Relevance Study of Islamic Political Thought Imam Al-Mawardi in Indonesia

by Sugeng Wanto

Relevance Study of Islamic Political Thought
Imam Al-Mawardi in Indonesia

[1]**Fuji Rahmadi P,** [2]**Sugeng Wanto,** [3]**Tumiran,** [4]**Syarifuddin**
[1, 2, 3, 4] Islamic and Humanities Faculty
Universitas Pembangunan Panca Budi, Medan, Indonesia
Email - fujirahmadi@dosen.pancabudi.ac.id

Abstract: As is known that the Islamic world in the past many produces great figures and thinkers whose names and works are still used and used as references in the face of various situations and problems that occur in the context of Muslim life. Khazanah Islamic intellectuals Abbasid caliphate era ever carved a golden history with the advancement of science and religious thought. One of the leading figures as well as the thinker and founder of the Islamic political scholarship of the Abbasid progress was Al-Mawardi.
Key Words: Thinking, Politics, Islam, Relevance.

1. INTRODUCTION:

Imam Al-Mawardi was a member of Fiqh, especially about the fiqh of the Siyasi and included one of the prominent, influential figures on Islamic political thought. In his famous label Al-Ahkam as-Sulthaniyah he gave many political theories to date still relevant and used by some Muslims in regulating various problems relating to politics and constitutional.

Al-Ahkam As-Sulthaniyyah is thus famous and is often regarded as the most correct of the theories of Islamic politics, especially from the Sunni. In the history of Islam, This book is the first treatise written in the field of political science and State administration in detail. However, there is rarely an in-depth assessment of the book, why the book was written, the source used to write the book, and its influence on its future time and the next period is rarely seen and in question (Azhar, 1997).

Through this paper will be explained some things related to al-Mawardi, both about his life history, socio-political conditions in his lifetime and most importantly is the theories of politics and the state of the administration. Hopefully, this paper can provide a good picture and explanation of al-Mawardi's political thought.

2. DISCUSSION:
2.1. Imam Al-Mawardi's Life History

His full name is Abu al-Hasan Ali bin Muhammad bin Habib al-Mawardi al-Bashri (364 H/975-450 H/1058 M). Born in Basrah in 364 H. He was a scholar of Fiqh, Hadith and political thinkers. He was known as the leading figure of the Syafi'i sect in the 10th century, high officials during the Abbasid dynasty and lived in the decline of the Abbasid dynasty (Efendy, 2001).

Al-Mawardi was initially educated at Basrah. At the time, Basrah was one of the centers of Education and Science in the Islamic region. However, Al-Mawardi was still not satisfied with his knowledge, until he continued his studies in Baghdad at the University of Al-Za'farani. Later he traveled to various regions, but eventually, the town of Baghdad was chosen as a residence and taught there a few years. In this city, he spent time writing several books in various fields (Dahlan, 1996).

In addition to being educated in college, he was still not satisfied with his knowledge. He then studied various scholarly disciplines of some of the leading scholars in Baghdad, especially about the Islamic sciences. Among his teachers were al-Hasan ibn Ali al-Hambali, Ja'far ibn Muhammad ibn al-Fadhl al-Baghdadi, and Abu Hamid al-Isfirayini. His last teacher was very influential in al-Mawardi, and he studied the Syafi'i sect in a regular lecture held in a mosque known as Masjid Abdullah ibn al-Mubarak in Baghdad. While Al-Mawardi's theology is Sunni theology. Since his teachers were mostly Sunni, the patterns of his thoughts led to Sunni.

Al-Mawardi learned the jurisprudence of the leading scholars in Basrah, namely Sheikh Ash-Shaimiri and Sheikh Abu Hamid (both Islamic jurists). Since childhood he was very pleased to deepen jurisprudence, especially related to the jurisprudence (State administration and Islamic rule), after the adult he became the famous qadi (because it often moved) during the Abbasid reign, al-Qadir (ruling 381 H/991 M-423 H/1031 M1). Al-Mawardi's career increased after he had settled again in Baghdad, the Supreme Judge (Qadi al-Qudat), advisor to the king or Caliph in the field of religion (Islamic Law) and government (Syadzali, 1990).

During the reign of the Caliph al-Qadir, he was honored and appointed as a traveling ambassador sent in various diplomatic missions to neighboring countries. He had a great influence in maintaining and maintaining the authority of the Caliph al-Qadir in Baghdad that slumped amidst the kings of the Bani Seljuk and the Bani Buwaihi who were almost completely self-standing.

Al-Mawardi was later known for his political thought through his book Al-Ahkam as-Sulthaniyyah which was regarded as the first book specifically compiled on Islamic political thought. This work has been translated into both English and French.

Apart from al-Ahkam as-Sulthaniyyah, there are some works on Islamic politics, among others: Qawanin al-Wizarah (Feminist provisions/Ministries), Siyasah al-Mulk (King's leadership Strategy), ad-Dunya was ad-Din Adab (Tata Krama Political/secular and religious life), Al-Hawi (compiled), and al-Iqna ' (sincerity). In connection with the resources and limitations of finding other Al-Mawardi political books, then in this paper will only reveal Al-Mawardi's political thoughts contained in al-Ahkam as-Sulthaniyyah (Shiddieqy, 1969).

2.2. The social-political condition of Imam Al-Mawardi

Al-Mawardi lived when the political condition of the Abbasid dynasty was experiencing various turmoil and disintegratin. As mentioned earlier, the Abbasid caliphs were completely weak and powerless. His power was merely a formality, while the real power was in the hands of Bani Buwaihi and the Turks. The beginning of the decline from the politics of Bani Abbas was when al-Mutawakkil ruled. Al-Mutawakkil was a weak caliph. In his reign, the Turks were able to seize his power quickly. After al-Mutawakkil died, they were the ones who elected and adopted the Caliph. Thus, power was no longer in the hands of Bani Abbas, although they remained in the position of Caliph (Mawardi, 1999).

The political situation in the Islamic world at the time of Mawardi, which was near the end of the X-century to the middle of XI M, was no better than the era of al-Farabi, and even worse. The Caliph's position began to weaken, and he had to divide his power into Panglima-panglimanya Turks and Persians. It began to seem that the Islamic Empire was no longer so widespread that its territory had to submit to a single head of state. At that time the caliph in Baghdad was only the official head of state with formal rule alone while having the real power, and government executor were high officials and the Turkish commanders or Persian, as well as the territorial rulers.

Despite the longer the power of high officials and the non-Arab commander was increasing, until that time it was not seen any effort on their party to replace the Arab caliph with the Turkish or Persian caliphs. However, it began to sound the demands of the temporary group so that the position could be filled by non-Arabs and not the qualities. The demands as can be expected to cause reactions from other groups, especially from the Arab group, who want to defend the requirements of the descendants of the Quraish to fill the position of head of State, as well as the national Arabic and Muslim terms for Serving vizier or Tawfidh or the caliphate and chief assistant to the Khalifah in drafting wisdom. Mawardi was one of the main characters of the last group (Nurdin, 2000).

When noted the introduction of Al-Ahkam as-Sulthaniyyah book by al-Mawardi, it appears that the work was written on the request of a powerful man. It is likely that the man who asked him was the Abbasid caliph who ruled at the time. His motive was probably to restore real power to the caliph who was in the hands of the Sunni group, the power of Bani Abbas. Therefore, it is not surprising that al-Mawardi could not accept the two heads of government who ruled at one time in the Islamic world. This pattern of rejection implicitly to oppose the reign of the Fathimiyah who was at that time ruling in Egypt. He considered him a dangerous political force against the Abbasid powers of Baghdad.

In response to the political situation in his day, al-Mawardi based his political theory on the reality of the present and then realistically offers suggestions for improvement or reform, for example, by maintaining the status quo. He emphasized that the caliphate had to remain Arab from the Qurayite tribe, that the vizier Tafwidh (the caliphate's main assistant in the drafting of wisdom) had to be Arab, and needed to be affirmed to fill the position of head of State as well as His important assistant positions. The main reason is none other than the return of real power to the Abbasid Caliph (Mawardi, 1991).

2.3. Imam Al-Mawardi's Islamic Political Thought

The political situation in the Islamic world during his lifetime al-Mawardi, just as well as his life with Al-Farabi, is even more kalua. But Mawardi's approach is not the same as Farabi. If in reaction to the political situation in his day Farabi developed a perfect theory of politics-so perfect that it could not be implemented by and for humanity who are not angels, then Mawardi not so As. He bases his political theory over the reality that exists and then realistically offers suggestions for improvement or formation, for example, by maintaining the status quo (Syadzali, 1990). He emphasized that the caliph had to remain the Arabs of the Qurayite tribe, and so did the other caliphs.

Mawardi's efforts to retain the Qurayy's ethnic, contextually interpretive, that the right of leadership is not the ethnic Quraynya, but on its ability and competence. Therefore, ethnic Quraisy prioritizes not the basic teachings of Islamic religion brought by the prophet, so the Hadith hadiths that prioritize the ethnic Quraisy should be understood as a doctrine of the temporal.

The depth of the science and altitude of Imam Mawardi has made him famous as a respected and authoritative role model, both by the general public and by the government. So many times he was appointed Royal judge in Baghdad, in the Abbasid government. And during the reign of Al-Qadir (381 H/991 M – 423 H/1031 M) Al-Mawardi's career

increased after he had settled again in Baghdad, becoming a Supreme judge (Qâdi al-Qudât), advisor to the king or caliph in religion (Islamic law) and government.

Also he taught many prominent scholars as a result of his guidance. Among them: Abu al-Ainain Kadiri and Abu Bakr al-Khattib. In addition to teaching the scientific activities that it has to be fabricated. Many of the precious books were inherited, in various fields: the Fiqh, fiqh, hadith, Tafseer, Fiqh Siyasah. In this Siyasa jurisprudence stands out, which is until now a reference for political science and governance according to Islamic fiqh.

His famous book is Al-Ahkam al-Sulthoniyah. This book is so complete and can be said to be the "General constitution" of the country, containing the state points as about the post of caliphs and the conditions for those who can be appointed as leaders or heads of state and the Both in the central and regional governments, and about other government devices. Al-Mawardi stated and compiled a political framework on what to do in a government, such as the principal provisions in the adoption of a caliph, the duties of the Caliph and state officials, and the relations of the State with the people.

- *The origin of the nation's growth*

Along with Plato, Aristotle, and Ibn Abi Rabi ', Al-Mawardi also argues that the human being is a social creature, but Mawardi incorporated a religious element in his theory. Humans are the ones who need the most help of others than any other creature. According to him, a human weakness that cannot fulfill all his own needs and individual differences (talents, tendencies, and abilities) encourages people to unite and help each other and cooperate. In other words, because the birth of the state is the people of humanity to meet their needs together, and their brains teach about how to help each other and how to bond with each other (Rosenthal, 1962).

In the view of al-Mawardi so that the country can be established, in terms of politics, it has six fundamental elements:

a. Religions are adopted and considered as a moral force. Religion can control the desires and passions of human beings because being a watchdog attached to human conscience; then religion becomes the most fundamental joint for the welfare and stability of the country.

b. A charismatic, authoritative, and exemplary ruler. Thus he can unite different aspiration (heterogeneous); Foster a country to achieve sublime goals, keep religions in the habit and practiced, and protect their people, wealth, and honor. In this context conditions, the ruler is a priest or caliph.

c. Thorough justice. By supervising the justice will create familiarity between fellow citizens, giving respect and obedience to the leadership, to enhance people's lives and to awaken the interest of the people to work and achievement. Justice will also create unity, awaken the people's loyalty, prosper the land that ultimately secures the position of the ruler. Justice must start from oneself which is reflected on doing good and leaving bad deeds, then applying justice to others. The latter is divided into three parts: 1). It is fair to subordinates, such as the king of his people, by giving ease and abandoning the incriminated ways; 2). To be fair to superiors, such as the people of its rulers with a willing, obedient attitude, ready to help with high loyalty; 3). Equitable to equal equals, i.e. not complicating affairs, leaving uncommendable and painful action.

d. Equitable security. By the reality of security, people can live quietly and can carry out their obligations and rights as people. The reality of security is the result of justice.

e. Sustainable soil fertility. With soil fertility, the needs of the people will be foodstuffs, and other material needs can be fulfilled, and thus can be avoided deeds with all its bad consequences.

f. The expectation of survival. The generation now has a close connection to the next generation, hence the current generation heir to the last generation. Therefore, the generation has to be prepared optimism so that it can suffice its needs. Conversely, pessimistic generations will be shaken by time and development of the times and are unlikely to survive. Rasulullah saw, said: "There is hope to be a favorite of God to my people if there is no hope that people will not (be lousy) planting trees, and a mother will not breastfeed her son," (Dahlan, 2003).

Through the basic joints of ethics, the country is expected to seek all means to safeguard the unity of the people and help each other, to multiply the means of a good life for every citizen so that all people can A sturdy building. At the same time assume the obligation and acquire the right without the distinction between the ruler and the people, between the strong and the weak and between the friend and the adversary.

- *Ruling on enforcing Imamate (leadership)*

Al-Mawardi's political thought, especially about imamate (leadership) as a system of governance, can be seen in the framework as follows:

Imamah (Leadership), referred to Al-Mawardi, was held by the Caliph or leader (al-Rais), the King (al-Mulk), the ruler (al-Sulthan), or the head of State (Qâid Al-sovereign) and he gave the label religion. Al-Mawardi states, "Imamah is formed to replace prophetic functions to nurture religion and govern the world." Thus a priest was a religious leader on the one hand and in the party of political leaders. "

The basis for the establishment of Al-Mawardi is obligatory. However, the basis of the obligation is to be disputed, whether based on the ratio or law of religion (Shari'ah). According to him are two groups:

First, it is mandatory due to reason considerations (ratio). The reason the man is a social being, and in the association between them may be enmity, contention, and persecution. Therefore it takes a leader who can prevent those possibilities. So logically, human needs governance. Second, it is mandatory based on the law of religion (sharia) is not by consideration of reason, because the head of State is performing religious duties that could have been the ratio does not support it and that ratio does not obligate the leader to run it. In the meantime, the ratio only requires that everyone who is resourceful does not commit wrongdoing and does not break the relationship with others, and encourages to do justice and connect with others. As the word of God Surah An-Nisa ' verses 59. And also the hadith of the prophet narrated by Hisyam ibn Urwah from Abi Saalih of Abi Hurayrah (Mawardi. 1973).

The person who has the right to be nominated as Head of State (priest) must have the following seven conditions:

a. Fair in a broad sense.
b. Have the knowledge to do ijtihad in the face of the problems and the law.
c. Healthy hearing, its eyes, and the lyse so that it can deal directly with its responsibilities.
d. Healthy body, so it is not obstructed to do motion and move quickly.
e. Good at controlling people's affairs and general benefits.
f. Dare and firmly defend the people and face the enemy.
g. Descendants of Quraythite. The Nash and Ijma ' event occurred at the meeting of Tsaqifah Bani Sa'idah; Nash, who has received this is no one who doubts, and neither is the party.

Al-Mawardi divided the vizier into two forms (Syadzali, 1990): 1). The vizier Tafwidh, the vizier who had extensive power, ruled various state wisdom. He is also the coordinator of the Department heads. The vizier can be said to be prime minister. Due to the magnitude of the power of the Tawfidh vizier, the people who occupied this position were the believers ' beliefs. 2). Wazir Tanfidz, the vizier who served only as of the policy executor outlined by the Tawfidh Wazir. He is not authorized to determine his wisdom.

During the reign of al-Mu'tashim, when the caliph was not as powerful anymore, the vizier turned into a function of a guardian army of Turkic men. So strong was their power at the center of Government (Baghdad), so the Caliph became only a puppet. They can lift and drop the caliph as he wills. The commander of the Guardian, who is entitled Amir al-Umara ' or Sulthan is essentially the ruling in the capital of the government. The caliphs were subject to their willingness and could not do anything. Interestingly, however, the commander did not dare to hold a coup d'état to seize the caliphate seat from the Abbasids, even though the caliph was weak and powerless.

But the opportunity and ability for that they have. Perhaps a Sunni view of al-Aimmah min Quraisy (the leadership of the people held by the Qurayy tribe) remained firm. They felt that they would not have been the caliph because they did not belong to the quality. If they do a coup seize power, it will certainly cause turmoil in society. Therefore, they feel safer playing behind the scenes in control of the caliphs.

Those who have the right to choose should have 3 (three) conditions, (Khan, TTH):

a. His credibility or balance (Al-' is) meets all criteria.
b. Know to know who is entitled and appropriate to the position of Head of State with terms.
c. Have a strong opinion and wisdom that allows him to choose who is best for the position of Head of State and who is the most capable and clever in making policies that can realize the benefit of the people.
d. People who are entitled to choose this faith are representatives of the people who are commonly called Ahl al-Hall was al-' and (people who have the authority to solve problems and set decisions).

In the succession of Heads of state can be reached by 2 (two) systems (orphans, 2011), among others:

a) Elected by Ahl al-Hall was al-said.
b) Wills or appointments by the previous priest.

This indicates that both from the early sources of Islamic religion and the historical fact, al-Mawardi did not find the standard system of the succession of state heads, but the succession in Islam that has been implemented by the companions there are three systems. First, a general election was made by legislative agencies such as the Abu Bakar case. Secondly, the selection of the Commission system chosen to determine the replacement of the head of state, then the determination of this Commission is promoted to the people for ratified, such as the promotion of Umar ibn Khattab. Thirdly, the system of appointment by the head of State before by first consider the political voice of the people, as the throne of Uthman ibn Affan.

The task to be carried by the head of state there are 10 (ten) Things, among others:

a. Maintain the fundamentals of religion that has been agreed with Salaf scholars.
b. Uphold justice, so that the strong do not persecute the weak, and the weak do not feel persecuted.
c. Uphold the law so that the religion of God and the rights of people awake.
d. Maintain security and maintain its power areas from the interference of enemies and criminals so that the people/people are free and safe, both the soul and its property.
e. I am forming power to confront the enemy.
f. Jihad on people who opposed Islam after preaching to recognize the existence of Islam.

g. Collect taxes and charity according to the obligatory Syara ', Nash and Ijtihad.
h. Manage the use of Baitul mal assets effectively.
i. Appoint trusted officers and appoint competent people to assist him in fulfilling the mandate and authority he holds.
j. Conduct their inspections on the work of the protesters and research the project so that he can conduct the political policy of Muslims well and safeguard the state (Azra, 1996).

If the priest's office was formally handed over to a person, either by the submission of a mandate or election, all Muslims must know the transfer of the office to the new priest, with his attributes. However, they do not have to know the figure directly and his name, except the electoral Council which became the basis of the legality of the Head of state and the determining factor of the current position.

After the priest was appointed by Ahl al-Hall was al-Aqd and got the Baiat (confession) of the people, then the priest or caliph had tied the promise (contract) with the people. For the priest, the Covenant is a commitment to carry out its obligations sincerely and willingly, and for the people, the Covenant implies that they will obey and sustain the caliph or priest. But the obedience of his people will be lost, which makes the Hytherto also disappear, in case of the following things:

a. The Caliph or priest lost the nature of justice, emphasized lust, and did evil.
b. The caliph or priest loses mental or physical health (for example, loss of mind, sight, taste, smell).
c. The caliph or priest became a prisoner, or his power was seized by the Sultan or Amir who made his independence lost.

A very interesting thing from Mawardi's constitutional concept is the relationship between Ahl al-Hall was al-Aqd or Al-Endeavor, and the priest or head of the country is the relationship between two parties to a social contract or an agreement on a voluntary basis, one Contracts or agreements that give birth to the obligations and rights of both parties on the basis of reciprocal. Therefore, the priest, other than the right to be obeyed by the people and demanded full loyalty from them, he otherwise has obligations that must be fulfilled against his people, as explained before.

As for the interesting thing, that al-Mawardi introduced the theory of social contracts in the early XI century, and only five centuries later, the mid-XVI century CE began to emerge the theory of social contracts in the West (Ehsanullah, 1994). Mawardi was thus the only medieval Islamic political thinker who argued that the head of State could be changed if it was incapable of carrying out duties, even though Mawardi did not provide a way or mechanism for turnover Head of the country. Nor does he explain how the Ahl al-Endeavor or Ahl al-Hall was al-Aqd was appointed, and from among other people, based on personal qualifications or group representatives.

2.4. Other people's opinion about Imam Al-Mawardi
According to Azyumardi Azra (Azra, 1996), Al-Mawardi gave an ideal description of the principality. However, it was claimed that these thinkers did not make a political system or outline a comprehensive rule of government, but rather merely making the ideal representation of moral for its rulers and powers. Beginning with the thought of the country's formation process, experts dominate the thought of the Greek mind, that people are social beings, need each other to fulfill their lives.

Coupled with further statements that appear to occur with each other between one character and the other, but in the pattern of the expert think is also colored with influences from Islamic Aqidah, but in the mindset of the experts also Tinged with influences from Islamic Aqidah, such as Al-Mawardi which considers the process of the establishment of the State is not only based merely to form human regeneration in one community. But also to remind Man of God, that man is created as a weak creature, therefore need each other.

2.5. The relevance of the Islamic political thought of Imam Al-Mawardi in Indonesia
Indonesia is a Southeast Asian country located between the Asian continent and the Australian continent, as well as between the Pacific Ocean and the Indian Ocean. Indonesia consists of 10,508 islands, thus placing the country as the largest archipelago in the world. Indonesia is listed as the fourth most populated country in the world with a population of about 237,641,326 inhabitants. Also, Indonesia is the largest Muslim country in the world, with a Muslim population of about 217,346,140 inhabitants (Kemenag, 2009).

Although the majority of Indonesian Muslims are MuslIndonesia is not an Islamic state. The country's government system is a presidential republic based on Pancasila, with democracy as a form of political government. Therefore, power held by the people by placing its representatives to run the government; the people directly appoint the President, the House of Representatives, and the House of regional representatives.

The president and his deputy were elected and appointed directly by the people through elections conducted every five years. Elections (Elections) in Indonesia were originally intended only to select members of the representative institution, namely the DPR, Provincial DPRD, and Regency/city DPRD. After the Fourth Amendment of the

Constitution 1945 in 2002, the presidential and vice-presidential elections (presidential election), which was originally done by the MPR, was agreed to be made directly by the people until the election was entered into the electoral process.

In the election of the President and his deputy, the people evenly selected the direct spouse of the presidential candidate and vice-President proposed by political parties or coalition of political parties. The spouse of the presidential candidate and vice president who received more than fifty percent of the vote in the elections with at least twenty percent of the vote in each province scattered in more than half the number of provinces in Indonesia, Appointed President, and Vice president. This direct presidential and vice-presidential election was conducted twice, in the elections of the year 2004 and the year 2009. In its development, this live electoral ordinance is done to select the regional head and its deputy.

From the concept of this live election, Indonesia received praise from several parties. Vice-Chairman of House of Representatives Priyo Budi Santoso said that democracy in Indonesia is much better than the United States. The American ambassador for Indonesia also said that almost the same thing, he said that the development of democracy in Indonesia is more advanced. Hillary Clinton did not hesitate to give praise to the government; the U.S. foreign minister said that Indonesia is a model of how Islam, democracy, modernity, and women's rights can grow concurrently and harmoniously in one Country. Furthermore, Din Syamsuddin expressed the success of Indonesia in carrying democracy, to be a reference for several countries in the Middle East that are being hit by conflicts such as Egypt, Tunisia, and Libya.

As a Muslim and as a country that has the largest population of Muslims in the world, then it is natural to see everything in the country from an Islamic point of view. Therefore, let us review the concept of the presidential election as head of state and community leader, whether it is by the principles in Islam, or otherwise, deviated far from what is modeled by the prophet and the caliphs.

The leader of Muslims in running the government is called the term caliph, Imam, or Imaratul mu'minin. Despite the different understandings and duties between a caliph and the president, but both leaders and heads of state handed over the mandate from the public to run the country and lead them. Therefore as a comparator, the author will raise the basic principles expressed by the majority of scholars in choosing the caliph.

Basically, in the concept of Islamic governance, all members of the Community must participate in choosing the caliph. But in the development of history, along with the widespread area of Islam, gathered all people at a time and in one place to deliberation is not possible. Therefore, all members of the community are obliged to choose their representatives in choosing the Caliphs as Leaders (RIDHO, 2005), the representative of these people is named by Ahlul Hal Wal Aqd. Representatives of the people consisted of messengers from various groups of people and had to have the conditions to be fulfilled (Al-Mawardi, 1989). These terms are fair, get to know the potential caliphs who will be elected and their ability and wisdom in making decisions and determining who is worthy of being the leader of the people.

In the election deliberation of the caliph, the members of Ahlul Hal Wal Aqd chose the Caliph with a lengthy process. The representatives of these people had to find out and correctly know each of the caliphs, then sorting and choosing which one was right to lead and according to the needs of the country at that time. For example, when the state is experiencing war, it is a strong and brave leader, although it has shortcomings in other fields (Taimiyah, 1403). Similarly, in choosing representatives, the members of Ahlul Hal Wal Aqd have to choose a representative who can support and cover the lack of the chosen caliph, so that the government is well balanced. If there are several candidates who have the same ability and considered appropriate, then the election with the way voting or decision making with the most votes.

From the explanation above, we can see in the concept of the Islamic government of a caliph is completely selected and chosen by the people who have been selected and elected by the whole community. A caliph was chosen by people who knew him, both his excess and his shortcomings. He was also elected based on deliberations and based on the needs of the state during his tenure. Besides, a caliph had a representative who could complement each other.

In Indonesia, the president's spouse and his deputy were presented by a coalition of political parties and elected directly by the public. The question is what the community references in choosing, how the community can assess and weigh which pairs they will choose in the elections, and whether the introduction of the candidate and she is sufficient only when the Campaign only. Also, the people of Indonesia spread throughout the vast territory of Indonesia and consist of several religions, tribes, races, and groups. It is ensured that the majority of people in choosing President prefer the needs of the surrounding, without seeing and knowing what is the country's needs in general. Therefore, it can be said that the Indonesian President was elected directly by the community, which was forced to know him.

Pairs of candidate and her to be chosen are proposed by a coalition of political parties. The majority of the party only designates someone who has a certain power to ask as President without considering the needs of the state. The proposed vice president tends to be chosen from a particular group with the aim of only attracting the sympathy of the community so that eventually, the party or joint coalition wins the fight in the elections.
In the end, it can be said that the President and Vice-President in Indonesia are not well-selected, whether by the public or by the political party. It is not selected by the public because most of them do not know the presidential

candidate and the prospective vice-President proposed by the political parties. It was then not selected by the party because the majority of the party was only for the sake of the group and a certain group of people.

3. CONCLUSION:

This is a glimpse of al-Mawardi's Islamic political views and concepts. The concept of the necessity of the state is not only based on the evidence of reason but also based on the law of Syria raises a new and valuable understanding. Concepts about the State Ordinance, how a leader must be chosen, the requirements to become leaders, covenants, and agreements between the chosen person and the elect, are part of his brilliant thoughts. But as a thought, of course, there will be some weaknesses or shortcomings that have to be solved together and sought the solution.

Al-Mawardi showed how the Islamic rules and theories that have been received were adopted and developed in such a way, ignoring the relationship of power that is ad. His theory makes the rulers (locally) technically dependent on the caliph's approval for their legitimacy. He laid the foundations of the intellectuals for the resurgence of the Abbasid Caliphate, which was very likely to be wider, except for the Mongols. But in fact, most of these theories persist as theoretical discourse; this theory has never been tested in reality.

In many ways, especially in the context of modern democracy and politics, it is difficult to apply Al-Mawardi's concept and thought to the full. Perhaps, only a few parts, such as in the matter of the qualification and the rapture of a priest, is also the problem of division of power underneath. However, Al Mawardi's discourse is very weighted when it is placed as the antithesis of the failure of the theory of democracy, and the donation of valuable treasures to the development of modern Islamic politics.
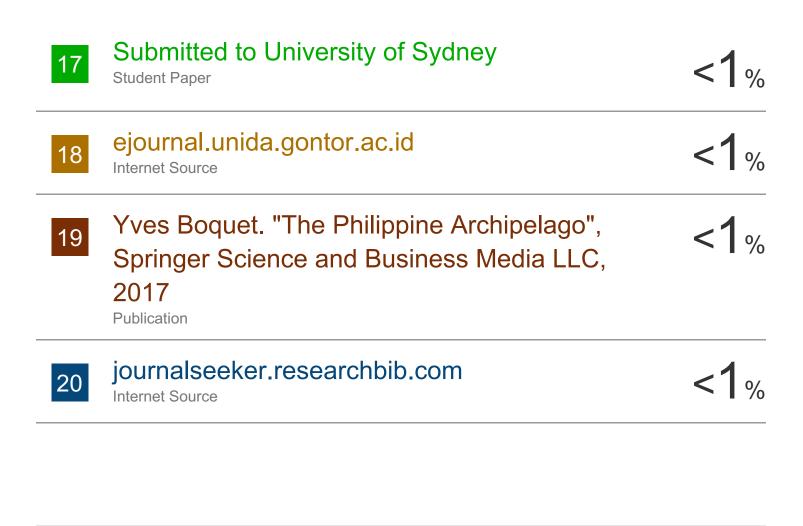
REFERENCES:

Books:
1. Abdul Aziz Dahlan, (1996), *Ensiklopedi Hukum Islam*. Jakarta: Ichtiar Baru Van Hoeve.
2. Abdul Aziz Dahlan, et.al, (2003), *Ensiklopedi Tematis Dunia Islam*. Jakarta: Ichtiar Baru Van Hoeve.
3. Abdul Hayyie al-Khattami dan Kamaluddin Nurdin, (2000), *Hukum Tata Negara dan Kepemimpinan Dalam Takaran Islam*. Jakarta: Gema Insani Press.
4. Azyumardi Azra, (1996), *Pergolakan Politik Islam: Dari Fundamentalis, Modernisme Hingga Post Modernisme*. Jakarta: Paramadina.
5. Badri Yatim, (2000), *Sejarah Peradaban Islam*. Jakarta: Raja Grafindo Persada.
6. Ehsan Ehsanullah, (1994), *Siyasa Shar'iyya*. Selangor Malaysia: Thinker's Library.
7. Erwin I.J Rosenthal, (1962) *Political Thought in Medieval Islam: An Introductory Outline*. London: Cambridge University Press.
8. Hashbi ash-Shiddieqy, (1969), *Asas-Asas Hukum Tata Negara Menurut Syari'at Islam*. Yogyakarta: Matahari Masa.
9. Ibnu Taimiyah, *as-Siyasah asy-Syar'iah fi Islahir Raa'i war Raa'iyah*. (Beirut: Darul Ifqaq, 1403)
10. Muhammad Azhar, (1997), *Filsafat Politik (Perbandingan Antara Islam dan Barat)*. Jakarta: PT. Raja Grafindo Persada.
11. Mochtar Efendy, (2001), *Ensiklopedi Agama dan Filsafat*. Palembang: Perc. Universitas Sriwijaya.
12. Munawir Sadzali, (1990), *Islam dan Tata Negara: Ajaran, Sejarah dan Pemikiran*. Jakarta: UI-Press
13. Al-Mawardi, (1999), *Adab al-Dunyā wa al-Dīn, dalam Suyuti Pulungan, Fiqih Siyasah: Ajaran, Sejarah dan Pemikiran*. Jakarta: PT Raja Grafindo Persada.
14. Al-Mawardi, (1991), *Al-Ahkam Al-Sulthoniyah, dalam M. Yusuf Musa, Politik dan Negara Dalam Islam*. Yogyakarta: Pustaka LSI.
15. Al-Mawardi, (1973), *Al-Ahkam as-Sulthaniyah wa al-Wilayah ad-Diniyyah*. Kairo.
16. Muhammad Rasyid Ridho, (2005), *Tafsir Al-Qur'an al-Hakim al-Masyhur bi Tafsir al-Manar*. jilid ke-5, Beirut: Daar al-Kutub.
17. Qamar-ud-Din Khan, *Al-Mawardi's Theory of the State*. Delhi: Idarah-i Adabiyat-i Delli.

Relevance Study of Islamic Political Thought Imam Al-Mawardi in Indonesia

| 17 | Submitted to University of Sydney
Student Paper | <1% |
| 18 | ejournal.unida.gontor.ac.id
Internet Source | <1% |
| 19 | Yves Boquet. "The Philippine Archipelago", Springer Science and Business Media LLC, 2017
Publication | <1% |
| 20 | journalseeker.researchbib.com
Internet Source | <1% |

| Exclude quotes | On | Exclude matches | Off |
| Exclude bibliography | On | | |