

## Leadership Character According To Imam Al-Mawardi And Its Relevance In Indonesia: The Study Of The Book Of Al- Ahkam As-Sulthaniyyah

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### **Abstract:**

*This research is studying the character of leaders according to Imam Al-Mawardi in the Al-Ahkam As-Sulthaniyyah book and the relevance of al-Mawardi's thinking in the current Indonesian political context. The author focuses more on the concept of the appointment of a leader. This study uses a qualitative method with a Historical-Normative approach. The results of this study show that Al-Mawardi argued that enforcing government is a religious obligation. In the case of electing a leader, al-Mawardi provides specific criteria namely; (1) Fair; (2) Intellect; (3) Sensory health; (4) Healthy organs or not defective; (5) visionary or broad insight; (6) Brave, and (7) The Nasab comes from Quraysh. Most of the criteria qualified by al-Mawardi are still relevant if applied in Indonesia, especially in terms of the appointment of leaders. The concept of governance will be drawn in the legal framework (Islamic constitution) concerning the realization of public benefit in political decision making, so that answers will be obtained regarding the validity of the leadership character in the Islamic government system in the eyes of religious law and its relevance to the concept of leadership in Indonesia. Thus, the upright and prosperity of a region / country is very much determined by the quality of a leader. If a leader is someone who truly has leadership and has the criteria needed for a leader, it can be used as a measure and guarantee of the advancement of a country.*

**Keywords:** *Al-Ahkam As-Sulthaniyyah, Character, Visionary, Public Prosperity*

### **INTRODUCTION**

State problems in Islam have always been an interesting political agenda and very much discussed by Muslims lately. In addition to their relevance, religion also has a significant influence in the life of the state. For this reason, many Islamic political thinkers are attracted to the problem of state thought, both those living in classical, medieval and modern times (Pulungan, 1994: 217). State thought put forward by Islamic political thinkers is influenced strongly by historical facts and socio-political conditions in his time (Pulungan, 1994: 222). Their political thinking is not only used as the legality of their views on traditions that existed at that time or the political traditions of Muslims in the early days. But they have comprehensive political thinking by looking at the state of practice of Muslims in the past and the reality that will be faced in the future.

The researchers of the development of thought about a state are confronted with a controversial idea in the politics of thought about the state which concerns the issue of supreme power in or from a "sovereignty" state (Sukardja, 1995: 92). Is power derived from the sovereignty of God who takes the form of "theocracy" or from people who are characterized by "democracy" or the merging of both, such as "theo-democracy" offered by Mawdudi.

In Islam, leadership is based on four philosophical foundations: First; God is the absolute judge of the entire universe and all its contents. God is the holder of sovereignty, the owner of power, the giver of law. Humans must be led with divine leadership. Second; the human leadership that embodies the justice of God on earth is *nubuwwah*. The Prophet not only delivered the *qanun al-ilahi* in the form of Allah's book, but also the executor of *al-Qanun*. In order for the law to be able to guarantee human happiness and goodness, executive or executive power is needed. Third; the *Imamat* line continues the *nubuwwah* line in leading the *Ummah*. Fourth; the *faqih* are the caliphs of the priests and the leadership of the *ummah* is assigned to them (Yamani, 2002, 15-16).

Al-Mawardi (2000: 15) views that leadership in Islam is intended to continue the prophetic mission to maintain religion in governing the world. Because of the importance of the role and function played by a caliph, he formulated various conditions that must be fulfilled by a person to become a caliph (Moses, 1990: 59-63). The smallest need for leaders in every community cannot be denied by either social norms or religious norms (Islam), where the community is needed by humans as social beings in order to meet their needs.

According to Diana's view, Rasdha (2017) that al-Mawardi's political thinking was able to explain the reality and political practices of his time, which often provided justification for the power of the caliph. For him, the Caliphate is a religious commitment and political activity. His thoughts contain normative or idealistic aspects of a government or Islamic political guidance. Al-Mawardi has provided insight into a state theory which is finally recognized by world countries as one of the thoughts that is able to build Islamic political studies today. He tried to provide a solution to reduce the authority of the head of state and efforts to create a more democratic political nuance by creating a blue print on the procedure for the appointment of heads of state.

In an effort to study the background, the question is how is the character of leadership in Islamic government according to al-Mawardi ?, How is the relevance of al-Mawardi's thinking in the current Indonesian political context ?.

This research is library research (Library reserch), the researcher uses analytical descriptive conducted by collecting, clarifying and examining some literature related to the core of the problem and its relevance to the current political conditions (Bahar, 1992: 10). To support this research more fully, the researcher uses a historical-normative approach, namely a study whose object of research is to uncover historical facts and thoughts of several figures based on developing norms. In this case the theory of various kinds of figures regarding a government in relation to Islamic government (Bakker and Zubair, 1990: 61). This approach is intended as an approach using the *fiqh* perspective. The concept of governance will be drawn in the legal framework (Islamic constitution) concerning the realization of public benefit in political decision making, so that answers will be obtained regarding the validity of leadership characters in the Islamic government system in Al-Mawardi's concept in the eyes of religious law and its relevance to the concept of leadership in Indonesia.

## DISCUSSION

### **Biography and Intellectual Background of Al-Mawardi**

The full name of the Islamic scientist al-Mawardi was Abu al-Hasan Ali ibn Muhammad bin Habib al-Mawardi al-Bashri. He was born in Basrah in 364 H / 975 AD, and died at the age of 86 years on 30 Rabiul Awwal 450 H / 27 June 1058 AD in Baghdad. He was a well-known Islamic thinker, a prominent figure in the Shafi'i school, and a high ranking official who had a large influence in the Abbasid government (Amin, Muhammad, 2016). The call "al-Mawardi" was given to him because of his intelligence and intelligence in giving speeches, debating, arguing, and having the sharpness of analysis on every problem he faced (Diana, Rashda, 2017).

Moreover, the nickname "al-Bashri" is attributed to his birthplace, Basrah. As with other Muslim intellectual figures, al-Mawardi has also gone through the education phase since the beginning of his growth. His educational process began in his hometown, Basrah, which is famous as one of the centers of study and science in the Islamic world, then continued his education in Baghdad at the University of al-Za'farani. He studied law from Abu al-Qasim 'Abdul Wahid al-Saimari, a famous jurist from Syafi'i School. He studied law, grammar, and literature from 'Abdullah al-Bafi and Sheikh Abdul Hamid al-Isfarayini. In a short time, he had mastered the religious sciences, such as hadith, fiqh, politics, philosophy, ethics, grammar, and Arabic literature. Figure al-Mawardi is one who is never satisfied with science, he is always moving from one teacher to another teacher to gain knowledge. Most al-Mawardi teachers are ulama and high priests in Baghdad. When that was his talent and tendency to political fiqh (fiqh al-siyâsah) began to thicken. For this field, he wrote the monumental work of al-Ahkâm al-Sultâniyya and his other works such as Qawanin al-Wizarah, Siyasah al-Mulk, Adab al-Dunya wa al-Din, the book al-Hawi, and al-Iqna'. (Syam, Syafruddin, 2017)

Al-Mawardi lived during the reign of two Abbasid caliphs: al-Qadir Billah (336-423 H) and al-Qaim Biamrillah (391-467 H). Becoming a judge was the first position offered by the caliph al-Qadir Billah to al-Mawardi. Al-Mawardi's career was even more brilliant during the caliph al-Qaim Biamrillah (Burhanudin, 2016).

Because of this advantage, al-Mawardi then became very close and trusted by Caliph al-Qadir, as well as his successor, the al-Qa'im caliph to negotiate the interests of the Abbasid Caliph and Caliphate with the rulers of the Buwaihiyah dynasty and carry out arbitration duties, resolving disputes that occurred between these rulers and the Caliph. In 423 H for example, al-Mawardi was commissioned by the caliph al-Qa'im to meet Abu Kalijar, one of the rulers of the Buwaihiyah dynasty to negotiate the amount of tax that he had to deposit to the caliph and also about Abu Kalijar's request that the caliph confer the title "Sultan al-A'zam Malik al-Umam"(Sultan the Great, Ruler of the People). In this connection, al-Mawardi argues that the title, "Malik al-Umam" is a symbol of the highest power which is only worthy of the caliphs. Therefore, he, as the name of the caliph rejected the request and instead Abu Kalijar was awarded the title "Milk ad-Daulah"

To overcome the instability of security and politics in the center of the Abbasid government, Baghdad, due to the struggle for political power between the Buwaihiyah, Abu Kalijar and Jalal ad-Daulah rulers, the al-Qa'im caliph sent al-Mawardi as the arbitrator between the two figures and the decisions were accepted and implemented by both (Al-

Mawardi, 2000: 21-22). Likewise when the rule of the Saljuq dynasty became stronger and able to overthrow the power of the Buwaihiyah dynasty in several regions, resulting in a sharp political dispute between the two dynasties, once the caliph al-Qa'im, in 435 H sent al-Mawardi to meet Tugrul Bak, deliver a letter and message of peace from the caliph to him.

The success of al-Mawardi in carrying out diplomatic missions and arbitration duties carried and entrusted to him, both by al-Qadir and al-Qa'im, successor to al-Qadir, was in many ways due to his moderate attitude, firm courage and deep and broad scientific quality, supported by praised wisdom and morals. While the height of his knowledge is represented by his books, especially his expertise in the field of Fiqh is more prominent (Irfaan, Santosa, 2013).

### **Historical Setting of Political Social Times**

As described in the previous discussion of al-Mawardi (364H / 974M - 450H / 1058M) lived in the time of the Caliphs of Abbasid descent in Baghdad (Watt, 1987: 122). In the history of Islam the span of the year was included in a period which was seen as periods of degradation and severe political disintegration. The Abbasid Caliphs at that time, despite having constitutional power, but in running the government were forced to transfer their political authority to the more active and powerful Buwaihiyah dynasty leaders and then to the leaders of the Saljuk dynasty to overthrow the Buwaihi dynasty. The strong grip of the Buwaihiyah dynasty on the power of the Abbasid caliphs, so that they were only mere ceremonial officers, continued until the Buwaihiyah dynasty was ousted by the rule of the Bani Saljuk during the al-Qa'im caliphate; year 447H / 1055 AD (Hasan, 1962: 4).

Departing from the basic assumption that the journey of Muslim history is impossible to be studied and understood as something that is detached from the objective influences around it on one party, as well as self-commitment as desired by religion, then in reviewing al-Mawardi's thinking it is necessary to look at the surrounding context. Nevertheless, he has his own history. Such political conditions are a continuation of the weakness of the Caliphate Institution long before. According to Hasan Ibrahim Hasan, the starting point of the decline of the Abbasid dynasty was during the reign of al-Mutawakil who was under the shadow of Turkish influence (Arif, 1999: 23-24). There are at least three ethnic groups that are dominant in the Abbasid dynasty, namely ethnic Turks, ethnic Persians, and ethnic Arabs. In the history, because of the conflicts between the three ethnic groups, turmoil and disintegration often occur. When the Caliphate began to weaken, the tension between them turned into an open feud. The political climate is getting worse, reciprocally influencing socio-cultural conditions. There was a fusing between elite, middle and lower classes accompanied by striking economic discrepancies and disparities.

Facing instable conditions made al-Mawardi became much concerned about the problems of *Siyasah Ijtima'iyah* by highlighting what happened and what should have happened. At the beginning of the fifth century of hijriyah the Buwaihiyah power faltered. Internal undermining (internal disputes) and military turmoil happened. Along with this, Sultan Mahmud Gazna intends to establish power in Iran and the surrounding region by promising and being loyal to the Abbasid caliphate. This situation seemed to give fresh air to the caliph al-Qadir Billah (d. 422 H) and his crown prince, al-Qa'im Billah to improve the authority of the Caliphate's institution. Al-Mawardi was indeed trusted as a diplomat in negotiations with Amir Buwaihi getting the task to respond to the growing political

developments. So he wrote scientific work which became a reference for government administrators (Arif, 1999: 25).

In al-Mawardi's time, demands emerged that the position of the caliph could be held by non-Arab (non-Quraysh) people (Sadjali, 1993: 59). This demand received strong reactions from many groups including al-Mawardi as people who had close relations with the Caliph. And in such a political context, al-Mawardi opposed the demand. According to him, the head of state (caliph) must be an Arab Quraish (al-Mawardi, tt: 6). Because of this, al-Mawardi was considered to have no concept of democracy (Khan, 1979: 46). His view of the electoral council (ahl al Hal wa al-'Aqd) was allegedly influenced by (the position of) the emirs of Buwaihi who had the authority to appoint and dismiss the caliph.

### **Leadership Character According to Al-Mawardi's Thought in Government of Islam** ***Leadership According to Al-Mawardi***

What is meant by al-Mawardi with the Imam is the caliph, king, sultan or head of state, and thus al-Mawardi also gives religious clothing to the position of head of state besides political clothing. According to him, God appointed a leader from His people as a substitute for a prophet to secure religion, accompanied by a political mandate. Thus a priest on the one hand is a religious leader, and on the other a political leader (Sjadzali, 1990: 63).

In principle, in the repertoire of classical Islamic political thought it was recognized that the political rulers who came after the Prophet were the successors of the Prophet in leading the Islamic community. Just like the Messenger of Allah, except in the case of the position of the Prophet as the recipient agent of revelation and revelation, the political rulers better known as the "Caliphs" are also holders of the mandate of Allah to realize his political authority on earth. Al-Mawardi said (1981: 3): "Indeed Allah has appointed a leader who replaced the position of the Prophet for his people, who maintain religion and hold political power to uphold religious rules and realize the benefit of the people."

Power is obtained because the position of the Caliph is a substitute for the Prophet in holding the mandate of Allah to uphold the principles of Islam and realize the general benefit of mankind. Then the power according to al-Mawardi is upheld not only to maintain the joint foundations of religion, but must be upheld in accordance with the religious norms of religion itself (Al-Mawardi, 1981: 148).

In this connection, al-Mawardi not only views religion as a joint basis of power because Imam or Caliph is a substitute authority for the position of the apostle, whose direction has been set by Allah in the Qur'an and Sunnah of the Prophet, but also because religion, in general, is a joint solid basis of power, which is most capable of arousing voluntary mass compliance. Therefore, al-Mawardi, once said like a twin brother, religion and power cannot stand independently without one of them (Al-Mawardi, 1981: 149).

### ***Political Concept of al-Mawardi***

In order to realize political authority which is an abundance of authority from God, power is not enough just to base religion solely without being balanced by the existence of forces capable of forcing compliance with society to always be on the lines set by God and also determined by mutual consensus. The reason as said by Al-Mawardi was military forces were able to play an effective role in enforcing mass compliance in general. In the absence of military power in a government whether it is religious or not, that power will be a battleground and conflict between rulers who have strong military power in their efforts to overthrow and seize power from weak rulers.

Nonetheless, military power cannot be used as the main base of power. Military power tends to be weak after the orbited power has experienced stability. In addition, the government that relies on military power to suppress and force compliance will arouse constant hatred and resistance from its people, so that the power that exists is only a porous and easy to overthrow. The government that only depends on economic power alone easily arouses the greed of officials and the people, so that the government is immediately uprooted after his wealth diminishes (Al-Mawardi, 1981: 155-157).

According to al-Mawardi, leaders are only holders of authority which are only delegated by God, while the authority itself is actually in the hands of God; as the holder of an abundance of authority, the ruler cannot order things outside and contradict God's commands.

### **The need for government**

Abu Hasan al-Mawardi, a classical Islamic political thinker, stated that the head of state and government institutions were held as a substitute for prophetic functions in order to maintain religion and regulate world affairs ((Al-Mawardi, 2000: 15). According to al-Mawardi, some scholars argues that it is compulsory based on the ratio, because the ratio has a tendency to surrender leadership to a leader who can prevent the occurrence of tyranny that befell them and resolve disputes between them. Al Mawardi said if there is no leader and government, surely humanity will live in uncertainty, without law and become a primitive nation without ties.

Some scholars argued that forming a government is obligatory based on Shari'a rather than a ratio, because the head of state carries out religious duties which may not support him and the ratio does not require a leader to carry it out. Meanwhile, the ratio only requires every person who has reason to not carry out ta'wah and encourage people to do justice (Al-Mawardi, 2000: 15-16).

On the basis of these two views, al-Mawardi argues that upholding that leadership is fardhu kifayah, as diligently seeking knowledge. If there is a person who runs it from a competent circle, the obligation will fall, but if there is no one who holds it, then the obligation is imposed on two groups of people; First, people who have the authority to elect a head of state for Muslims; second, people who have the competence to lead the country so that they appoint one of them to assume that position.

### **The idea of Ahl al-Aqdi wa al-Hall**

According to al-Mawardi, to appoint a leader there are two ways: firstly, by way of elections of Ahl al-Aqdi wa al-Hall (parliament). They have the authority to bind and parse or appoint candidates who deserve to take up positions as head of government. Secondly, the appointment of a will is chosen by the previous leader. The first method according to Sukardi, Imam (2017) was inspired by state practices which existed in the khulafaurasyidin period and were often identified with the theory of social contracts, whereas through the second method, namely the appointment, according to Mawardi, the reason of the appointment of priests or caliphs can be done by appointment or testament by the previous imam or caliph. Basically the first is because Umar bin Khattab became caliph through the appointment of his predecessor, Abu Bakar (Junaidi, M. Layen, 2003). Similarly, Usman, the six members of the "formation council" was chosen as caliph by his predecessor, Umar bin Khattab. In the appointment of priests by appointment or testament of the ruling priest, al-Mawardi stated that before appointing a candidate for

succession, a priest must try to be appointed to have the right to obtain that high trust and honor and the person who truly fulfills the requirements.

In the case of the head of state's sub-session adopted through two systems, namely the election by *ahlul halli wal aqdi* or the will of the previous head of state or by appointment. Al-Mawardi does not determine which system should be practiced. This shows his attitude that both from the earliest sources of Islam and from historical facts, he did not find a standard system of succession of head of state that can be ascertained that is what is desired by Islam (Zulifan, Muhammad, 2016).

In this case al-Mawardi offers the concept of governance in terms of the appointment of a leader (caliph). Al-Mawardi requires that legal criteria must be possessed by a caliph; (1) Fair on universal conditions, (2) Science that makes it possible to dig knowledge against cases and laws (3) Sensory health (ears, eyes, and mouth) with which it is able to deal directly with the problems that it knows, (4) Healthy organs from defects that prevent it from acting quickly and perfectly, (5) Insights that make it capable of leading society and managing all interests, (6) Brave, and knights that make it able to protect the country and fight enemies, (7) Nasab namely came from the Quraysh based on existing texts and *ijma* 'of the scholars (Al-Mawardi, 2006: 3 - 4).

In terms of pre-conditions to become a leader, Al-Mawardi emphasized more on the terms of the descendants of Quraysh. He assumed that in a number of hadiths there were rights to the leadership of the Quraysh tribe. In addition to basing his argument on the textual hadith argument also based on the *Ijma* 'of the scholars, 70 Ibn Hazm strengthened the importance of the descendants of Quraysh, the submission of the Anzor on the day of Saqifah whereas they were the majority participants in the meeting and were the earliest followers of Islam. Such submission of the Anzor, is impossible not based on the interpretation of the ulama which in this case is based on the textual hadith of the Prophet. On this basis, the Anzor are submissive and accept the Muhajirin who are of Quraysh descent to become their leaders. In addition, the making of the Quraysh tribe as one of the prerequisites in the Imamate was intended to eliminate division with the help of solidarity (Ashabiyah) and superiority (Ibnu Khaldun, 2001: 23).

No need to argue anymore, that the position of a caliph (leader) is very important in a country. It is often stated that the upright and prosperity of a country is very much determined by the quality of a leader. Thus, if a leader is a person who truly has leadership and has the criteria needed for a leader, then that can be used as a measure and guarantee of the survival of a country. However, if the leader has the opposite characteristics, he will make the wheels of government based solely on his passions and pleasures and not at all concerned with the interests of the people.

## **Analysis of the Concept of Government Systems in Islam According to Al-Mawardi**

### ***Characteristics of Leadership according to Al-Mawardi's Thought in Islamic Government***

The Caliphate system in the present state context is not the choice of contemporary state political thinkers. This is in view of the various considerations of sociology of Muslims, especially the Western influence that demands a nation state. However, the basic principles of the Caliphate system that the Prophet had carried out in Medina during the time of *Khulafa al-Rashidin* remained an ideal guideline to be implemented in the present.

Al-Mawardi views that power is upheld not only to safeguard the joint foundations of religion, but must be upheld in accordance with the norms of religion itself. In this connection al-Mawardi not only views religion as the basic foundation of power because Imamah or the Khilafah is a substitute authority for the position of the apostle, whose direction has been set by Allah in the Qur'an and Sunnah of the Prophet, but also because religion in general is the most solid foundation of power, the most capable of arousing voluntary mass compliance. Therefore, like two twins, religion and power cannot stand alone without one of them.

Departing from al-Mawardi's thought, to realize a government one of them is to appoint a leader.

- a) Enforcing the Government is a religious obligation not a consensus consideration (Ijma '). It means that forming a government and raising leaders is a fundamental obligation in religion. Without leadership, it is impossible to achieve optimal benefit if there is no government that is binding and can meet their needs.
- b) A specific criterion with which it is expected to be able to give a sense of justice and prosperity to the people and be accountable to Allah SWT.
- c) Both of them consider the importance of a constitution for the continuity of a government.

The two figures above apparently influenced the thinking of Imam Khomeini and al-Mawardi in maintaining the values of religious teachings in the midst of human life. The different views of the concept of Islamic government were explained to the following problems;

### **Pre-Terms of Head of Government**

This problem was used as an object which became the subject of discussion of the differences in views of al-Mawardi and Khomeini because it was known that one of the things considered important in the structure of government was the head of state. That is why the requirements of the head of state by the scholars are formulated in such a way. The reason is because the head of state is a very decisive figure in realizing the goals of government and state, requiring the head of state to be someone who has strength and integrity

According to al-Mawardi that to appoint a leader there are two ways, namely; (1) By means of an election by Ahl al-aqdi wa al-Halli (parliament) they have the authority to bind and parse or appoint candidates who deserve to assume positions as heads of state. (2) Appointment of a will by the previous leader. The body that chooses the leader must at least fulfill three criteria, namely: 1) being fair (al-âadâlah) with all its requirements in all its attitudes and behavior; 2) possessing knowledge, by which it can know who has the right to become head of state, based on specified qualifications; 3) having insight and wisdom (al-ra'y wa al-hikmah), which can be used to select imams who are capable of managing the affairs of the state and the people (Muh. In'amuzzahidin, 2015). For Mawardi, the most important thing in the management of the state is the strengthening of institutional structure and functions, especially the institutional heads of state (caliphs) and those who elect heads of state (ahl-ikhtiar) (Rudiana, 2015).

In comparison, the opinion of Imam Khomeini, in his system of wilayat al-faqih, the ulama occupied the best position as guardians, interpreters and implementers of God's laws. This very specific and special position and function is intended to ensure that the ideals of upholding justice on earth based on God's law are good and right. Imam



Khomeini emphasized more on the matter of being a leader submitted to the faqih. As the holder of the authority of the priests, the faqih have the responsibility and the task of continuing the prophetic mission, as is the task carried out by the Imams. In this case Imam Khomeini provided the requirements or criteria that must be in a leader, namely (1) Having extensive knowledge of Islamic law; (2) Must be fair in the sense of having high faith and morals; (3) Genius; (4) Trustworthy and noble character; (5) Having Administrative abilities; (6) Free of all foreign influences; (7) Able to defend the rights of the nation, the independence and integrity of Islamic land, even if it must be paid for with life; (8) Having modest life.

### **Relevance of Al-Mawardi's Thought in the Current Indonesian Context**

No need to argue anymore, that the position of a leader is very important in a country. As stated that the upholding and the prosperity of a country is very much determined by the quality of a leader. Thus, if a leader is a person who truly has the ability and has the criteria needed for a leader, it can be used as a measure of the guarantee of the survival of a country. But if the leader has the opposite traits, he will make the wheels of government based solely on his passions and pleasures and not at all concern the interests of his people.

If the conditions set by al-Mawardi are related to the reality and turmoil that occurred in determining the candidate for leader in Indonesia, al-Mawardi's thoughts still have one condition that cannot be implemented, namely the condition of the descendants of Quraysh. However, when explored more deeply why al-Mawardi included the nasab of a leader from the Quraysh group, it might still be applicable in Indonesia. The reason is that in the era of al-Mawardi the Quraysh group was well-known for its intelligent, brave and visionary and charismatic people. So from that al-Mawardi included the nasab requirements from the Quraysh group. If Quraish is interpreted as such, then all the conditions offered by al-Mawardi in terms of the criteria a leader must possess are still very relevant to be applied in Indonesia.

The terms or criteria set by Imam Khomeini when related to the current reality and situation are still not relevant to be applied in Indonesia. That to become a leader Imam Khomeini requires that one of them be from the ulama class. In this case, Indonesia is a pluralistic country consisting of various ethnic groups, religions and cultures. Although the majority of the population is Muslim, but if the terms of the ulama are required in the appointment of a leader and without a deeper examination of the meaning of the ulama itself, then to be applied in Indonesia is still less relevant. Besides that, Indonesia is a Republic and a country that has the philosophy of Pancasila and the 1945 Constitution. In the 1945 Constitution it has also been stated that every citizen has the right to be elected and elect. In the system wilayat al-faqih tends to be theocratic, which contains the element of understanding that absolute power is in God's revelation. The theocratic nature of the government wilayat al faqih can be seen clearly in a political doctrine that "legislative power (legislators) is fully the right of God". In this context parliament is only needed to arrange programs for various ministries based on Islamic teachings and determine the form of government services throughout the country.

### **CONCLUSION**

From the description above, it can be concluded that basically political power according to Islam is inseparable from the power of Allah SWT which is essential. Humans

are only the mandate of Allah. Humans are given responsibility for power only to maintain the benefit and welfare of the people in advance with the laws that are determined by Allah SWT.

Islamic governance is not tyrannical and is not an absolute power, but is constitutional in nature as it currently understands, based on a majority vote. The real constitutional understanding is that the leader is a subject of certain conditions that have been stated in the Qur'an and the Sunnah of the Prophet. Therefore, Islamic government is defined as a government based on divine laws on humans.

The character or criteria of a leader required by al-Mawardi and Imam Khomeini are still largely relevant to the concept of leadership in Indonesia today. But there is one character of a leader that Imam Khomeini and al-Mawardi requires that is still not relevant to be applied in Indonesia. That Imam Khomeini requires a leader to be from a group of ulama even though in Indonesia it is a pluralistic country, which consists of various tribes, religions and cultures. In addition, in the system wilayat al-faqih tends to be theocratic which contains the element of understanding that absolute power is in God's revelation. Theocratic nature of the government of wilayat al faqih can be seen clearly in a political doctrine that "the legislative power (legislators) is fully the right of God". In this context parliament is only needed to arrange programs for various ministries based on Islamic teachings and determine the form of government services throughout the country. Furthermore, the requirement offered by al-Mawardi which is still less relevant is that a leader must come from the Quraysh group. Yet, if examined more deeply, the reason for al-Mawardi's requirement to appoint a Muslim caliph from the Quraysh group is that the criteria for a leader to be applied in Indonesia can still be implemented.

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