

CONCEPTS AND BASIC PRINCIPLES OF POWER IN ISLAMIC POLITICS

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Abstract

The hijrah of the Prophet Muhammad SAW to Medina marked the birth of the initial concept of the Islamic political order by forming a plural Medina society based on the values of justice, sovereignty, and shura. This research discusses the relationship between religion and the state in Islam, which is theoretically formulated in three main paradigms: integralistic, symbiotic, and secularistic. In addition, this article examines the basic principles of Islamic rule, such as Allah's absolute sovereignty, justice, and community participation through deliberation. The research also explores the concept of power division in Islam, which includes the legislative, executive, and judiciary, as well as the typology of power between the organic approach that unites religion and the state and the secular approach that separates them. The conclusion highlights the relevance of the Medina Charter as a reference for Islamic political principles, although it does not explicitly describe the ideals of the Islamic political order. This study identifies contemporary challenges in applying Islamic political principles amid increasingly complex global social dynamics.

Keywords :

Islamic Politics, Islamic Politics, Power, Shura, Medina Charter, Division of Power

A. Introduction



The Prophet Muhammad's journey to Medina serves as a catalyst for future advancements in Islamic practice. The Prophet has successfully created a brotherhood between the Ansar, the indigenous people of Medina, and the Muhajirin, immigrants from Makkah, in a comparatively short time. He established a mosque in Medina, negotiated agreements with non-Muslims, and established the new community's political, social, and economic framework. This is a remarkable occurrence that historians from the past and today have documented.¹

Some modern Muslim scholars refer to the Muslim community that the Prophet was able to establish at Medina as a city state. The nation-state thereafter came into being with the help of tribes that had converted to Islam across the Arabian Peninsula. It is a truth that Islam is a religion that encompasses the fundamental principles of life, including politics and the state, even though it did not specify from the outset the shape and idea of the ideal state. During his time in Medina, the Prophet occupied a position as a state's leader, and the Prophet was trusted as the leader. Therefore, he could be referred to as the head of state. However, he did not gain this position as a direct order from revelation. There is no direct instruction from revelation directing him to construct a power structure or state. After noticing the absence of passages that specifically require Muhammad SAW to build a government, Ali Abd al-Raziq, a scholar of al-Azhar at the beginning of the twentieth century, contended that the construction of a government was not included in the assignment revealed by God to the Prophet Muhammad.²

The political position is mandated to the Prophet besides of his moral height also because he basically always maintains the four qualities he has, namely sidiq (honesty or having integrity or integrity), amanah (upholding the mandated responsibility or accountability), tabligh (upholding openness or transparency) and fathanah (having intelligence and ability or capability). The Prophet accepted the position based on his ijтиhad at that time.

Recognizing that his position as a head of state or political leader will unavoidably force him to take decisive action, he feels

¹W. Montgomery Watt, *Muhammad Prophet and Statesman*, (Oxford: Oxford University Press, 1961), p. 223-224

²see, Ali Abd al-Raziq, *Caliphate and Government in Islam*, Bandung, Pustaka, 1985.

compelled to reach a shared agreement, which will later be employed as a rule of the game in governing the state or government. The Madinah mitsaq, or Medina constitution, refers to the game's regulations, which are essentially social contracts. The Medina Constitution is essentially a collaborative agreement formed by parties in society to build a reasonable political order without discrimination of ethnicity, race, class, or religion.³

The Prophet Muhammad SAW then guided the Medina populace by using the charter or constitution as a guide. The Prophet Muhammad SAW had no trouble integrating his role as a religious and moral leader with the community's mandate to hold political office thanks to Medina's constitution.⁴

However, what the Prophet accomplished at Medina was not as a head of state, but as a Prophet who gave divine treatises, therefore his primary job was to encourage the rules to be enforced. However, the Prophet's appearance in this posture has political ramifications because it has transformed those living in the Arabian Peninsula into the shade of Prophet Muhammad SAW. This means that, whereas the tribe was formerly utilized as the basis for political unity, the people are now the basis. When the Prophet was trusted to lead the people, general principles were developed to serve as the foundation for the construction of a new state and its laws (qawanin). As a result, the Prophet's rule is somewhat religious in nature. This administration depends on the people's belief that the Prophet's rules or actions are directed by revelation from Allah and based on His directives. As a result, the development of religious relationships that replace tribal bonds serves as the foundation for this administration. This is what motivates certain tribes to submit and join under one banner. Aside from that, the Prophet's hands carry political governance traits such as leading the troops, resolving disputes, and withdrawing property. Furthermore, in resolving difficulties that are

³ According to Watt's analysis, the Prophet Muhammad was not only a Prophet but he was also a head of state. For more details, see W. Montgomery Watt, *Muhammad Prophet and Statesman* stating that Muhammad SAW was not only a prophet but also a head of state (statesman)

⁴ Munawir Syazali said that the Medina Charter, which is claimed by many political experts to be the first constitution of an Islamic state and used as a reference for the formation of an Islamic state and even as a basis in Islamic politics. Munawir Sjadjali, *Islam and State Administration*, Jakarta. UI Press, 1990, pp.15-16

not addressed by revelation, the position of the Prophet, such as the shaykhul of the clan, will deliberate and seek the opinions of the figures of Muhajirin and Ansar.⁵

Political issues, especially conceptions of the state and government, have caused long discussions and controversies among Muslim thinkers and raised quite sharp differences of opinion. The differences not only stop at the theoretical and conceptual level but also enter the realm of practical politics so that they often bring contradictions and divisions among Muslims.⁶ This paper examines the relationship between religion, politics and power in Islam. How is the relationship between religion and the state in Islam, the basis and principles of Islamic politics, the relationship between power and religion and the division of power according to Islamic political thinkers.

B. Method

This study uses a qualitative method with a case study approach. The focus is on the practice of election governance through a collaboration model between election organizing institutions and stakeholders in NTB Province in the 2019 election. The theoretical framework used is the governance paradigm and collaborative governance theory, which are relevant to explain the process of involvement of various actors in election management.

The research data was obtained through in-depth interviews, observations, and document studies related to the election management process in NTB. The analysis was carried out with a thematic approach to identify and understand the patterns of collaboration applied and the obstacles faced. The results of this study are expected to provide practical recommendations for developing a more effective election governance model in the future.

⁵ Nurrohman, Islamic Politics between Mind and Reality in *Al-Qurba Journal*, 2 (1):14–30, 2011, p. 21

⁶Said Agil Husin al-Munawar, "Fiqh Siyasah in the Context of Change Towards Civil Society", *Journal of Social and Religious Sciences*, Vol. 1, No. 1, June 1999, p. 17.

C. Result and Discussion

The Relationship Between Religion and State in Islam

Broadly speaking, Islamic political theorists formulate theories about the relationship between religion and the state and distinguish them into three paradigms, namely the Integralist Paradigm, the Symbiotic Paradigm, and the Secularistic Paradigm.⁷ First, the integralist Paradigm. This paradigm explains that religion and the state are integrated, the state is a political and religious institution at the same time, politics or the state is in the territory of religion. Because religion and the state are integrated, this results in people not being able to distinguish between state rules and religious rules, therefore people who obey all state provisions and regulations in this paradigm are considered obedient to religion, and vice versa. Because the people cannot control the ruler who always takes refuge behind religion, authoritarianism and arbitrariness by the ruler are, of course very potential to occur in a country with this model. The head of state is the "incarnation" of God who entrusts absolute submission without any other alternative. In the name of "God", the ruler can do anything and stir up the people's resistance.⁸ In a nutshell, it can be said that the core theological foundation of this first paradigm is the belief in the holistic nature of Islam. This religious premise is seen as an indication that Islam provides complete teachings on all aspects of life. In fact, this particular point of view is the main basis for understanding that Islam does not recognize the separation between religion and the state, between the transcendental and the profane.⁹

Second, the Symbiotic Paradigm. This paradigm is of the view that religion and the state are related in a mutualistic way, that is, they are mutually related and mutually beneficial. In this regard, religion needs the state. Because, through the state, religion can

⁷ Marzuki Wahid & Rumaidi, "*Fiqh Madzhab Negara*" *Criticism of the Politics of Islamic Law in Indonesia* (Yogyakarta: LKIS, 2001), p. 2. Compare to

⁸ In Islamic terminology, this is known as *din wa dawlah*. For more details, see Din Syamsuddin, The Search for the Concept of the State in the History of Islamic Political Thought, in the *Ulumul Qur'an Journal*, Number 2, Vol. IV, 1992, pp. 4-7.

⁹See Masykuri Abdillah, *Democracy at the Crossroads of Meaning*, p. 57. Compare with Munawir Sjadjali, *Islam and State Administration*, p. 1

multiply well. Religious laws can also be enforced through state power. And vice versa, the State needs the presence of religion, because only with religion can a country walk in the ethics-moral radiation.¹⁰

Third, the Secularistic Paradigm. This paradigm separates religion over the state and separates the state from religion. With this understanding, it will indirectly explain that this paradigm rejects the previous two paradigms. In the context of Islam, this paradigm rejects the basis of the state to Islam, or at least rejects the determination of Islam in a certain form of state.¹¹

However, at present, the thinking about Islamic politics regarding government, at least narrowed down into three major groups. First, the conservative group. They argue that Islam is a perfect entity, all its people only have to practice consequentially and responsibly, whenever and wherever they are. The system of government and politics outlined by Islam is nothing but the system that has been implemented by the Prophet Muhammad SAW and the four al-Khulafā' your-rasyidīn. This group is specifically divided into two schools, namely traditionalism and fundamentalism. The traditionalists are those who still want to maintain the tradition of the government in the style of the Prophet and the four caliphs, and the central figure of this circle is Muhammad Rashid Ridha. Fundamentalists are those who want to reform the social system, the system of government and the state in order to return to the concept of Islam in total and reject other concepts, and Abu al-A'la al-Maududi is one of the main figures. Second, the Modernist Group. This group views that Islam regulates worldly affairs (including government and state) only at the level of values and basics and technically the ummah can take other systems that are considered valuable and useful. Among the leaders of this group are Muhammad Abduh, Muhammad Husain Haikal and Muhammad Asad. Third, secular groups. Which separates Islam from government affairs, because they believe that Islam does not regulate worldly affairs including government and state. The most famous and vocal figure of this school is Ali 'Abd ar-Raziq.¹²

¹⁰ Marzuki Wahid & Rumadi, *Fiqh Madzhab...* p. 24-26

¹¹ *Ibid.*, p. 28.

¹² Masykuri Abdilah, *The Idea and Tradition of Statehood in Islam: A Perspective on History and Modern Democracy*, Tashwirul Aftak, No. 7, Th. 2000, p. 103.

Principles and Foundations of Power in Islamic Politics

As for the basic issues and principles of Islamic politics, contemporary Islamic thinkers have formulated several principles and foundations of Islamic politics. What is meant by the basic principles in this description are the basics or principles of fundamental truth, the guidance of moral rules contained in the teachings that are used as the basis for human thinking, action, and behavior in managing a country. Al-Maududi, Jamal al-Banna, Abdul Qadir Audah, M. Husein Haikal, Yusuf Musa, Abdul Rahman Abdul Kadir Kurdi, Mohamed S. Elwa put forward several Islamic political principles and policies, including:

First, sovereignty, namely power, is a mandate. Absolute and legal sovereignty belongs to Allah. This belief is the only starting point of political philosophy in Islam. Absolute sovereignty in Jamal al-Banna's view is known as the terminology of faith, according to him, faith is the first and main basic principle of Islam for the management of society and state.¹³ The same opinion was also conveyed by Husain Haikal, with a different term, namely monotheism¹⁴.

Second, the principle of justice. One of the characteristics of Islamic life and Muslim society is the upholding of justice. Justice is a fundamental human value and a pillar for various aspects of life, both individual, family, and community life. Justice is giving something to every member of society according to his rights that must be obtained without being asked; is not biased, or impartial to one party; Know the rights and obligations and understand what is right and wrong, act honestly and appropriately according to the applicable regulations. This justice cannot be realized if no system or institution enforces it. The justice in question is economic justice and justice in law, justice in determining policies, and justice in child protection.¹⁵

¹³Jamal al-Banna, *al-Ushul al-Fiqriyah Lid-Daulah, al-Islamiyah*. (Cairo: Dār Thabā'ah al-Haditsah, 1979), p. 9

¹⁴Musdah Mulia, *Islamic State; Husain Haikal's Political Thoughts*. (Jakarta: Paramadina.: 2001), p. 65

¹⁵Hendra Meygautama, "Legislation of Islamic Law Through the Shura Mechanism", *ISLAMIA*, Islamic Thought and Civilization Magazine, Vol II No. II. 2009, p. 110. Compare with Muhammad Alim, *The Principles of the Modern State of Law*. (Jogyakarta: LKIS, 2010), p. 316.

When a country is able to create justice, it will be able to create an ideal country without oppression and exploitation, so that the people feel noble and honored.

Third, shura and ijma', namely making decisions in all community affairs are carried out through consensus and consultation with all parties, namely the people through fair, honest, and trustworthy elections. Syuro is a deliberative system used by the Prophet in every decision-making process regarding public affairs. Outside of the matter of revelation from Allah swt, the Prophet Muhammad is known to have never made any decision except through deliberation with fellow companions. In fact, for important matters and concerns the interests of the people and the wider community, the Prophet always invites friendly figures from the tribes, tribes, or groups concerned to be invited to deliberate.

Why is consultation considered so important in the Islamic social system? The conceptual reason is clear, because Islam strongly emphasizes the position of every human being as an autonomous person, each person is given the title of 'caliph' of Allah on earth. Different from the meaning of 'caliph of the apostles', 'caliph of Allah' is the concept of all mankind who is seen as a caliph or a substitute for God to cultivate and manage life on earth. With the same status as the caliph of God, every human being is autonomous, equal and egalitarian. Therefore, in the decision-making process for the same interests, all people must be treated equally (equal treatment), there should be no discrimination based on race and ethnicity. In fact, discrimination is also prohibited on The basis of gender differences and differences in religious beliefs.¹⁶

Third, all citizens are guaranteed certain basic rights. Some of the rights of citizens that need to be protected are: guarantees of personal security, self-esteem and property, freedom to express opinions and assembly, the right to fair legal services without discrimination, the right to proper education, medical and health services, and security to carry out economic activities.¹⁷

Fourth, the rights of the state. All citizens, even those who are in opposition or who disagree with the government, must submit to

¹⁶ Jimly Asshiddiqie, Islam and Constitutional State Traditions, *Paper*, Delivered as a Keynote Speech in the Indonesia-Malaysia Seminar organized by UIN/IAIN Padang, October 7, 2010, p. 18

¹⁷For more details see Subhi Mahmassani, *Arkan Huquq al-Insan*, (Haiderabad: Darl al-Maktabah, 1986).

the authority of the state, that is, to the laws and regulations of the state.

Fifth, special rights and restrictions for non-Muslim citizens have the same civil rights. Because the country at that time was an ideological state, decision-making figures who had positions of leadership and authority (ulu al-amr), they must be able to uphold the sharia. In the history of Islamic politics, the principles and constitutional framework of government like this are revealed in the Constitution of Medina or the "Charter of Medina" during the era of the Prophet's leadership in Medina, which protects a pluralistic society.

Sixth, decisive efforts and consensus. Differences of opinion are resolved based on the decision of the majority vote that must be obeyed by the whole society. This principle of making decisions according to the majority vote is very important to achieve common goals.

Seventh, the term shari'iyyah is a combination of the two words Ash-Shar'u and Ash-Shari'ah which is one of the main principles of the Islamic state. According to Jamal al-Banna, Shari'iyyah includes several things: First, the law or law that is enacted is not based on a personal will, ruler, arbitrary will of the judiciary, or only benefits one group of people. Laws issued must be based on the Qur'an and the Sunnah of the Prophet that are authentic or that contain or are in line with the values of both. Second, in Islamic law, a law is not only inspired by the Qur'an and the Sunnah of the prophet, but also based on the reality and principles of justice as Allah says in the books revealed to His messengers. History records that these books are the most valuable manuals for human life. Third, Syar'iyyah is the highest law in a society. The application of the law is applied to the entire society without indiscriminate or favoritism to anyone, even to a prophet who is commanded to carry out the law as set by Allah SWT.¹⁸

These political principles manifested in the State of Medina period during the Prophet's leadership. In the Medina Charter, an agreement was formed to establish the equality of rights and obligations of all communities in socio-political life. The content of this charter describes the relationship between Islam and the constitution and laws laid down by the Prophet, to organize the

¹⁸Hasan Al-Banna, *Al-Ushul...* p. 56

socio-political life of the people of Medina. By knowing and learning about Islamic politics, where all the principles contained have been implemented by the Prophet SAW, then we should also follow the flow of Islamic political principles so that all state political problems in the era of globalization do not become chaotic and can be carried out properly.¹⁹

The Division of Power in the Islamic Perspective

From the results of Zainuddin Maliki's research, religion with the symbols it was born is often taken by power holders as a source of legitimacy.²⁰ According to him, the level of spread and ability of religion to give meaning and significance to the life of the profane world becomes transcendentally meaningful, causing religion to have such a high level of legitimacy effectiveness and can be managed as an effective political resource.²¹

Therefore, in a constitutional practice, it is not uncommon for power to be concentrated in one hand, so that there is a management of the government system that is carried out absolutely or authoritarianly, for example, such as in the form of a monarchy where power is in the hands of a king. Moreover, if the power is colored by a theocratic understanding that uses the principle of God's sovereignty, then the King's power is more absolute and undeniable as has been etched in the history of ancient Egyptian, Greek and Roman civilizations, Chinese civilizations, India, and European civilizations.²² So to avoid this, it is necessary to have a division / separation of power, so that there is control and balance among the institutions that hold power.

The principle of separation/division of power is a principle of resistance that relies on the democratic system of government. This principle views the need to provide guarantees of freedom/al-hurriyah and to abolish dictatorship and arbitrariness/al-istibdad. That is, this principle gives state power to several different and

¹⁹Efrinaldi, *Fiqh Siyasah Basics of Islamic Political Thought*, (Jakarta: Granada Press, 2007).

²⁰ For more details on the types of rulers, see Miriam Budiarjo, *Fundamentals of Political Science*, (Jakarta: Gramedia, 1981), pp. 8-9.

²¹ Zainuddin Maliki, *Agama Priyayi, Makna Agama di tangan Elit Penguasa*, (Jogjakarta: Pustaka Marwa, 2004) h. 3.

²²M. Hasbi Amiruddin, The Concept of the Islamic State According to Fazlurrahman, (Jogjakarta: UII Press, 2006) p. 35-42

independent institutions without concentrating power on one hand or institution.

An Islamic political thinker in contemporary times who contributed a lot of thought in the study of judicial power is Abul A'la al-Maududi, according to him three institutions or legislative bodies exercise state power,²³ executive²⁴ and judicial, with the provision that the judicial body or judicial institution is completely outside the executive institution which means independent, objective and professional, because the judge's duty is to carry out God's laws over His servants, not on behalf of or on behalf of the head of state (executive).²⁵

In court hearings, according to Maududi, the position of the head of state is as high as other people and it cannot be justified to give a dispensation to someone not to attend a court hearing just because of his position in the government or in society. From this, it is clear that the principle of equality among the law is really applied by Maududi where the executive power and the judicial power are the same, including if the executive apparatus violates the law, then the process of applying the law is the same in the eyes of the law. The judge as the executor of the judicial power is free and independent without the intervention of any party so that law enforcement can run without selective and indiscriminate logging.²⁶

Furthermore, Maududi also emphatically explained that in Islam, the judiciary must be completely free from the executive body. The task of a judge in Maududi's view is to implement and impose the sharia of Allah among His servants. He did not occupy the office of the court as deputy caliph or amir (leader), but as a representative of

²³There are several things that distinguish between executive power in Islam and the executive council in a democratic system, especially in Indonesia, namely: The legislative structure consists of Majlis al Syuri al Islami (legislative council), Majlis al-Fuqaha (jurisprudence council), and Majlis al-Khubara (Professional Council), for more details about the types of legislation in Islam see Abdulrahman Abdul Kadir Kurdi, *Islamic Social Order Studies Based on the Qur'an and Hadith*, (Jogjakarta: Pustaka Siswa, 2000), p. 153

²⁴For the role and function of the executive body in Islam, see Abdul Kadir Kurdi, *ibid*. p. 173-183.

²⁵Abul A'la al-Maududi, *Political Theory of Islam*, (Lahore 1939), h.60.

²⁶Ibid

Allah Almighty. The position of a judge here is very clear that the figure of a judge according to Maududi is not only an executor of judicial power that is free, independent and professional, but more than that, the judge has the full right to carry out the law of Allah against the caliph. The law in question is not only a law codified in the form of a law, but more than that, it is a law that is sourced from the Quran and Hadith.²⁷

From Maududi's view, there seems to be an irregularity in looking at the concept of judicial power. Maududi, whom we know, is very thick with Islamic thought, because of his background that he grew up in a devout Islamic environment, and the guidance he received throughout his life, so that the character of an anti-Western Abul A'la al-Maududi was formed. Maududi was very persistent in fighting for Islamic sharia so that his opinion on judicial power was really clear and detailed. The law that is enforced is Islamic law that is sourced from nash. The judge is the representative of Allah who carries out the law of nash.

However, the author observes that Maududi's concept of state power carried out by the executive, legislative and judiciary is a *Trias Politica* concept that basically comes from the West, which Maududi strongly rejects. Actually, in both the teachings and the history of Islam, there is no idea of *Trias Politica*, Maududi promises a complete Islamic political system without having to look at the Western system. However, when it comes to the issue of the division of state power, he still adheres to the Western system with the concept of *Trias Politica*. He has not provided an alternative concept that is truly sourced from nash.

In addition to Ibn Taymiyah who represented Islamic political thinkers in the classical and medieval eras, and Abul Ala al-Maududi who emerged as contemporary Islamic thinkers, the author will now present contemporary Islamic thinkers as a complement to previous thinkers. Abd al-Wahhab Khallaf is an expert in Islamic law at the law faculty of Cairo University in Egypt, so far we know Prof. Abd al-Wahhab Khallaf as an expert in the field of Islamic law, especially the study of *ushul al-Fiqh* (the basics of Islamic law) and nothing else. However, it is unique there, it turns out that Prof. Abd al-Wahhab Khallaf also observes many issues of Islamic constitutional law and political currents. This can be seen in his book entitled *Al-Siyasah al-*

²⁷Ibid h. 61

Syar'iyyah, he discusses the basics of politics and government from an Islamic perspective. His discussion in the book is related to efforts to implement Islamic sharia principles and the ummah's benefit. This means that to carry out these two aspects in terms of siyasah syar'iyyah requires the existence of an institution as an instrument for its implementation, namely the government.²⁸

According to Khallaf, the division of power is an inevitability, as a consequence of a constitutional government that is based on deliberation. The authority of the head of state comes from the people and there is the responsibility of the head of state. Furthermore, Khallaf emphasized that state power can be delegated to, the power to make laws (al-sulthat at-tasyri'iyyat), the power of the judiciary or judicial power (al-sulthat al-qadhaiyat), and the power to implement laws (al-sulthat al-tanfiziyyat), each term can be identified with the term's legislative, executive and judicial powers.²⁹

From the three ideas of the experts mentioned above, the concept of judicial power in Islamic political thought is more relevant to Abd al-Wahhab Khallaf's thought. The reason is, Ibn Taymiyah and Abul A'la al-Maududi both argue that state power is divided into three aspects, executive, legislative, and judicial power, which is in line with Abd al-Wahhab Khallaf's opinion. However, in the application of the law carried out by a judge as the executor of the judiciary, Ibn Taymiyah did not specifically explain, only limited to the application of criminal law and muamalah law, while Abul A'la al-Maududi was more daring to state that the application of law should not be indiscriminate and selective, the principle of equality before the law must be upheld without exception. The law he was referring to was the law of Allah which came from nash. However, Maududi's argument was refuted by his anti-Western work, and fanaticism on

²⁸Compare with Alimuddin, *Judicial Power in Islamic Political Thought*, paper, p. 10

²⁹John Locke, during the parliamentary administration, proposed that the power in the country be divided among the organs of the state that had different functions. According to him, in order for the government not to be arbitrary, there must be a division of the holders of powers into three types of powers, namely Legislative Power, Executive Power, and Federal Power. John Locke's opinion is the basis for the emergence of the theory of the division of power as an initial idea to avoid the concentration of power (absolute) in a country.

Islamic law, while his opinion about Trias Politica was very contrary to his actions.

Observing the two opinions of Islamic political thinkers, it seems that Abd al-Wahhab Khallaf's thinking is easier to accept and understand, although Khallaf does not elaborate on the concept of the division of power within the state, but the term he offers is in line with the concept of Trias Politica. Khallaf does not necessarily make the Qur'an and hadith the main reference for the perpetrators of judicial power, namely judges. However, Khallaf also made a wise offer that ijihad is still wide open and a source of law for the ruler, as long as it does not conflict with the nash and the interests of the people.

Typology of Power in Islam

Discussions about the management of power or politics in relation to religion (religio-political power) have been widely discussed especially after the Middle Ages. Broadly speaking, at least at present, the concept of power management is divided into two typologies, namely the typology of organic concepts and the typology of secular concepts.³⁰

The typology of organic religious power, are those who claim the need for the unification of religion and power because the reach of religion covers all aspects of life, while the typology of secular religious power, they tend to claim the need for separation between religion and power, among others, for the purpose of maintaining religious perfection and purity.³¹

In the typology of organic power, the ruler on behalf of the state provides support and accommodation to the interests of religious groups. The ruler included religious figures, both as representatives of the interests of religious groups and as an advisory body to the state. In Islamic studies, the discourse on the relationship between religion and power raises the claim that there is no separation between religion and politics so that power is not just a representation, but a presentation of religion itself. Sayyid Qutb and al Maududi are key figures in this type of typology.³²

³⁰Zainuddin Maliki, *Agama Priyayi...* p. 29-35

³¹ *ibid*

³² *ibid*

The claim that there is no relationship between religion and politics in Islam is rooted in the tradition of scripturalistic, idealistic, and formalistic thinking in understanding religious texts. Scripturalistic thinking emphasizes more on the textual meaning of religion. In understanding power in Islam, this group tends to depart from the assumption of ascending of power, that is, the legitimacy of the ruler must come from God, and thus the ruler is nothing but a representation of His power which later gave rise to what is known as theocratic government.³³

Meanwhile, the variant of idealistic thinking tends to idealize the government system by offering ideal Islamic values. Usually, this type of variant has a philosophical and ahistorical pattern. Idealists in understanding the political administration of government tend to reject the existing state format, and are not in accordance with the ideal government according to them. Meanwhile, the formalistic variant prioritizes the form (body) rather than the content (mind). In terms of the administration of government, the state is seen as a symbol of religion, so it is necessary to have Islamic politics by forming an Islamic state or Islamic party.³⁴

Meanwhile, in the management of secular power, the ruler will not take the form of religious symbols in public life. Likewise, a ruler will not feel obligated to accommodate the interests and demands of religious groups. Instead, the ruler will formulate a number of rules, ranging from flexible to restrictive.³⁵

The claim of separation of religion and politics in Islam is rooted in a tradition of rationalistic, realistic, and substantialistic religious understanding. For adherents of rationalistic understanding, they tend to display the interpretation of the source

³³ According to Philip K. Hitti, Medina for the first time in history formed a society that made religion not blood as the basis. On the top of this country stands God. The Prophet Mohammed was God's representative and the supreme ruler of the earth's surface. In addition to his apostolic duties, the Prophet Muhammad had the same world power as an ordinary head of state. From Medina, the Islamic theocracy spread throughout Arabia and then covered most of West Asia and North Africa, for more details see Philip K. Hitti, *History of The Arabs*, (London, Macmillan Press, 1964), pp. 120–121.

³⁴Ibid. 31, Compare with what stated by Bahtiar Effendy, *Islam and the State of Transformation of Islamic Political Thought and Practice in Indonesia* (Jakarta: Paramadina, 1998), pp. 15–16.

³⁵Zainuddin Maliki, Agama Priyayi.. 34

of religious teachings rationally and contextually, so that it gives birth to a different understanding from the adherents of an organic understanding of political verses. According to them, there is no obligation for Muslims to build an Islamic state or government, but the spiritualistic, ethical, and moral values that Islam commands should be a priority. This rationalistic thinking uses the assumption of ascending of power, namely the legitimacy of power originating from the people.³⁶

This claim of religious separation also comes from a tradition of realistic understanding that tends to legitimize existing power or make corrections through giving moral message signals in the ongoing statehood format. Meanwhile, the type of substantive thought tradition prioritizes content rather than form, which in the administration of power prioritizes the development of ideas, ethics, and religious values rather than the formalization of religious teachings.³⁷

The difference in views is caused by socio-historical and socio-cultural factors, namely the difference in the historical and socio-cultural background of Muslims, as well as due to theological factors, namely the absence of firm information about the state and government in the Qur'an and hadith. In addition, due to the difference in their perception of the essence of the concept of state and government.

D. Conclusion

According to some opinions, the Medina Charter is the embryo of the emergence of the basic concept of politics in Islam, which is used as a reference by some Islamic communities afterwards about how the state, leadership, and ideal management of power according to Islam. But on the other hand, Medina's charter does not reflect the true ideal of Islamic politics because it is only an agreement between the Prophet and the plural population of Medina at that time. Therefore, various interpretations have emerged about the concept of the state, politics, power, and the relationship between the three.

³⁶Ibid, p. 34

³⁷Ibid, p. 35

For the relationship between religion and politics, for example, in general, Islamic political theorists formulate theories about the relationship between religion and the state and distinguish them into three paradigms: the Integralistic Paradigm, the Symbiotic Paradigm, and the Secularistic Paradigm. Integralistic Paradigm. Arguing that religion and the state are integrated, the state is a political and religious institution, and at the same time, politics or the state exists in the territory of religion. The Symbiotic paradigm believes that religion and the state are mutualistic; that is, there is a mutual and mutually beneficial relationship. A Secularistic paradigm that separates religion over the state and separates the state from religion.

As for the basic issues and principles of Islamic politics, contemporary Islamic thinkers have formulated several principles and foundations of Islamic politics. The basic principles in Islamic politics include sovereignty, justice, shuro, equality of rights and obligations, state rights, rights of non-Muslim citizens, and so on. Likewise, the division and separation of power are one of the principles that aims to guarantee freedom/al-Hurriyat and abolish dictatorship and arbitrariness/al-stepdad, and equality in various things for all citizens, both Muslims and non-Muslims.

The management of power or politics in relation to religion (religiopolitical power) has been carried out by many classical and contemporary Islamic politicians, especially after the Middle Ages. From their various opinions, power management can be grouped into several typologies, including the Typology of organic religious power and the typology of secular religious power. The typology of organic religious power is those who claim the need for the unification of religion and power because the reach of religion covers all aspects of life, while the typology of secular religious power, they tend to claim the need for the separation between religion and power, among other things, for the purpose of maintaining religious perfection and purity

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