

The Philosophical Basis of Al-Ahkam Al-Sulthaniyah and Its Relevance to The Indonesian Government Based on Asta Cita

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Abstract:

This study discusses the relevance of Islamic political principles proposed by Al-Mawardi in Al-Ahkam As-Sulthaniyyah for the context of the current Indonesian government and financial management. The method used in this study is a literature review with a heuristic analysis approach. The findings of this study indicate that al-Mawardi's thoughts in al-Ahkam al-Sulthaniyyah provide the philosophical foundations include the concepts of al-'Adl (justice), Amanah (moral responsibility), and maslahah (public welfare). Al-Mawardi's principles are in line with the Indonesian government system that prioritizes morality, people's welfare, and wise state governance. President Prabowo Subianto's Asta Cita vision, reflected in economic development, strengthening human resources, international cooperation, and industrial and infrastructure development, reflects Islamic moral values in realizing "Golden Indonesia 2045".

[Penelitian ini membahas relevansi prinsip-prinsip politik Islam yang diajukan oleh Al-Mawardi dalam Al-Ahkam Al-Sulthaniyyah untuk konteks pemerintahan dan pengelolaan keuangan negara Indonesia saat ini. Metode yang digunakan pada penelitian ini adalah kajian pustaka dengan pendekatan analisis heuristika. Temuan penelitian ini menunjukkan bahwa pemikiran al-Mawardi dalam al-Ahkam as-Sulthaniyyah memberikan landasan filosofis



mencakup konsep al-'Adl (keadilan), Amanah (tanggung jawab moral), dan Masalahah (kemaslahatan umum). Prinsip Al-Mawardi sejalan dengan sistem pemerintahan Indonesia yang mengedepankan moralitas, kesejahteraan rakyat, dan tata kelola negara yang bijaksana. Visi Asta Cita Presiden Prabowo Subianto, tercermin dalam Pembangunan ekonomi, penguatan SDM, kerja sama internasional, serta pembangunan industri dan infrastruktur, mencerminkan nilai-nilai moral Islam dalam mewujudkan "Indonesia Emas 2045.]

Keywords:

Al-Mawardi, Al-Ahkam al-Sulthaniyyah, Islamic Politic, Philosophy, Asta Cita

A. Introduction

Islamic political philosophy is a field of philosophy that specifically studies the political aspects of Islam. This term consists of two words, namely "philosophy" and "Islamic politics". According to Sonny Keraf and Mikhael, the question "What is philosophy?" is not easy to answer, unlike questions about sociology, anthropology, or other social sciences whose answers are easier to find. What is certain?¹ Philosophical foundations are reflective, which means that philosophizing involves a process of deep thought and contemplation. Not only focusing on directly visible things but also exploring what underlies the phenomenon.²

Al-Mawardi was one of the Muslim thinkers who wrote about state administration through his book *Al-Ahkam al-Shulthaniyah* which discusses bureaucracy, government politics, leadership, judicial institutions, and so on.³ The book *Al-Ahkam al-Shulthaniyah* also explains the types of state administration that have a relationship between religion and state.⁴ In this case, Islam provides basic principles that are global, which allow for philosophical interpretation and reflection following the dynamics of the development of human life. Therefore, thoughts in the

¹ A Sonny Keraf and Mikhael Dua, *Ilmu Pengetahuan Sebuah Tinjauan Filosofis* (Yogyakarta: Kanisius, 2001).

² Himyari Yusuf, *Filsafat Ilmu* (Bandar Lampung: Pusikamla, 2009).

³ Nur Mufid and Nur Fuad, *Bedah Al-Ahkam As-Shulthaniyah Al-Mawardi, Mencermati Konsep Kelembagaan Politik Era Abbasiyah* (Surabaya: Pustaka Progresif, 2000).

⁴ Abu Hasan Ali Al-Mawardi, *Al-Ahkam Al-Sulthaniyah Wa Wilayat al-Diniyah* (Beirut: Dar al-Fikr, 1996).

field of politics have a wide space to develop, because Islam gives its people the freedom to interpret these basic teachings in the context of the changing times and conditions.⁵

In this context, *Al-Ahkam Al-Sulthaniyah* by Al-Mawardi is one of the important references in the study of Islamic-based state governance. This work provides a philosophical foundation for the relationship between leadership, law, and society based on the values of justice and moral responsibility. This philosophical study becomes increasingly urgent considering the complexity of modern state governance which is often colored by challenges such as corruption, social inequality, and a crisis of public trust in state institutions. For this reason, the integration of local values such as *Asta Cita* with Islamic values from *Al-Ahkam Al-Sulthaniyah* can provide a more complete ethical and practical framework for dealing with these problems.

Governance of the state is one of the fundamental aspects that determine the stability, justice, and prosperity of a nation. In a certain cultural context, such as Indonesia, the concept of *Asta Cita* is one of the philosophical guides that describes the noble values rooted in local wisdom and national vision. *Asta Cita* includes eight relevant goals in creating a fair and just state governance, in line with the needs of a pluralistic modern society.⁶ Furthermore, modern state governance requires not only formal rules but also moral and ethical value guidelines that can strengthen the integrity of leaders and government structures. Islamic values such as justice (al-'adl), trust, and deliberation reflected in *Al-Ahkam Al-Sulthaniyah* have high relevance in building state governance based on morality and spirituality.⁷

The actualization of state financial governance by the government is very important for the economy because it directly affects the country's ability to achieve its ideals and welfare. A country is considered prosperous if it has a stable economic system and sufficient income. Conversely, a country with poor economic conditions will face widespread poverty and unemployment, so it cannot be called a prosperous country.⁸ In the context

⁵ E. Herman Khaeron, *Etika Politik, Paradigma Politik Bersih, Cerdas, Santun Berbasis Nilai Islam* (Bandung: Nuansa Cendikia, 2013).

⁶ Teguh Prasetyo, 'Hukum Dan Sistem Hukum Berdasarkan Pancasila', 2013, 40.

⁷ Husaeni U.A and R. J., 'Jurnal IUS Kajian Hukum Dan Keadilan Fraud Prevention in Islamic Banking', *Jurnal IUS Kajian Hukum Dan Keadilan* 62, no. 30 (2020): 453–71.

⁸ Ali Hasjmy, *Dimana Letaknya Negara Islam* (Surabaya: Bina Ilmu, 1984).

of Indonesia, socio-economic inequality, especially in the management of state finances, is a major challenge for the new government, especially President Prabowo Subianto. The problem of increasing foreign debt is also a major pressure on the state budget.⁹ Thus, the significance of this study is needed, in-depth, which not only discusses the normative aspects of *Al-Ahkam al-Sulthaniyah* but also highlights its relevance in the context of modern state governance based on *Asta Cita*. This study is expected to bridge the gap between Islamic values and the context of contemporary governance, as well as enrich the philosophical discourse on the integration of local and universal values in state governance.

This research is relevant to Indonesia's efforts to create social justice and economic independence. However, this approach requires the integration of ethical and religious values so as not to create exclusivity. The novelty in this research, the Islamic political philosophy initiated by Al-Mawardi in the Kitab *Al-Ahkam Al-Sulthaniyah* offers an important theoretical basis. This monumental work outlines the principles of state management involving law and public policy, with a focus on state financial management. In the context of President Prabowo Subianto's administration, the *Asta Cita* development paradigm reflects a strong spirit of nationalism with a militaristic approach. *Asta Cita* emphasizes the vision of national independence, equal distribution of welfare, and strengthening national defense as priorities.¹⁰ This idea can be linked to Al-Mawardi's view of just and responsible leadership, as well as a state management system based on social justice. Steps such as gathering ministers at the Military Academy (AKMIL) are symbols of the application of these strategic values in the context of modern governance.¹¹ As a democratic and multicultural country, the implementation of this concept must

⁹ Ela Amelia and Dendi Purnama, 'Profitabilitas, Likuiditas, Kebijakan Hutang Dan Kebijakan Dividen Terhadap Manajemen Laba', *Review of Applied Accounting Research (RAAR)* 3, no. 1 (2023): 100, <https://doi.org/10.30595/raar.v3i1.14326>.

¹⁰ Didik Haryadi Santoso, 'New Media and Nationalism in Indonesia: An Analysis of Discursive Nationalism in Online News and Social Media After the 2019 Indonesian Presidential Election', *Jurnal Komunikasi: Malaysian Journal of Communication* Vol. 37, no. 2 (2021): 289–304.

¹¹ Djon Afriandi, 'Optimalisasi Kekuatan Militer Terpadu Guna Memperkuat Pertahanan Nasional di Wilayah Ibu Kota Nusantara (IKN)' (Jakarta, Lembaga Ketahanan Nasional Republik Indonesia, 2023); Tornado, 'Upaya Peningkatan Kinerja Ditinjau Dari Disiplin Dan Motivasi Anggota Resimen Taruna Akademi Militer Magelang' (Yogyakarta, STIE Widya Wiwaha, 2016).

consider inclusiveness and social harmony. An approach based on Islamic political philosophy as proposed by Al-Mawardi, if implemented carefully, can strengthen the foundation of the nation through policies oriented towards justice and common welfare.¹²

Based on what is stated above, the question is how the principles contained in *Al-Ahkam Al-Sulthaniyah* can be translated into public policy, and state financial management that is relevant to the current Indonesian context. Through a philosophical approach to analyzing al-Mawardi's thoughts, it is expected that the details of his philosophy can be uncovered. Consequently, these ideas have the potential to serve as an alternative theoretical framework within policy discussions focused on justice and welfare in Indonesia. Research on al-Mawardi's thoughts is library research and the main data are works written by al-Mawardi, namely *Al-Ahkam al-Sulthaniyah*, and supported by other data sources.

To obtain valid analysis results again, heuristic analysis instruments are also used. The goal is to find new breakthroughs, new thoughts, and ideas philosophically from al Mawardi's thoughts so that they can be used as solutions to problems in the current context. Furthermore, the next steps are carried out by critical reflection to obtain a systematic, integral, and holistic understanding of al Mawardi's thought contribution to the context of Indonesia, especially state management based on justice and shared welfare. The implications of determining this research method are intended to achieve systematic, directed, and maximum results.

B. The System of Government and Governance in *Kitab Al-Ahkam Al-Sulthaniyah*

The relationship between democracy and Islam emphasizes the symbiotic paradigm that emphasizes that Islam is a way to encompass a set of basic principles and ethical values. These values can be used as guidelines for humans in behaving and have continuity between humans, family groups, and society including in the context of the state. The concept of democracy in Muslim countries was born from groups that fall into the category of moderate groups. They justify and support that Islam

¹² Assauti Wahid et al., 'Al-Mawardi's Political Thought' (Proceeding of Meulaboh International Conference on Islamic Studies (MICONIS), Aceh: STAIN Meulaboh, 2024), 10–19.

has democratic values that can be applied in the nation and state.¹³ The principles of democracy do not only talk about the issue of *shura* (*deliberation*), but in the concept of its implementation, democracy also uses the concept of *ijtihad* and *ijma* as a way of interpreting or deciding matters that are not yet in the texts of the *Qur'an* and *Hadith*.

The universal values of democracy have similarities with the values contained in the Islamic religion, including the values of equality (*al-Musaawah*, egalitarian), diversity (*al-Musyaarakat*, pluralism), and freedom (*al-Hurriyat*, liberalism).¹⁴ The Islamic modernism group has been able to bring the relationship between democracy and Islam into parallel. They emphasize *Wasthiyah Islam* or moderate Islam and argue that Islam is a value system that justifies democracy.¹⁵

This process is based on values in Islam that have compatible similarities with the democratic system, for example, the concept of Islam is not only understood as a form of God's sovereignty but also pays attention to aspects and rights of human sovereignty, so that Islam can be interpreted according to the context of changing times and leads to (*Maqashid al-Syariah*).

The management of state finances intended by al-Mawardi is the concept of *Baitul Mal*, whose main sources come from *zakat*, *jizyah*, and *kharaj*. The management of *Baitul Mal* is stated in *Kitab* written by al-Mawardi (*Al-Ahkam al-Sulthaniyyah*) namely in Chapter XIII and Chapter XVIII. *Zakat* is the third pillar of Islam and is an obligation for every Muslim who has wealth up to its *nishab*.¹⁶ The subject of *Zakat* is a Muslim and a rich person.¹⁷ Meanwhile, the object of *zakat* itself is property. *Zakat* is required to be an annual payment except for agricultural produce.¹⁸ *Zakat* assets must be put into *Baitul Mal* and collected by a *zakat amil*, but they do not become the rights of *Baitul Mal*, but become the rights of the 8 *Ashnaf* as explained in the QS. At-Taubah verse 60 which says¹⁹:

¹³ Al-Mawardi, *Al-Ahkam Al-Sulthaniyyah Wa Wilayat al-Diniyah*.

¹⁴ Zuhriani, 'Islam: Negara, Demokrasi, Hukum, Dan Politik', *Analisis: Jurnal Studi Keislaman* Vol. 14, no. 1 (2014): 29–57.

¹⁵ Aat Hidayat, 'Syura Dan Demokrasi Dalam Perspektif Al-Qur'an', *Addin: Media Dialektika Ilmu Islam* Vol. 9, no. 2 (2015): 401–20.

¹⁶ Yusuf Qardawi, *Hukum Zakat*, 1st ed. (Bogor: Universal Law Publishing, 2004).

¹⁷ Mohammad Daud Ali, *Sistem Ekonomi Islam: Zakat Dan Wakaf* (Jakarta: UI Press, 1988).

¹⁸ Qardawi, *Hukum Zakat*.

¹⁹ Kemenag RI, *Mushaf Al-Qur'an* (Jakarta, 2019).

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and the cause of Allah and the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise. (At-Taubah/9:60)

Jizyah was a tax levied on non-Muslims living under Islamic rule in return for the protection granted to them.²⁰ This tax was paid by non-Muslim citizens, especially the People of the Book, to ensure the safety of life, property, and freedom of worship without having to join the military service. According to QS At-Taubah verse 29, *jizyah* was imposed after a year and during the time of the Prophet Muhammad SAW, the amount was around one dinar per year for adult males who were able to pay. Those who were exempted from this obligation included women, children, the elderly, beggars, priests, and the sick. Payment of *jizyah* could be in the form of money, goods, or services. Allah SWT. Says²¹:

"Fight those who do not believe in Allah and not (nor) in the Last Day, and they do not forbid what Allah and His Messenger have forbidden and do not believe in the true religion (the religion of Allah), (i.e. people) which the Bible gave them until they paid the *jizyah* obediently while they were in a state of submission."

Jizyah is required for the *dhimmah* (*non-Muslim dhimmi*) as a form of equality with zakat paid by Muslims. Both parties, both Muslims and non-Muslims, are protected in the same country, with equal rights. Allah SWT requires *jizyah* for them as a contribution to protect and guard non-Muslim citizens in Islamic countries. *Jizyah* is a tax taken from non-Muslims who live in countries where the majority of the population adheres to Islam as a guarantee of security for them. This term comes from the word "jaza" which means compensation. In Islamic finance, *jizyah* is a contribution from non-Muslim residents for the cost of protecting their lives, property, and religious freedom. In addition, they are also exempted from military obligations and given social security.²²

²⁰ Al-Mawardi, *Al-Ahkam Al-Sulthaniyah Wa Wilayat al-Diniyah*.

²¹ Kemenag RI, *Mushaf Al-Qur'an*.

²² Al-Mawardi, *Al-Ahkam Al-Sulthaniyah Wa Wilayat al-Diniyah*.

Next, there is *kharaj*, which is money charged on land.²³ *Kharaj* is a tax on land or land products imposed on infidels and Muslims. If an infidel who manages *kharaj* land converts to Islam, he is still subject to *kharaj*, but if he buys *kharaj* land from a dhimmi infidel, he still pays the tax. After an infidel converts to Islam, the land becomes his property, and he is required to pay *zakat*, not *kharaj*, of 10% of the produce. *Kharaj* means contract or rent, and in the context of Islamic finance, *kharaj* is a tax paid by land managers to the state. *Kharaj* is the right of Muslims that is used for the benefit of the state, such as paying the salaries of employees, and soldiers, procuring weapons, and helping widows and the needy.

C. Principles in the Book of Al-Ahkam Al-Sulthaniyah and Their Relevance for State Governance Based on Asta Cita

Since the Prophet had a basic concept of statehood, this is proven by the mention in the history of the state of Medina which is considered to be the first practice of statehood carried out by the Prophet.²⁴ In the phase after the death of the Prophet, the world of political and state governance experienced various changes, such as during the time of *Caliph al-'Arba'ah*, the state system used the *Caliphate* pattern, but after the coup during the time of Ali, the state system changed to a monarchy or kingdom in which in subsequent periods power was always handed over to the crown prince, starting with the holding of power by Muawiyah bin Abi Sufyan with his crown prince Yazid.²⁵

According to Azumardi Azra in his book, Al-Mawardi provides an ideal picture of the caliphate. However, it is claimed that these thinkers did not create a comprehensive political system or outline of government rules, but rather merely created an ideal moral picture for the rulers and their power.²⁶ Humans were created as weak creatures, therefore they need each other. According to Al-Mawardi.²⁷ Humans are creatures that need help

²³ *Ibid*.

²⁴ Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, 1st ed., vol. 2 (Jakarta: UI Press, 1978).

²⁵ Ahmad Al-Usairy, *Sejarah Islam: Sejak Zaman Nabi Adam Hingga Abad XX* (Jakarta: Akbar Media Eka Sarana, 2008).

²⁶ Azyumardi Azra, *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme Hingga Post-Modernisme* (Jakarta: Paramadina, 1996).

²⁷ Munawir Syadzali, *Islam Dan Tata Negara: Ajaran, Sejarah, Dan Pemikiran* (Jakarta: UI Press, 1990).

from other parties the most compared to other creatures. *Al-Ahkam* was written in the final years of his life after he had gone through various experiences that shaped his views on governance. In his capacity as someone who plunged into public life, he was involved in solving various political and social problems, both in the context of government and society. The special request from Caliph al-Qaim for Al-Mawardi to formulate an Islamic view on governance was one of the main drivers of the birth of this book. Thus, *Al-Ahkam* can be seen as an intellectual reflection as well as a practical response to the needs of governance at that time, making it relevant not only in a historical context but also in the discourse of Islamic politics to this day.²⁸

The Islamic government system has a strong philosophical foundation, as formulated in *Al-Ahkam Al-Sulthaniyah* by Al-Mawardi. Structurally, this book is arranged into 20 chapters that cover various important aspects of Islamic government. The contents of this book can be grouped into two major themes, namely the theory of leadership in Islam and administrative guidelines for state management. This book is not only a practical guide for government but also offers philosophical principles rooted in Islamic values.²⁹ According to researchers, this philosophical basis includes the concepts of *al-'adl* (justice), *Amanah* (moral responsibility), and *maslahah* (public welfare). These principles are derived from the *Qur'an* and *Sunnah* which are formulated through an Islamic legal approach (*fiqh*) and classical political thought. In Al-Mawardi's view, the government is responsible not only to the people but also to Allah, so every policy must reflect high spiritual and moral values. The second part of this book focuses on the administrative guidelines needed to manage the state. Al-Mawardi outlines various technical and practical aspects of government, including the authority of leaders to carry out jihad as a form of protection for the state, a judicial system that upholds justice, and the management of worship such as congregational prayer and the hajj. He also discusses criminal law and its enforcement, the management of zakat as a source of state finances, and the distribution of *fai'* and *ghanimah* (war booty). In addition, he discusses the

²⁸ Ahmad Mubarak Al-Baghdadi, *The Political Thought of Abu Al-Hasan Al-Mawardi* (Eidinburgh: University of Eidinburgh, 1981).

²⁹ Andi Jufri, 'Islam and State Relation: Integralistic, Symbiotic, and Secularistic Paradigm', *International Journal of Multidisciplinary Research and Growth Evaluation* 03, no. 06 (2022): 492–501, <https://doi.org/10.54660/anfo>.

role of *hisbah* (market supervision and public morality) as an instrument for maintaining social order and ethics.³⁰

This Kitab is not only an academic work but also a practical guide for state leaders and administrators of his time. Al-Mawardi emphasized that every aspect of state management must be based on the values of justice, the welfare of the people, and spiritual responsibility to Allah. These views are not only relevant to Al-Mawardi's time but also serve as an inspiration in the discourse on modern state governance based on Islamic moral and ethical values. Al-Mawardi's thoughts on an ideal society in his other work *Adab Ad-Dunya wa Ad-Diin* (Worldly and Religious Ethics). Of course, the definition of the ideal does not mean that the society is pure or has no shortcomings. On the contrary, Al-Mawardi based his ideal idea of society on the concept of human limitations and weaknesses, which therefore requires the fulfillment of the principles/foundations that are the controlling factors of community life.

These principles include; Religion followed (Don Motivation); Strong ruler/leader (Salman The Queen); Equal justice (Allah Shalom); Complete sense of security (Amin Ame); Prosperous land (The savior Dir) or the fulfillment of economic needs; Positive expectations about the future (Thank you Farah). In addition, *Al-Ahkam Al-Sulthaniyah* discusses various major issues of concern in Islamic governance. Among them are the concept of imamah (leadership), the relationship between leaders and the people, the management of the baitul mal (state finances), and the role of a fair justice system. These issues are relevant in the modern context because they emphasize the principles of accountability, transparency, and social justice. For example, the principle of *al-'adb*³¹ can be applied in efforts to reduce social and economic inequality, while the concept of trust provides a moral basis for clean and corruption-free governance.

In the Indonesian context, the complexity of modern state governance demands the integration of moral and ethical values in public policy. *Al-Ahkam Al-Sulthaniyah* offers a holistic view of how the government can carry out its duties by paying attention to the material and spiritual needs

³⁰ Al-Mawardi, *Al-Ahkam Al-Sulthaniyah Wa Wilayat al-Diniyah*.

³¹ Uus Ahmad Husaeni and Reksa Jayengsari, 'Implementation of Corporate Governance in Fraud Prevention in Islamic Banking', *Jurnal IUS Kajian Hukum Dan Keadilan* Vol. 8, no. 3 (2020): 454–71.

of the community.³² The principle of *maslahah*, for example, is relevant in designing public policies that not only focus on economic benefits but also maintain a balance between public welfare and environmental sustainability. Thus, this book is relevant in facing the challenges of modern governance that are often marked by moral and spiritual crises.

Al-Mawardi in the book *Al-Ahkam Al-Shulthaniyah* explains that during the time of the companions, there were two systems of government. First, the *Ahlul Halli Wal Aqdi* system is known by various terms such as deliberation, *Ahlul Ikhtiyar*, and in the context of Western countries called democracy. Second, a system of government that involves the handover of mandates from previous leaders, such as in the form of a kingdom, monarchy, or *Khilafah* (Islamic monarchism).³³ In Islam, both systems of government are permitted because the Qur'an does not specifically mention the model or system of Islamic government. Both systems are legacies taken from the Prophet's companions who were appointed as leaders with various methods. Until now, these systems continue to develop following the dynamics of the times. Meanwhile, the Unitary State of the Republic of Indonesia itself adheres to a democratic system of government that is based on deliberation and consensus (*Shura*).

There are several principles that al-Mawardi has conveyed in his book *Al-ahkam al-Sulthaniyah* which are quite relevant to the current conditions in Indonesia, including fair and trustworthy leadership; deliberation and involvement of the people in decision-making; and wise management of state finances. In Indonesia today, the principle of implementing *jizyah* in the Kitab *The Almighty God* as a special tax on non-Muslims was not applied in the same form as during classical Islamic rule. *Jizyah* was a tax imposed on non-Muslims under the government in exchange for protection and freedom of religion.

In the context of Indonesia, which is a country with a Muslim majority and a secular state based on Pancasila and the 1945 Constitution, the application of taxes based on religion is not carried out directly. However, the principles related to taxes and citizen obligations can be analogized with several things, although there is no explicit *jizyah* system. Here are

³² Teguh Prasetyo, *Hukum Dan Sistem Hukum Berdasarkan Pancasila* (Yogyakarta: Media Perkasa, 2013).

³³ Al-Mawardi, *Al-Ahkam Al-Sulthaniyah Wa Wilayat al-Diniyah*.

some things that can be a reflection or analogy with the concept of *jizyah* in the Indonesian context:

1. General Tax, in Indonesia, both Muslims and non-Muslims are required to pay general taxes such as Income Tax (PPh), Value Added Tax (PPN), and others. This tax is neutral and does not differentiate between religions, but rather based on income and economic activity.
2. Protection and Freedom of Religion, in Indonesia itself, the state provides a guarantee of freedom of religion which is guaranteed by the 1945 Constitution. Non-Muslims also receive protection of their rights, both in terms of religion and other civil rights.
3. Religious Tax for the Construction of Places of Worship, In some cases, certain religious groups, especially those with large communities, can collect funds for religious purposes, such as to build places of worship or for religious social activities. This is not a state tax, but rather a voluntary donation made by members of the religious community.

In addition to the above, *Al-Ahkam al-Sulthaniyah* also reviews the theory of Islamic government and the principles that govern the relationship between the ruler and the people. This work serves as a guideline for the ruler in running a government following *Sharia*, emphasizing the importance of justice, welfare, and the welfare of the people. Al-Mawardi describes various aspects of government, including the requirements for leaders who must meet criteria such as being Muslim, competent in administration, fair, and able to maintain state security. In addition, the ruler is also required to regulate social, economic, and political affairs for the benefit of the people. One important topic of discussion is the obligation of the ruler to respect the basic rights of the people, such as the right to life, freedom, and economic rights, and to make wise decisions in every policy that affects their lives.

In the Indonesian context, the principles contained in *Al-Ahkam al-Sulthaniyah* by Imam al-Mawardi are very relevant to the vision and ideals often expressed by Prabowo Subianto, President of the Republic of Indonesia.³⁴ Although Prabowo does not explicitly refer to the work, several aspects of his vision align with al-Mawardi's teachings. For example, Prabowo emphasizes the importance of people's welfare through fair

³⁴ Tirto ID, 'Apa Itu Asta Cita Prabowo-Gibran, Program Prioritas & Artinya', 2024, <https://tirto.id/arti-asta-cita-prabowo-gibran-visi-misi-presiden-program-prioritas-dokumen-pdf-g5J4>.

policies, with a focus on poverty alleviation, infrastructure development, and job creation. This is in line with the principles in *Al-Ahkam al-Sulthaniyah* which emphasize the responsibility of the ruler to ensure the welfare of the people. In addition, Prabowo also often emphasizes the importance of state stability and security, a point that is strongly emphasized by al-Mawardi, where the ruler is obliged to maintain national security to create a peaceful life for the people. With his military background, Prabowo has a deep understanding of the importance of state power in maintaining stability, both from internal and external threats. Prabowo's vision of sustainable economic development and local economic empowerment also reflects al-Mawardi's teachings which emphasize the obligation of the ruler to manage the economy fairly, reduce poverty, and improve people's welfare.³⁵ Prabowo also listed the education and health sectors as priorities, which is in line with al-Mawardi's attention to the basic needs of the people, such as education and health. Overall, Prabowo's vision shows deep alignment with the teachings of *Al-Ahkam al-Sulthaniyah*, especially in terms of fair state management, siding with the welfare of the people, and prioritizing the public interest above all else.

President Prabowo Subianto also made an official trip abroad to strengthen diplomatic relations and attract strategic investment to support Indonesia's economic development. During his trip, Prabowo visited three major countries, namely China, Peru, and the United States.³⁶ In China, Indonesia successfully secured investment commitments in infrastructure and technology, while in Peru, President Prabowo signed bilateral agreements to improve the energy and agriculture sectors. In the United States, his visit resulted in partnerships in trade, defense industry, and technological innovation. These investments are expected to accelerate Indonesia's post-pandemic economic recovery, create jobs, and increase global competitiveness.

The relevance of this official trip to *Al-Ahkam As-Sulthaniyyah* (The Laws of Power) by al-Mawardi lies in the concept of leadership that prioritizes the welfare of the people through strategic foreign policies that

³⁵ KESBANGPOL, 'Asta Cita Pemerintahan Prabowo Gibran', 2024, <https://kesbangpol.kulonprogokab.go.id/detil/1112/asta-cita-pemerintahan-prabowo-gibran>.

³⁶ Presiden RI, 'Presiden Prabowo Lakukan Kunjungan Luar Negeri Perdana Ke Sejumlah Negara', 2024, <https://www.presidentri.go.id/siaran-pers/president-prabowo-lakukan-kunjungan-luar-negeri-perdana-ke-sejumlah-negara/>.

benefit the country. Al-Mawardi emphasized the importance of a wise leader to pay attention to the welfare of the people through fair management of resources, both domestic and from abroad. In this context, President Prabowo's policy of attracting investment from major countries shows the application of adaptive leadership principles, intending to increase the prosperity of the Indonesian people without ignoring national interests and state sovereignty.

In addition to the above, President Prabowo Subianto in his leadership emphasized the importance of sustainable economic development and strengthening the capacity of science and technology (IPTEK) as two main pillars in realizing Indonesia's ideals as a developed country.³⁷ He believes that through economic empowerment based on innovation and technology, Indonesia can not only become an economic power in Asia but also a competitively developed country on the global stage. With a strategy of improving the quality of human resources, research, and technology development, as well as strengthening the industrial and infrastructure sectors, Prabowo is optimistic that the vision of "Golden Indonesia 2045", namely an advanced, independent, and prosperous Indonesia at the age of 100 years of independence, is not an imaginative and utopian dream, but a reality that can be realized.

The relevance of this vision to *Al-Ahkam al-Sulthaniyyah*, al-Mawardi's famous work on the principles of leadership and governance in Islam, lies in how a leader must be able to advance the country with wise policies based on the needs of the people and utilize existing resources in a fair and balanced manner. Al-Mawardi emphasized that one of the main responsibilities of a leader is to ensure the welfare of the people and maintain the progress of the country, one of which can be achieved through effective economic management and policies that support the advancement of science.³⁸

In this context, President Prabowo's policy to strengthen Indonesia's competitiveness through the development of an economy based on science and technology and educated human resources can be seen as an implementation of the principles of *Al-Ahkam al-Sulthaniyyah* on responsive and progressive leadership. According to al-Mawardi, a good

³⁷ Kompas ID, 'Presiden Prabowo Dorong Kerja Sama Ekonomi Di Kawasan Pasifik Demi Kesejahteraan Global', 2024, <https://www.kompas.id/artikel/presiden-prabowo-dorong-kerja-sama-ekonomi-di-kawasan-pasifik-demi-kesejahteraan-global>.

³⁸ Al-Mawardi, *Al-Ahkam Al-Sulthaniyyah Wa Wilayah al-Diniyah*.

leader must utilize all existing potential for the welfare of the people, including encouraging the development of technology and improving the quality of education. Thus, Prabowo does not only focus on economic development, in line with the application of the principle of *kharaj* in the management of Indonesian state finances can be seen through various types of taxes and levies, such as Value Added Tax (PPN), Income Tax (PPh), Land and Building Tax (PBB), as well as levies from natural resources and customs. These taxes are imposed on economic transactions, land, and natural resources to generate state revenues that are used for development and public services. Another example is the Village Fund, which is allocated for development at the local level. Overall, the application of *kharaj* reflects the principle of collecting funds from the community for the common good, such as development and social welfare. *Asta Cita* as the philosophical foundation of President Prabowo Subianto's government seeks to build a foundation for long-term sustainability and progress that can lead Indonesia to the status of a competitive, just, and prosperous developed country in the future.

D. Conclusion

Al-Mawardi's thoughts in *Al-Ahkam al-Sulthaniyah* provide guidance. The philosophical foundation includes the concepts of *al-'Adl* (justice), *Amanah* (moral responsibility), and *maslahah* (public welfare), which are relevant in the context of modern governance, including Indonesia. The second part of the book focuses on the administrative guidance needed in managing a country. Al-Mawardi outlines various technical and practical aspects of governance, including the authority of leaders in protecting the state, a judicial system that upholds justice, and the management of worship such as congregational prayer and the hajj, and the management of zakat as a source of state finances. In addition, he discusses the role of *hisbah* (market supervision and public morality) as an instrument for maintaining social order and ethics. These principles, although applied in the context of Islamic history, also have relevance to the Indonesian system of governance, especially in prioritizing deliberation, people's welfare, and wise state governance. President Prabowo Subianto's leadership vision, which emphasizes stability, sustainable economic development, and people's welfare based on *Asta Cita*, fulfills the aspects of economic development. Strengthening the capacity of science and technology

(IPTEK) of human resources bilateral and multilateral cooperation is seen and strengthening the industrial and infrastructure sectors, Operations of Asta Cita to realize the vision of "Golden Indonesia 2045", namely an advanced, independent and prosperous Indonesia., this study can be seen as a reflection of Al-Mawardi's teachings, which prioritize public welfare and state management based on Islamic moral and ethical values. []

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How to cite this article:

Gesit Yudha, et al., "The Philosophical Basis of Al-Ahkam Al-Sulthaniyah and Its Relevance to The Indonesian Government Based on Asta Cita", *Kalam* Vol. 18, No. 2 (2024): 201-218.

Publisher:

Faculty of Ushuluddin and Religious Study Universitas Islam Negeri Raden Intan Lampung in collaboration with Asosiasi Aqidah dan Filsafat Islam
