The term State is a translation from a foreign language Known as Lo Stato in Italian, L' Etat in French, State in English, and De Staat in Dutch (Junaidi, 2016). In the Islamic conception, the formulation of the State comes from three paradigms, namely: First, the paradigm of the theory of the caliphate practiced after the Prophet SAW, and usually refers to the caliphate of al-Rashdun. Second, the paradigm is based on the theory of the Imamate in Shi'a Islam. Third, paradigms are derived from the theory of Imamate or government (Pertiwi et al., 2021).

To maintain social order, the state is an entity that aims to fit individual interests into communal ones. There are a minimum of three essential components to each nation, and these are its land, its people, and its political system (Barusal, 2022). When it comes to defining the idea of the state, the requirements are vague. Various internal and external variables impact a country's population, which in turn influences their interaction and consensus, which in turn leads to these specifications. This definition of popular will is what ultimately differentiates liberal, autocratic, parliamentary, and other types of states.

The Islamic State was first put into practice by the Prophet Muhammad (peace be upon him) in the history of Political Islam. In addition to being the leader of the state, the prophet was also a messenger (nabiyullah). The constitution or charter of Medina, which the prophet signed with the Muslim and non-Muslim tribes of Medina, established him as head of state (Q. Zaman, 2012: 75). People of all faiths and ethnicities have been shielded from harm under the guidance of the Holy Prophet Muhammad (peace be upon him). The Prophet Muhammad lived during a period when all the necessary components of a state—territory, population, government, and law—were in place (Efrinaldi, 2018).

The notion and shape of the state is a topic that often sparks controversy and dispute among the Islamic community. The problem stems from the fact that the Qur'an and the hadith do not make any explicit reference to the kind of state that its citizens are obligated to cultivate. Just these two tenets provide the framework for a perfect society. Thus, Muslim scholars like Al-Farabi, Al-Mawardhi, and Ibn Khaldun sought to construe these foundational ideas within the framework of a statehood notion. That is why this study employs the political theory of Al-Farabi, Al-Mawardhi, and Ibn Khaldun to investigate the nature of the state, the human need for it, and the characteristics of an ideal head of state (Al-Amin, 2012).

METHOD

A kind of library research is used in this investigation. The study's texts and other relevant data are analyzed using a descriptive qualitative research technique. Primary and secondary sources of information were used to compile the data for this research. These research findings are derived from a variety of credible sources, including scholarly publications, journals, studies, seminars, and research. To find things or variables related to research studies, data collection techniques involve identifying discourse from various sources such as books, papers, articles, magazines, journals, the web, and anything else that is relevant to the title of the writing. Data reduction, display data, and conclusion drawing/verification are data analysis operations of this model. The hermeneutic approach to data analysis is a way of thinking that involves engaging in interpretative actions on objects with meaning (meaning-full form) to generate objective possibilities (Ahdar & Musyarif, 2019).

RESULTS AND DISCUSSION

The State According to Islamic Thinkers

Country comes from Latin, "status, stati" in Italian, Estes in French, and State in English. In Islamic studies (Islamic Atudies), the term state can mean daulah, caliphate, imamah, hukumah and sultanate. The mention of the State in Islam has various shades (Pertiwi et al., 2021). Historically, the above terms have been practiced by Muslims in various regions. The State is a tool that is given the authority to regulate and control all joints of common life in a certain area and has sovereignty. When the State is said to be an instrument, it will not be able to stand, move, and carry out any activities if there is no organ to move it. The discussion of the State theoretically dates back to time immemorial. In ancient Greece, people began to pay attention to the problems of the State and society in all their forms. Among the names of such thinkers are recorded names such as Plato (428-348 BC) and Aristotle (384-322 BC).

In Islam, the rational discussion of the State arose after Islamic thinkers met and became acquainted with the works of the Abbasid period. The first Muslim scholar to present his political ideas or theories in the form of written works was Shihab al-Din, who lived during the reign of Mu'tashim, the eighth Caliph of Bani Abbas with his work "Suluk al Mamalik Fi Tadbir al-Mamalik" (Guidelines for the King in Running the Government). After that came thinkers such as Al-Farabi, Al-Mawardi, Al-Ghazali, and Ibn Khaldun, who lived after the collapse of Abbasid rule in Baghdad. These scholars are considered representative of political thought in the Islamic world in the Classical and medieval times (Akmaluddin, Qudsy, Fatkhan, Mursyid, & ..., n.d.).

The history of Islamic civilization in the world has given birth to many figures and various thoughts about Islam and the teachings brought by the Prophet Muhammad. The thing that always sticks out and does not run out of time for all circles, both academics and religious circles, is the discourse on the Islamic State. Many prominent Islamic intellectuals have been vocal in offering the concept of an Islamic State in politics.

1. Al- Farabi

Al-Farabi has the full name Abu Nashar bin Mohammad bin Mohammad bin Tharkahn bin Unzalagh. As a scientist, he is far better known than Ibn Abi Rabi' and is among the greatest philosophers in the Islamic world. Al-Farabi was born in a small town called

Wasij, Farab region, Turkistan region, in 257 AH or 870 AD, to a Persian father and Turkish mother, and died in 339 AH or 950 AD.

Kitab Ara' Ahl al-Madinah al-Fadilah (the Book of Opinion of Ideal City Dwellers), Kitab al-Siyasat al-Madaniyah (the Book of Major Communities), Fushul al-Madani (the Mottoes of Statesmen), Talkhis Mawamis Aflatun (the Summary of Plato's Laws), Risalah fi al-Siyasah (the Summary of Politics), and Kitab Tahsil al-Sa'adah (the Book of Achieving Happiness) are some of his works in the field (Izzuddin, 2020).

Al-Farabi's systematic statehood is contained in his work Ara' Ahl al-Madinah al-Fadilah. This book was substantially inspired by Plato's Republic, so many of his ideas of statehood were colored by Plato's thoughts. Like Plato and Aristotle, al-Farabi also argues that humans are social creatures who tend to live in a society (State) with the aim of, in addition to meeting the basic needs of life, also achieving material and spiritual happiness in the world and the Hereafter (Salbiyah, 2018). From this opinion, it appears that al-Farabi gave Islamic color to the views of Plato and Aristotle by adding the ukhrawi purpose of society to the formation of the State.

The tendency of humans to live in society gives birth to various kinds of societies, namely perfect society and imperfect society. There are three perfect societies, namely large perfect society, medium perfect society, and small perfect society. A great, perfect society is a combination of many nations that agree to join forces and cooperate. A medium-perfect society is a society consisting of one nation inhabiting one region of the earth. A small, perfect society is a society made up of city dwellers. In other words, a large perfect society is similar to the United Nations, a medium perfect society is similar to a national state, and a small perfect society is similar to a city-state. For al-Farabi, the best system was in the city-state. From this view, it appears that al-farabi's idealization of the State did not look at the political reality at that time, where the Islamic government was in the form of a kind of national State (Sudaryanto, 2007).

Meanwhile, imperfect societies are people at the village, village, gang, and family levels. The three community units are considered unable to be independent in meeting the needs of their citizens, both economic, socio-cultural, and spiritual needs. The city-state, as described above, is the country that is the focus of his conversations. The State, according to him, was divided into a main state (al-Madinah al-Fadilah) and a foolish, heretical, corrupt, and degenerate state (al-Madinah al-Jahilah al-Fasiqah al-Dallah, and al-Mubadilah).

The main State, according to al-Farabi, is like a one-part menu body with cooperation by its respective duties. The heart is the center of all these body organs. One organ serves the other. Similarly, countries made up of citizens with different talents and abilities cooperate. Among them are heads of State and several citizens whose functions differ from each other according to their capacity (Richard Walzer, 1985: 228). This pattern of the main State seems to have been influenced by Plato's view of dividing citizens into three classes: the head of State, the military, and the common people. Justice will be established if each class does its job well. Citizens who are in a lower class can occupy positions above them if they have adequate quality (Dwianto, 2018).

Therefore, al-Farabi argues that not all citizens can become the main head of State. Only those who are in the highest and most perfect class have the right to lead the citizens of the class under them. The main head of State should be convened first, then formed the State and its sections or people, and it is he who determines the authority, duties, and

obligations as well as the dignity or position of each citizen. And if there are citizens who are not good, the head of State can eliminate the unkindness (Dwianto, 2018).

From this description, it can be seen that al-Farabi did not intend to improve the existing political situation but envisioned creating an entirely new state from scratch. Furthermore, al-Farabi determined the requirements for the main head of State, namely complete limbs, good understanding, high intelligence, good at expressing opinions and easy to understand, love of education and love of teaching, not greedy and loba towards food, drink and women, love honesty and hate lies, big soul and virtuous, do not attach importance to otherworldly wealth and pleasures, love justice and stay away from heinous acts, firm stance on things that he thinks must be done and firm stance (Mustaniruddin et al., 2021).

In addition to these conditions, al-Farabi added another condition, namely that the leader of the State must be able to ascend to the fa'al (active reason) from which revelation and inspiration can be drawn. This requirement shows that a leader for al-Farabi must be able to educate and attract the people to the right path to happiness in the world and the Hereafter (Dwianto, 2018). A stupid country, on the other hand, is a country that doesn't know about happiness—namely, a country whose people's attention is only limited to meeting material needs and accumulating wealth. And there are also those whose orientation is only to be praised and respected in the association between nations. There are also those whose people's orientation is only the desire to conquer other countries, and there are also those who are oriented toward enjoying freedom as soon as possible (Pancawati, 2018).

A broken country is a country that knows about happiness, but it behaves the same as a stupid country. A declining country is a country whose people's behavior is the same as that of the main country's people but then falls into a life that is not praiseworthy. A perverted country is a country that is filled with heresy, deception, and arrogance. His people do not believe in the existence of God, and his head of State deceives his people by claiming to have revelation from their God so they must submit to him (Baidhawy & Khoirudin, 2017)

2. Al- Mawardi

Al-Mawardi's full name is Abu Hasan Ali bin Habib al-Mawardi al-Bashri, who lived between 364 AH or 975 AD and 450 AH or 1059 AD (Nata, 2012). He is estimated to have lived for about 84 years. He was a well-known thinker, a prominent figure of the Shafi'i school, and a high-ranking official who was influential in the Abbasid government. History records that Al-Mawardi was one of the most prolific scholars to write about various branches of science, such as language, literature, tafsir, jurisprudence, and statehood. One of his famous books in the field of politics includes Adab al-dun-ya wa al-din (karmic system of worldly and religious life), al-ahkam al-sulthaniyah (rules of government), and qawanin al-wuzarah, siyasah al-malik (provisions of vizir, king's politics) (Nata, 2012). Through his various works, Al-Mawardi introduced his various ideas, thoughts, and theories about the origin of the growth of the State, the system of government, Imamate (leadership), and the way of selecting or selecting imams.

a. The Origin of the State

Mawardi was the first thinker to introduce the theory of the "social contract" five centuries before Western thinkers proposed it. He suggested that the occurrence of the State was

due to the element of contract/agreement between two parties, which gave birth to elements of rights and obligations based on reciprocity. Therefore, Mawardi argues that the Head of State is the scope of the prophetic Caliph's work in maintaining religion and governing the world. Meanwhile, the person who carries out the caliphate is obligatory according to Islam (Fitria, 2002).

In al-Mawardi's concept of State, the position of religion is very important. As is known, two modes of thought are opposite each other regarding the State and religion (Islam). Some thinkers consider Islam and the State to be an inseparable whole, while others argue that the two must be separated (Kasman Bakry et al., 2021). Al-Mawardi tends to the first pattern, that religion and the State need each other. Religion needs a state because, with the State, religion can develop. On the contrary, the State needs religion because, with religion, the State can develop ethical and moral guidance (Yusdani, 2019).

The words "Power with religion will be eternal, and religion accompanied by power will be strong" were said by Adab al-Dunya wa al-Din Al-Mawardi. Al-Mawardi states in the opening of his well-known book al-Ahkâm al-Sultâniyyah that the State's leadership serves as a tool for advancing the prophetic mission of upholding religion and global governance. The upkeep of religion and global governance are two distinct yet mutually beneficial endeavors. There are two aspects to the prophetic mission (Diana, 2017). With a political mandate to safeguard the nation, Allah designated the Prophet's (peace be upon him) successor, or Caliph, for His people. Consequently, a caliph or imam serves as both a political and a religious leader. Al-Mawardi does not distinguish between religious and political leaders. The State is a religiously sanctioned political entity. History has also shown that the Prophet SAW, as the ruler of the State of Medina, was not only the spokesperson for God's teachings but also the state's leader (Ismail, Nasaruddin, & Imron, 2022; Widyatama, 2014).

According to al-Mawardi, the foundation of political reality is sharia or religion. To rephrase, al-Mawardi seeks to use religion as a justification for political appropriateness by combining religious principles with political actuality. So, when confronted with Islamic ideas in politics, al-Mawardi brought a pragmatic approach (Diana, 2017).

b. Imamah (Leadership)

According to al-Mawardi, there are two ways to choose who would lead the country: either by an election by Ahl al-Hall wa al-'Aqd, or by the use of wills or direct appointments made by earlier imams. The reason for al-Mawardi, as stated by Hashbi Ash-Shiddieqy, is that a standardized system of head-of-state succession could not be found in either the oldest Islamic literature or historical records. There were three different ways that heads of state were chosen in early Islam, around the time of al-Khulafâ al-Râshidûn: first, the legislature would hold elections, as Abu Bakr did; second, a system of commissions would be chosen to decide who would succeed the head of state; third, the current head of state would listen to the political voice of the people when appointing new heads of state, like Uthman ibn Affan did when he became king (Amin, 2016; Muhajir, 2023). Judging from Al-Mawardi's point of view as described above and Al-Mawardi's cautious attitude, we can also analyze that there is no standard way of selecting imams. Many ways can be used in choosing imams/leaders depending on the situation and conditions.

c. Ibn Khaldun

Ibn Khaldun's full name is Abdurrahman bin Muhammad bin Muhammad bin Khaldun Al-Hadrami or Abu Zaid Abdurrahman bin Khaldun. Born in Tunisia on May 27, 1332 AD, he died in Egypt in 1406 AD at the age of 84 years (Deliar Noer, 1997: 69). According to Philip K. Hitti (1960: 568), through one of his famous books, Muqaddiman, Ibn Khaldun made his name as the person who started the science of sociology. Because of Ibn Khaldun's vast knowledge of history and society, he was the one who first formed the social sciences. The great works that were born in his hands, a book often called Al 'Ilbar (General History), published in Cairo in 1284. This book consists of 7 volumes containing historical studies, preceded by Muqaddimah (volume 1), which contains discussions of human social problems (Safi'i, 2018).

Among the many topics covered by Ibn Khaldun's sociological writings are the relationship between society and the state, how society is formed, and the duties of the head of state about Islamic principles. Following his ideas on the state and society, Ibn Khaldun also addressed the monarch and his decrees. In discussing the state, Ibn Khaldun argues that a state would reach its ideal form when its inhabitants establish a system of social interaction based on a shared vision of their society as an integral part of the state. Ashabiyah (group unity) refers to this mindset, which is called Khaldun. At this stage, his early idea of ashabiyah was taken for a sense of nasab, perhaps stemming from familial or tribal bonds. They will be bound in unity by these sentiments. This, in his view, is an inevitable consequence of the situation. When Aaliyah is a part of a human society, love will be abundant (Qur'an) and care for one another, to the point that they will go to great lengths to keep it that way (Abdurrahman Kasdi, 2014)

Through the feeling of love in the community, feelings of mutual fate, self-esteem, loyalty, and mutual help will grow between each other. Because of this connection, already-established communities will be able to work together in harmony. Feelings of brotherhood or collective solidarity among the different Nasab are what eventually develops into dahabiya affiliations from the general nasab. A shared sense of purpose, heritage, language, nation, and mission all contribute to this sentiment (Nizar, 2003).

In terms of leadership, Ibn Khaldun did not use a religious approach but rather emphasized a social and cultural approach. He refused to link leadership with Shari'ah because he thought that human existence could exist without religious leadership. On the one hand, in reality, religion is rarely central to human thought. On the other hand, countries that are not Muslim are far more numerous (Ibn Khaldun, 1986: 286). This departs from the phenomenon of life in his time, where the Magi were those who did not adhere to the Samawi religion in general, and they did not have scriptures handed down from God, but they had a great State and left a proud history. Thus, leadership in society is not necessarily based on religion sent down by God but is a necessity of life for people in society, regardless of whether they adhere to the divine religion or not. This also departs from the phenomenon of Europeans who, in the 14th century, centralized power in the hands of kings without church interference (Hasaruddin, 2010: 4). these countries became the forerunners of strong national states that later characterized the form of States in Europe (Hasaruddin, 2010).

CONCLUSION

In state management, al-Mawardi prioritizes an institutional approach, namely by maximizing institutional functions and strengthening state structures. This systematic institutional division of the al-Mawardi State must be understood for the caliphate to be

the highest institution in the State. However, it cannot necessarily act authoritarianly because sovereignty remains in the hands of the people within the framework of religious values. But at some point, the highest institution could be taken over by Ahl al-Hall wa al-'Aqd. Al-Mawardi's view of the social contract is also a modern thought now widely held by developed nations. This social contract entrusts checks and balances between the government and the people. Thus, the government cannot act arbitrarily because there are corridors that it must follow. Political thinking that can be taken from the concept of the State offered by Ibn Khaldun is that the ideal state concept is the realization of a system of values of justice (the rule of law), responsibility (vertical and horizontal), leadership abilities (intellectual and strategic), and moral-religious. Every leader and element of the state apparatus should own all of these conditions. Suppose each individual has owned this concept. In that case, they will jointly try to control the color of state policy to create order, social harmony, and the growth of a dynamic and conducive civilization of the people. Khaldun's discourse of thought is quite relevant to be reviewed and becomes a reference for thought, especially in examining the political dynamics of the modern era, more proportionally and professionally.

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