ISLAMIC POLITICAL THEORY IN THE STATE SYSTEM IN MODERN TIMES

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Abstract	Article Info
The aim of this research is to determine Islamic political theory in the state in modern times. Islamic political theory began during the prophetic era as the first stone in the political system. The Prophet taught the state system through principles developed in Islamic teachings. This principle refers to justice and togetherness to create a good state system. Political variables in the state system in modern times cannot be separated from politics par excellence which requires the political system to refer to Islamic political sources. The elements contained in Islamic politics refer to the orientation of the world and the hereafter in the principles of citizenship.	Filed : 09–19–2024 Accepted : 11–12–2024 Published : 11–25–2024 *Keywords:* Islamic, Political, Theory, State, Modern

INTRODUCTION

Islamic politics cannot be separated from the multi-interpretive history of Islam. On the other hand, almost every Muslim believes in the importance of Islamic principles in political life. At the same time, because of the multi-interpretive nature of Islam, there has never been a single view regarding how Islam and politics should be linked definitively. In fact, as far as can be grasped from the intellectual and historical discussion of Islamic political thought and practice, there are many different, some even conflicting, opinions regarding the appropriate relationship between Islam and politics. (Muhammad Hari Zamhari, 2004)

Islamic political thought is historically mapped into three periods from the beginning of the formation of that thought until now, namely the classical, medieval and contemporary periods. Islamic political thought, namely classical and medieval, gave birth to intellectual figures such as Ibn Arabi, al-Farabi, al-Mawardi, Ghazali, Ibn Taimiya, and Ibn Khaldun. In general, the conclusions of the figures' thoughts are that they idealize the aspects and instruments of state life, while other thinkers try to contribute their thoughts by starting from the reality of the existing monarchical system, which they each accept as a system whose validity no longer needs to be questioned. some of them even started their writing by first giving legitimacy to the monarchical system in which they lived. (Muhammad Azhar, 1997)

The theory about the origins of the State from Islamic thinkers is almost the same, namely that the influence of Greek thought is very visible which is trying to marry it with Islamic thought. What is different from Greek thought, Islamic figures both implicitly and explicitly stated that the purpose of a state is not merely to fulfill human physical needs, but also spiritual and ukhrawi needs.

The power of the head of state or king is a mandate from Allah given to chosen servants. These three figures are of the opinion that the Caliph is the Caliph of Allah or the shadow of Allah on earth. Even the Caliph's power, according to Al-Ghazali, is sacred , meaning it cannot be contested. This is different from Al-Mawardi, who stated that a head of state can be removed from the throne if he is no longer able to rule, whether for physical, mental and moral reasons, although he did not indicate how the reduction was carried out. It is better to use religious teachings and laws as the basis for state policies and regulations rather than the results of ijtihad. (Hasan, Muhammad Tholhah, 1983)

RESULTS AND DISCUSSION

Contemporary Islamic political thought involves Muslim intellectual figures including Al-Ghazali, Muhammad Abduh Rayid Ridla, Sayyid, Ali Abd Raziq, Al-maududi, Muhammad Husein Haikal and in Indonesia known as Muhammat Atsir, Nurchalis Madjid, Amien Rais and Abdurahman Wahid. . Like classical Islamic political thought, this thought can be described globally as political thought. Political thought among thoughts about Islam and between countries. Classical Islamic political thinkers basically accepted and did not dispute the validity of the monarchical system of government that they found in their respective times, with a caliph, sultan or king ruling on a hereditary, supra-national basis and with absolute power, based on the principle that he is God's representative on earth. (Nurcholish Madjid, 1992)

Contemporary Islamic political thought is ultimately mapped into three main groups, each of which has different nuances and variations of thought. Traditional groups, which tend to be anti-Western. They maintain that Islam is not just a religion that regulates human relations with God, but is a social and political system that also regulates how to manage society and the state. In other words, Islam is both a religion and a state. The relationship between Islam and the State is two unified entities. This group is represented by Rasyid Ridla, Sayyid Qubb and Abu al-A'la al-Maududi although the three are not always the same in all aspects.

In essence, these figures invite a return to the constitutional pattern that was once implemented by Khulafa Al-Rasiyidin. But the three of them failed to present a complete, authentic concept about the Islamic political system that can be implemented in today's modern life. What is interesting about their further thoughts, in this case represented by Sayyid Qubb and al-Maududi, stated that there is no concept of popular sovereignty for them, Muslims are only implementers of God's sovereignty and law. Furthermore, they are of the opinion that only Muslims have the right to be the Khalifah of Allah, therefore, the political right to have and be elected as head of State or the Shura (legislative) assembly only exists or is owned by Muslims. (Ma'mun Murod Al-Brebesy, 1999)

The liberal group with Ali Abd ar-Raziq as its figure, on the other hand, also cannot convince Muslims that Islam is no different from other religions, namely that it does not regulate in detail how to manage society and the state. Government according to Islam does not have to be in the form of a Caliph, but one thing that needs to be discussed is when he stated that the Prophet Muhammad was just a prophet who was no different from previous prophets and not a politician, in this case a head of state. This assertion totally contradicts the traditional belief that the apostle's migration to Medina in 622 AD marked

the Prophet's political activities and the realization of Islamic government. (Ahmad Caezi, 2006)

Ar-Raziq's thinking was one-sided, in the sense that Muhammad was indeed an apostle but more importantly he was the leader of a concrete community which became the embryo of a state in Medina. For this reason, it is not wrong for the modern Muslim intellectual generation to try to find in the example of the Prophet in Medina an inspiration for managing modern society. One of the political policies that is often considered Muhammad's genius was when he initiated a political contract between Muslims and other social groups in Medina at that time. This contract document, in Islamic history, is known as the Medina agreement or Medina charter. (Ali Abd Al-Razik, 1966)

The moderate group is represented by Muhammad Husein Haekal, who rejects the opinion that Islam is complete with all regulations for all aspects of social life including all regulations for all aspects of social life including the political system but on the other hand does not think that Islam is no different from other religions in that sense. does not have the slightest connection with social and state problems. Group. According to the Islamic system of government, it is a government system that tries to realize three principles in political life.

The first principle is monotheism of faith in God. The essence of this principle is to unite humanity in a belief that does not associate partners with God as the basis for relationships between fellow human beings in social life. Muhammad Abduh, even though he does not have a complete political conception, from the main ideas expressed can be classified in this third group. He was educated that there is no person or institution that holds religious power and has authority as God's representative on earth. For Abduh, a civil ruler is appointed and dismissed by the people, and to them a ruler is politically and morally responsible. (Kontowijoyo's Identity, 1999)

Meanwhile, contemporary Islamic political thinkers in Indonesia, represented among others by Nurcholish Madjid, Amien Rais and Abdurrahman Wahid, generally believe that there is no concept of an Islamic State. And they agreed to implement a social and political system that is more egalitarian, democratic, fair and humane. Furthermore, in Nurcholish Madjid's view, apart from the need for a renewal of Indonesian Islamic political thought, he also said that a pluralistic society and Islamic ideals in Indonesia are also in line with the ideals of Indonesian people in general. So according to him, the political system that should be implemented in Indonesia is a system that is only good for Muslims, but which will also bring goodness to all Indonesian people.

According to Nurcholish Majid, Islam is different from the prejudices of many people, who do not seem to appreciate pluralism. In fact, the Arabs never forced a monolithic system on the people. Each group receives strong protection and is given the right to pursue a way of life of their own choosing and implementation. Indeed, the social pluralism of the Islamic world cannot fully withstand historical developments such as the emergence of the Shu'ubiyah movement, such as nationalism in the Middle Ages and was translated into the form of exclusive religious movements,

According to Nurcholish Madjid, the principle of pluralism in Islam remains healthy, even astonishing. This can be reaffirmed that religion itself. It does not oblige its people to fight for an exclusive social and political system. Religion in its authenticity does not impose or fight for an exclusive social and political system. The symptoms of

exclusivism among Muslims today can be explained in various relative terms, and are clearly not something that is the genius of the Islamic religion. In this case, we cannot underestimate the psychology of being a Muslim due to life experiences and fighting against the imperialists. Similar experiences were not only shared by Muslims, but also by other socio-political groups, including those with the same religious and cultural background as the imperialists.

According to Nurcholish Madjid, a political system based on religion is not a genuine religious teaching. However, it cannot be separated from the historical and sociological awareness that influences human emotions. This does not only happen within Muslims, but is also a general phenomenon and occurs in all religions. On this basis, Nurcholish does not agree with the standard and unchanging Islamic political system. Amien Rais acknowledged this, that discussions about the concept of an Islamic State in the Muslim world itself are a relatively recent phenomenon.

In order to develop an Islamic political theory, what is emphasized is not the structure of the Islamic State but its structure and objectives. This is because the state structure will be different from one place to another. It is the ijtihad of Muslims which can change. Meanwhile, sub-cultures and their goals are general principles in an Islamic state. By reaching an agreement that democracy is the soul of the Islamic government system even though they agreed to reject the assumptions of Western democratic philosophy.

The immortality of Allah's revelation lies precisely in the absence of a command in the Koran and Sunnah to establish an Islamic State. If there is a clear order to establish an Islamic State, then the Al-Qur'an and hadith will also provide detailed guidance regarding the structure of the State institutions in question. Such as the people's representation system, the relationship between legislative, executive and judicial bodies, the general election system which uses a district or proportional system. If that is the case, then the Islamic State will not stand the test of time. The country is suitable and very appropriate for the past 14 centuries, but slowly it will become out of date and will no longer have the ability to overcome modern problems that arise in line with the dynamics of human society, and will not be in harmony with the existing historical dynamics. continues to experience change and growth in accordance with God's provisions. (Abu Hamid Al-Ghazali, 1975)

According to Amien Rais, this does not mean that Muslims are allowed to build a country according to their own human desires, and regardless of the basic teachings of the Islamic religion. Building a country that is apart from the fundamentals of Islamic teachings means building a country that is secular, which loses the spiritual dimension and leads to a life based on material causes, in which the guidance of revelation is only mentioned periodically on certain occasions. (M. Amien Rais, 1982)

There are several fundamental notes that must be upheld by Muslims in developing a country and society. In the Islamic view, the establishment of a State must aim to implement justice in the broadest sense, not only legal justice, but also social and economic justice. Legal justice that guarantees equality of people in advance is sufficient, because without socio-economic justice there can still be sharp inequalities between groups of society. Islam also does not justify the concept of equality of opportunity which is the proud motto of liberalism and capitalism. Equality of opportunity at first glance looks good, but it will actually give rise to inequality and inequality between positions in

society, because the starting point for each position is no longer the same. (Muanawir Sjadzali, 1993)

The Al-Qur'an as a source in Islam does not determine a standard form or system that must be used as an Islamic government system, nor does it determine how to organize power, but Islam sets several principles that become a reference for Muslims in carrying out their government and for a government system that can using republican, royal, federated and other systems.

Al-Maududi summarizes his political thoughts in several parts. First, Islam is a complete religion, complete with instructions for regulating all aspects of life. In the political field, supreme power is in the hands of God, humans are only the executors of that sovereignty. The Islamic political system is universal and does not recognize the boundaries and ties of geography, language and pride. (Abul A'la Al-Mawdudi, 1990)

Second, the Islamic state system cannot be called a democracy, because in a democracy the people who are sovereign are also the ones who have the power to make laws and implement those laws. So brotherhood can be implemented at all popular levels, including *Ukhuwwah Islamiyah, Ukhuwwah wathaniyyah and Ukhuwaah Basyariyyah.*

The principles that must be implemented in a state include the Head of State being concurrently the head of the executive or government body who is responsible to God and to the people. Shura Council decisions are generally taken on the basis of a majority vote, noting that a majority vote in Islam does not reflect the truth. Members of the Shura Council are not permitted to divide into groups or parties. The membership of the Majilis Shura consists of diverse Muslim citizens, adults and men, who are pious and capable enough to interpret and apply the Shari'ah.

Ali Syar'ati has a different concept of view from Imam Khomeini regarding the key concept of leadership. If Imam Khomeini places people as the highest authority in the political and religious fields, then Ali Syar'ati rejects the political domination of the ulama, and instead places enlightened intellectuals, as holder of political power. In Imam Khomeini's view, as long as Imam Mahdi was unseen, leadership in the Islamic government belonged to the faqihs. (Michel M.J Iran Fisher, 1980)

If a faqih succeeds in building an Islamic government, the people and other faqihs are obliged to follow him, because he will have the same government power and authority as the Prophet and the previous imams had. According to Imam Khomeini, not all faqih qualify as leaders. There are at least several requirements that a faqih must fulfill to be able to lead an Islamic government. The concept of the al-faqih area is indeed based on the principle of imamate which occurs in one of the Shi'ite Imami faiths. It could also be said that the al-faqih region was intended to fill a political vacuum.

CONCLUSION

Contemporary Islamic political theory can generally be mapped into three large groups, namely traditional groups, liberal groups and moderate groups. Traditional groups that tend to be anti-Western are represented by al-Maududi and his friends. Their theory regarding the relationship between Islam and the State states that Islam is not just a religion that regulates the relationship between humans and God, but is a social and political system that also regulates how to manage society and the State.

The liberal group represented by Ali Abd Razik said that Islam is no different from other religions, namely that it does not regulate in detail how to manage society and the state. The Prophet Muhammad SAW was only a Prophet and Apostle no different from previous Prophets and his presence was not a politician or head of State.

The moderate group represented by Muhammad Husain Haekal said that although Islam does not provide detailed instructions regarding a political system, Islam has laid down a set of ethical and moral political principles or values to be used as guidelines by Muslims in managing state life.

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