Al-Mawardi's Leadership Concept and Its Relevance to Indonesian Democracy

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Abstract: This study analyzes Al-Mawardi's concept of leadership as presented in Al-Ahkam al-Sultaniyyah and evaluates its relevance to Indonesia's democratic system. Al-Mawardi emphasizes that a leader must possess justice, wisdom, courage, and a strong sense of responsibility in carrying out leadership duties. He also highlights the importance of law enforcement, public welfare, and the appointment of competent officials as the foundation of a stable government. This research employs a library research method with a qualitative descriptive approach. The primary source is Al-Mawardi's work, analyzed alongside relevant literature on fiqh siyasah and Indonesia's governance system. The findings indicate that several of Al-Mawardi's leadership principles, such as justice, public welfare, and the supremacy of law, align with the values of Pancasila and the principles of democracy in Indonesia. However, fundamental differences exist in the selection mechanism of leaders, the authority of institutions involved, and the process of dismissing a head of state. Al-Mawardi's concept prioritizes legitimacy based on religious and individual expertise, whereas Indonesia's democratic system emphasizes public participation and structured institutions. In conclusion, Al-Mawardi's thoughts remain relevant as a conceptual reference for developing leadership that upholds justice and prioritizes public interest. However, their application in a modern democratic system requires reinterpretation to align with Indonesia's evolving political and legal dynamics.

Keywords: Al-Mawardi, Leadership, Democracy; Fiqh Siyasah, Indonesia

Abstrak: *Penelitian ini menganalisis konsep kepemimpinan menurut Al-Mawardi dalam Al-Ahkam al-Sultaniyyah dan mengevaluasi relevansinya dengan sistem demokrasi di Indonesia. Al-Mawardi menekankan bahwa seorang pemimpin harus memiliki keadilan, kebijaksanaan, keberanian, serta tanggung jawab dalam menjalankan amanah kepemimpinan. Ia juga menggarisbawahi pentingnya penegakan hukum, kemaslahatan umum, dan pengangkatan pejabat yang kompeten sebagai fondasi pemerintahan yang stabil. Metode penelitian yang digunakan adalah studi kepustakaan (library research) dengan pendekatan kualitatif deskriptif. Sumber utama penelitian ini adalah karya Al-Mawardi yang dikaji bersama literatur terkait fiqh siyasah Islam dan sistem pemerintahan Indonesia. Hasil penelitian menunjukkan bahwa beberapa prinsip kepemimpinan Al-Mawardi, seperti keadilan, kemaslahatan umum, dan supremasi hukum, memiliki*

kesesuaian dengan nilai-nilai Pancasila dan prinsip demokrasi di Indonesia. Namun, terdapat perbedaan fundamental dalam mekanisme pemilihan pemimpin, otoritas lembaga yang berwenang, serta prosedur pemberhentian kepala negara. Konsep Al-Mawardi lebih menekankan legitimasi berbasis agama dan keahlian individu, sementara sistem demokrasi Indonesia mengutamakan partisipasi rakyat dan institusi yang lebih terstruktur. Kesimpulannya, pemikiran Al-Mawardi masih relevan sebagai rujukan konseptual dalam membangun kepemimpinan yang berkeadilan dan berorientasi pada kepentingan publik. Namun, penerapannya dalam sistem demokrasi modern memerlukan reinterpretasi agar sesuai dengan dinamika politik dan hukum yang berlaku di Indonesia.

Kata Kunci: *Al-Mawardi; Kepemimpinan; Demokrasi; Fiqh Siyasah; Indonesia*

1. INTRODUCTION

To explore Al-Mawardi's thoughts on the concept of leadership of the head of state in the perspective of fiqh shiasah, as well as to assess its relevance to the context of the Indonesian state. Al-Mawardi's full name is Abu Hasan Ali bin Muhammad bin Habib (علي إبن محمد إبن حبيب).[1] Al-Mawardi was born in Bashrah in 364 H. or 975 M. Al-Mawardi's nickname was given to him because of his intelligence and intelligence in orating, debating, arguing and having a sharpness of analysis of every problem he faced. Al-Mawardi, a 10th century Islamic scholar, made an important contribution to the understanding of the concept of leadership in the Islamic tradition. In his work, Al-Mawardi developed the principles of Islamic law known as siyasah shari'iyyah, which addresses state governance and leadership.

Al-Mawardi is a very productive writer. His busyness as a judge did not dampen his productivity to work. Some of his works are Al-Ahkamu As-Sulthaniyyah, Siyasatu Al-Wizarati wa Siyasatu Al-Maliki, Tashilu An-Nadzari wa Ta "jilu Adz-Dzafari Fi Akhlaqi Al-Maliki, Siyasatu Al-Maliki, Nashihatu Al-Mulk.

Al-Mawardi argues that returning to the original sources with a logical approach according to the times is the main key in reformulating Islam, because understanding the Qur'an is not limited by space and time. He invited Muslims to reflect on past history. According to him, the scholars who lived at the time of the Prophet did not have many differences in views that resulted in division. Al-Mawardi also emphasized the importance of applying the Qur'an and hadith in all aspects, whether worship, individual decisions, or ijtihad. This is important for establishing social relations that can only be achieved through rational ideas and ethical considerations of humanity. Al-Mawardi's thought reflects the idea of the future for Muslims. Therefore, this study will focus on the concept

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[1] H Agus Handoko, *Relasi Agama Dan Negara Dalam Tafsir Al-Nukat Wa Al-'Uyûn Karya Al-Mawardi* (Jakarta: Publica Indonesia Utama, 2023).

of khilafah according to Al-Mawardi as well as the view of Fiqh Siyasah related to the concept.[2]

As social creatures, humans cannot live alone. The various needs of life require him to interact with others. In these interactions, differences in opinions, ambitions and interests can lead to conflicts, oppression, wars and even bloodshed, which can ultimately cause destruction in various aspects of human life.[3] In order for similar incidents to be avoided and for people's lives to proceed in an orderly, safe, peaceful and regular manner, it is necessary to elect a leader who is able to protect and guide the people in the life of society and the state.

Leadership in Islam is seen as a mandate (Surat Al-Anfal Ayat 27). A national leader essentially carries the mandate of Allah as well as the mandate of the community. The mandate contains the consequence of managing with full responsibility in accordance with the expectations and needs of his property. Therefore, leadership is not a property right that can be enjoyed at will by the person who holds it.

Allah SWT outlines that in a country there must be a leader as a successor to the prophetic function, it is to maintain the implementation of religious teachings, regulate the country, hold political control, make policies based on religious shari'a and unite the people in a leadership that stays. The Imamate (leadership of the state) is the basis for the proper implementation of religious teachings and the basis for the realization of the ummah, so that people's lives become safe and prosperous. And from that leadership are created departments and local governments that take care of their own specific fields and areas, guided by the guidance of religious laws and teachings, so that the departments and local governments have a solid uniformity under the leadership of the head of state.[4]

Allah SWT has informed humans, about the importance of the role of leaders in Islam, as in the Qur'an we find many verses relating to the issue of Leaders. Surah Al-Baqarah verse 247 indicates that leaders are chosen based on the will of Allah, with the criteria of knowledge and physique, not wealth or descent. Surah An-Nisa' verse 59 emphasizes the importance of obedience to Allah, the Messenger, and the leader, and the resolution of disputes through the Qur'an and Sunnah. Surah Al-Maidah verse 44 emphasizes that leaders must enforce the law based on God's revelation and must not be

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[2] Imam Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam* (Jakata Timur: Darul Falah, 2020).

[3] Andi Alya Nabilah, Gusnata Gusnata, and Kurniati Kurniati, "Relevansi Pemikiran Etika Politik Islam Al-Mawardi Terkait Kepemimpinan Dalam Era Kontemporer," *Ethics and Law Journal: Business and Notary* 2, no. 2 (2024): 193–201, https://doi.org/https://doi.org/10.61292/eljbn.203.

[4] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

tempted by worldly interests. Surah Al-Maidah verse 55 indicates that a worthy leader is one who believes, establishes prayer and pays zakat.

Leadership is a complex process in which a person influences others to achieve a mission, task, or goal, and directs the organization in a way that makes it more cohesive and makes more sense. A person undergoes this process by employing leadership attributes (beliefs, values, ethics, traits, knowledge, and skills).[5]

The existence of a government and state system is needed by society. Likewise for Muslims, admittedly or not, they really need an Islamic state system in the context that the teachings of Islam can be applied as a whole (kaffah). Because, to secure a policy, a force (political institution) is needed. Just for example, to uphold justice, maintain peace and order, a power is needed, either a political organization or a state.

Previous research has made an important contribution to understanding Al-Mawardi's thoughts on the concepts of leadership and statehood in Islam. One study investigated the concepts of statehood described by Al-Mawardi, including government structure, authority and basic principles in Islam. This study emphasizes how Al-Mawardi's thought is relevant in understanding contemporary political principles, including in a country like Indonesia.[6]

Another study discusses the relevance of Al-Mawardi's concept of Islamic politics, particularly the relationship between religion and the state. His thought emphasizes the principles of sharia in state governance, leader selection, and the relationship between rulers and people. Through a literature study approach, this research shows that Al-Mawardi's thought remains relevant in modern Islamic politics and suggests the need for further research for its application in contemporary political systems.[7]

In addition, there are studies that explore the concept of leadership in Islam based on Al-Mawardi's thought, especially related to the characteristics, qualifications, and responsibilities of a leader. This study provides an in-depth look at the relevance of Al-

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[5] Mirsa Lukas, Bernhard Tewal, and Mac Donald Walangitan, "Pengaruh Pengawasan, Kepemimpinan Dan Kompensasi Terhadap Kinerja Pegawai Pada Badan Pengelola Keuangan Dan Barang Milik Daerah Kabupaten Minahasa Utara," *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi* 5, no. 2 (2017), https://doi.org/https://doi.org/10.35794/emba.v5i2.16465; Reza Zarvedi, Rusli Yusuf, and Mahdani Ibrahim, "Pengaruh Kepemimpinan, Budaya Organisasi Dan Kompetensi Terhadap Kinerja Pegawai Serta Implikasinya Pada Kinerja Sekretariat Kabupaten Pidie Jaya," *Jurnal Perspektif Ekonomi Darussalam (Darussalam Journal of Economic Perspec* 2, no. 2 (2016): 201–17, https://doi.org/https://badge.dimensions.ai/details/doi/10.24815/jped.v2i2.6694?domain=https://jurnal.usk.ac.id.

[6] Rashda Diana, "Al-Mawardi Dan Konsep Kenegaraan Dalam Islam," *Tsaqafah* 13, no. 1 (2017): 157–76, https://doi.org/http://dx.doi.org/10.21111/tsaqafah.v13i1.981.

[7] Nabilah, Gusnata, and Kurniati, "Relevansi Pemikiran Etika Politik Islam Al-Mawardi Terkait Kepemimpinan Dalam Era Kontemporer."

Mawardi's thinking to current political challenges, as well as being an important reference in understanding leadership in an Islamic perspective.[8]

The study of Al-Mawardi's thoughts related to the concept of state leadership in the perspective of fiqh siyasah is important because it provides an important theoretical basis for understanding Islamic governance. In the context of Indonesia, a country with a majority Muslim population and a political system based on democracy and the values of Pancasila, the relevance of Al-Mawardi's thought is significant to explore how the principles of justice, responsibility and public good can be applied in modern leadership. In addition, this research contributes to the study of the relationship between Islamic legal principles and contemporary political realities, which can provide new perspectives in an effort to strengthen leadership practices that are in line with local and global values in Indonesia.

2. METHOD

This research method uses a normative approach or library research.[9] With a focus on historical and descriptive analysis. This study aims to describe and interpret Al-Mawardi's thoughts related to leadership through content analysis. The data source used is qualitative data derived from library materials, both primary and secondary literature. Primary data is obtained from Al-Mawardi's main works, such as "Al-Ahkam al-Sultaniyyah", as well as the Indonesian constitution, such as the 1945 Constitution. Secondary data includes books, journals, articles and other media relevant to the research topic. Data collection techniques are conducted through documentation, which is the collection of information from written records and related literature. The data were analyzed qualitatively by interpreting the content of the sources to produce an in-depth understanding of the concept of leadership according to Al-Mawardi and its relevance to the Indonesian context.

3. DISCUSSION

3.1. Al-Mawardi's Curriculum Vitae

Ali bin Muhammad bin Habib Al-Mawardi. His given name was Abu al-Hasan and was popularly known as Al-Mawardi. Al-Mawardi is attributed to the manufacture and sale of al-warad (rose water) and his family is popularly called that. He was born in the city of Bashrah in 364 AH or 975 AD, and died at the age of eighty-six years precisely on 30 Rabiul Awwal 450 AH or 27 June 1085 AD in the city of Baghdad. The term "Al-

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[8] Ahmad Thamyis, "Konsep Pemimpin Dalam Islam (Analisis Terhadap Pemikiran Politik Al-Mawardi)" (UIN Raden Intan Lampung, 2018).

[9] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2018).

Mawardi" pinned to him because he has the cleverness and intelligence in opinion, debate, oratory, and at the same time has the accuracy in analyzing every problem he faces. While the title or nickname "al-Bashri" is set against his birthplace, Basrah.[10]

Since the early days of its development Al-Mawardi has also passed the stage of education. At first it was in Basrah where Al-Mawardi studied. In the region of Islamic countries, Basrah was classified as one of the centers of science and education at the time. But Al-Mawardi eventually left Basrah and continued his studies at al-Zafrani University in Baghdad because he was still not satisfied with the knowledge he had, and in the end it was the city of Baghdad that he chose to live and teach there for several years. In this city Al-Mawardi also completed his time to write several books in various aspects, Al-Mawardi is a figure of someone who is not the least bit satisfied with the knowledge, he always deepen knowledge by changing from one teacher to another. It was at this time that his talents and abilities in political fiqh (fiqh siyasah) began to stand out.

Imam Al-Mawardi is someone who loves this knowledge he proved by learning knowledge to everyone to increase his knowledge. The city of Baghdad at the time of Imam al-Mawardi became the center of civilization marked by the rapid development of science and educational facilities, and in Baghdad Imam al-Mawardi spent his life studying and teaching. Since childhood Imam Al-Mawardi has learned about religious sciences, especially the sciences of hadith with Hasan bin Ali al-jayili, Muhammad bin Ma'alial-Azdi and Muhammad bin Udai Al-Munqari who is a contemporary of Imam Al-Mawardi.

Imam Al-Mawardi studied various Islamic sciences from great scholars in Baghdad. In the field of fiqh, he studied with Ash-Shaimari, or Abu Qasim Abdul Wahid bin Hasan al-Shaimari, who was a judge and Shafi'i school of fiqh. Ash-Shaimari is known as an active writing teacher, with works such as al-Idlah min al-Madzhab, al-Qiyas wa al-Ulul, al-Kifayah, and al-Irsyad which became the learning syllabus of his students. In the field of hadith, Imam Al-Mawardi studied with al-Jayili, or Hasan bin Ali bin Muhammad al-Jayili, who was a hadith expert in his time. Meanwhile, in linguistics, he studied with Muhammad bin al-Ma'alli al-Azdi, an expert in Arabic, as well as to al-Baqi, or Abu Muhammad Abdullah bin Muhammad al-Bakhari al-Ma'ruf al-Baqi, who is known as a great scholar in the field of Arabic language and literature. In addition, Imam Al-Mawardi also studied Sufism with al-Baqi. In the science of interpretation, he studied with Abu Hamid Al-Isfiraini, a famous figure of the Shafi'i school of thought and also a leading theologian. With the various knowledge gained from these teachers, Imam Al-Mawardi became one of the great scholars with extraordinary contributions in Islamic thought.[11]

The books written by Imam Al-Mawardi are not limited to a single field of study. His intellectual contributions span various disciplines, reflecting his deep and extensive knowledge. Many scholars believe that a significant portion of Imam Al-Mawardi's works remains unpublished, with only a fraction having been made available to the public

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[10] Imam Al-Mawardi, *Ahkam Sulthaniyah: Sistem Pemerintahan Khilafah Islam* (Jakarta: Qisthi Press, 2016).
[11] Imam Al Mawardi, *Al-Hawi Al-Kabir* (Beirut: al-Kitabi al-Ilmiyah, 1994).

through the efforts of his students. The works that have been published by his students are divided into various branches of science that can be categorized into several fields, among others: [12]

Table 1. Works of Imam Al-Mawardi

Science	Title of Work	Description
Fiqh	Al-Hawi al-Kabir	Explaining the laws of fiqh in the madzhab of Imam Shafi'i.
Fiqh	Al-Iqna'	Practical summary of Al-Hawi al-Kabir at the request of the caliph al-Qadir Billah.
Fiqh Politics	Al-Ahkam as-Sulthoniyah	The first book to discuss government in its entirety from an Islamic perspective.
Fiqh Politics	Qunun al-Wizarat / Siyasatu al-Wizarati wa Siyasatu al-Maliki	The concept of a good ministry according to Islamic law.
Fiqh Politics	Nasihatu al-Muluk	Advice for leaders.
Tafsir	Tafsiru al-Qur'an al-Karim	Comprehensive Qur'anic Commentary.
Tafsir	An-Nukat wa al-Uyuni	In-depth analysis of Qur'anic verses.
Tafsir	Al-Amtsalu wa al-Hikamu	Discussion of parables and wisdom in the Qur'an.
Literature	Adabu Addunya Wa Addini	Combining the analysis of fiqh experts with the meekness of the writers.
Aqidah	A'lamu Annubuwah	Discussing beliefs about divinity and prophethood.

A. Al-Mawardi's Thought Introduces the Concept of Leadership of the Head of State

In Islam, leaders have several designations, such as sultan, caliph, imamah, and mulk, all of which refer to leadership. Caliph means the successor of the Prophet's leadership, while Imamah refers to a leader who is an example for his followers. Sultan was originally used for high-ranking people, but later became a title for leaders with absolute authority in Islamic dynasties. Mulk means king and is used for both Muslim and non-Muslim leaders. Imam Al-Mawardi, in his discussion of government, often uses the term imamah.[13]

In *Al-Ahkam as-Sulthoniyah*, Imam Al-Mawardi explained that *imamah* is a leadership that replaces the role of the Prophet in maintaining religion and governing the world. Thus, the task of a leader is not only limited to worldly affairs, but also to maintain the existence of Islam. Therefore, leaders must understand religious science, such as the Qur'an, Hadith, fiqh, and fiqh proposals, so that the decisions taken are in accordance with sharia law. Imam Al-Mawardi also referred to the leader's duties as *as-siyasah ad-dunya*, which means managing the world at large. This includes not only

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[12] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[13] Thamyis, "Konsep Pemimpin Dalam Islam (Analisis Terhadap Pemikiran Politik Al-Mawardi)."

people's welfare in terms of clothing and food, but also advances in the fields of economy, technology, information, and national resilience.[14]

Imam Al-Mawardi, a great scholar and scholar from the 10th century AD, presented the concept of a detailed head of state in his famous work, "*Al-Ahkam al-Sultaniyyah*" or "*The Ordinances of Government*".[15] In this work, Al-Mawardi outlines the principles that a leader must uphold to ensure justice, stability, and continuity of good governance within the framework of Islamic law.[16] The following is the concept of the head of state according to Imam Al-Mawardi:

Table 2. The Concept of Head of State According to Imam Al-Mawardi

Concept	Explanation
Legitimacy	Leadership legitimacy is important, derived from recognized authority, either through descent, elections, or appointment by legitimate Islamic authorities.
Justice	Justice is the main foothold of leadership, including the distribution of property, law enforcement, and fair treatment of the people regardless of social or economic status.
Public Welfare	The goal of leadership is to achieve public welfare (*maslahah al-umum*) through the fulfillment of basic needs, economic empowerment, and the provision of quality public services.
Strength and Safety	Strength and security are needed to maintain the stability of the government, both through military force to protect the country and internal security from conflict.
Consulting and Advisory	The importance of consulting with a trusted and competent advisor in decision-making is important to ensure thoughtful and appropriate policies.

The concept of state leadership according to Imam Al-Mawardi provides a deep insight into the role and responsibility of a leader in Islam. Al-Mawardi emphasized the importance of the principles of legitimacy, justice, community welfare, leadership strength, and deliberation, which are the foundation for the creation of a fair and effective government in accordance with Islamic law and values.[17] This view is still relevant to be applied by modern leaders, including in countries like Indonesia, where the principles of justice, legitimacy, and people's welfare continue to be the foundation in realizing sustainable and prosperous state development.

B. The Concept of Leadership in Indonesia

Pancasila has two noble values declared by President Ir. Soekarno and the nation's leaders. These values were born from high ethics and encouragement and guidance to Ir.

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[14] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[15] Nabilah, Gusnata, and Kurniati, "Relevansi Pemikiran Etika Politik Islam Al-Mawardi Terkait Kepemimpinan Dalam Era Kontemporer."

[16] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[17] Raihanna Aqilah, Nurhikma Nurhikma, and Kurniati Kurniati, "Pemikiran Al-Mawardi; Kritik Terhadap Konsep Politik Nicollo Machiavelli," *Madani: Jurnal Ilmiah Multidisiplin* 2, no. 6 (2024), https://doi.org/https://doi.org/10.5281/zenodo.12680344; Aldo Andrian, "Studi Komparatif Konsep Kepemimpinan Ibn Khaldun Dan Imam Al-Mawardi" (Universitas Islam Sultan Agung Semarang, 2021).

Soekarno in formulating Pancasila.[18] As a philosophy of life and the nation's ideology, Pancasila reflects the personality of the Indonesian Nation which is diverse in ethnicity, customs, languages, and beliefs, and prioritizes the principle of Bhinneka Tunggal Ika.[19] Pancasila affirms Indonesia as a sovereign, independent, and democratic nation.

Pancasila leadership is a leadership concept based on the fundamental values of Pancasila as the ideology and foundation of the Indonesian state. As a guideline in various aspects of the life of the nation and state, Pancasila directs leaders to carry out their duties by prioritizing justice, wisdom, unity, and the welfare of the people.[20] In practice, a leader who adheres to the principles of Pancasila not only acts as a decision-maker, but also as an example who upholds morality, democracy, and the balance between rights and obligations. By instilling the values of divinity, humanity, unity, deliberation, and social justice, the leadership of Pancasila aims to create a harmonious, just, and oriented government order for the benefit of all Indonesian people.

The leadership principle of Pancasila is based on the basic values of the Indonesian nation. Leaders must have faith in God Almighty, respect religious diversity, and guarantee religious freedom. In addition, they are obliged to act fairly, respect human rights, and safeguard the welfare of the people. Leadership must also strengthen national unity, avoid division, and prioritize deliberation in decision-making for the common good. Finally, leaders are responsible for realizing social justice by reducing inequality and ensuring equitable welfare for all Indonesian people.

The legal basis for the concept of leadership in Indonesia can be found in various legal sources. The 1945 Constitution[21] as a state constitution is the main foundation that establishes basic principles about leadership, including the election, authority, and responsibility of state leaders. In addition, organic laws and government regulations also provide further details regarding the implementation and supervision of leadership at various levels of government.

The legal basis of leadership in Indonesia is outlined in the 1945 Constitution (*UUD 1945*), which regulates the duties and authority of the President of the Republic of Indonesia. The President holds executive power, assisted by the Vice President (Article 4, Paragraph 1), and serves as the supreme commander of the Army, Navy, and Air Force (Article 10). In foreign affairs, the President has the authority to declare war, make peace, and establish treaties with other countries with the approval of the House of Representatives (*DPR*) (Article 11, Paragraph 1). The President is also empowered to

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[18] Irvansyah Irvansyah et al., "Analisis Peraturan Daerah Daerah Istimewa Yogyakarta Nomor 1 Tahun 2022 Tentang Pendidikan Pancasila Dan Wawasan Kebangsaan," *Social Science Academic* 2, no. 2 (2024): 231–50, https://doi.org/http://dx.doi.org/10.37680/ssa.v1i1.2471; Niyarci Niyarci, "Perkembangan Pendidikan Abad 21 Berdasarkan Teori Ki Hajar Dewantara," *Pedagogika: Jurnal Ilmu-Ilmu Kependidikan* 2, no. 1 (2022): 46–55, https://doi.org/https://doi.org/10.57251/ped.v2i1.336.

[19] Endah Devy Eriani, Rahmi Susanti, and M Pd Meilinda, "Hubungan Penerapan Bhinneka Tunggal Ika Dan Nilai-Nilai Pancasila Dengan Profil Pelajar Pancasila," *Jurnal Pengabdian West Science* 2, no. 01 (2023): 25–37, https://doi.org/https://doi.org/10.58812/jpws.v2i01.131.

[20] Made Oka Cahyadi Wiguna, "Pentingnya Prinsip Kebijaksaanaan Berdasarkan Pancasila Dalam Kehidupan Hukum Dan Demokrasi Indonesia," *Jurnal Ilmiah Kebijakan Hukum* 15, no. 1 (2021): 133–48, https://doi.org/http://dx.doi.org/10.30641/kebijakan.2021.V15.133-148.

[21] UUD, "Undang-Undang Dasar Negara Republik Indonesia" (Indonesia, 1945).

declare a state of emergency to maintain national stability (Article 12). His authority in international relations includes appointing ambassadors and consuls (Article 13, Paragraph 1). In the legal domain, the President has the right to grant pardons and rehabilitations upon the recommendation of the Supreme Court (*Mahkamah Agung*) (Article 14, Paragraph 1), as well as amnesty and abolition with the consideration of the DPR (Article 14, Paragraph 2). Additionally, the President has the authority to confer titles, awards, and honors in accordance with legal provisions (Article 15). These provisions affirm that leadership in Indonesia has a strong legal foundation to ensure effective governance.

C. The Relevance of Imam Al-Mawardi's Concept of State Leadership to Indonesia

According to Imam Al-Mawardi in *Al-Ahkam As-Sulthoniyah*, *Imamah* refers to the state leader who succeeds the Prophet in safeguarding religion and governing worldly affairs. Therefore, a leader is not only responsible for managing worldly matters but must also understand and uphold the existence of Islam. A state leader should have a deep understanding of religious matters, including the Qur'an, Hadith, *fiqh*, *usul fiqh*, and other Islamic sciences, to ensure that decisions and policies align with *sharia* law. Imam Al-Mawardi also emphasizes that a leader has responsibilities in *as-siyasah ad-dunya* (worldly politics). Generally, the term *as-siyasah* or *ash-shiyasah* can be translated as politics, but in this context, it has a broader scope. A leader is not only tasked with fulfilling the basic needs of the people, such as clothing and food, but must also have a long-term vision that includes economic empowerment, technological advancements, information flow management, and national resilience to ensure the country remains stable and competitive.[22]

Based on the explanation above, Imam Al-Mawardi views the state leader as the successor to the Prophet's role in safeguarding religion and managing worldly affairs. This perspective has relevance to the Indonesian governmental system, which has adopted a presidential system since independence. In this system, the president serves as both the head of state and the head of government, holding executive power and being elected directly by the people rather than by a representative body. The president forms a cabinet that is accountable to him and cannot be dismissed by the legislative body, just as the president does not have the authority to dissolve the legislature. The process for the president's removal is systematically regulated in the constitution, ensuring a balance of power within the government.[23]

There are differences in the concept of state leadership between Imam Al-Mawardi's view and the Indonesian system. Imam Al-Mawardi emphasizes that a leader is not only responsible for worldly affairs but is also obliged to safeguard the integrity of religion. This view aligns with the opinion of some scholars who argue that the appointment of a leader should be based on sharia principles. Meanwhile, in Indonesia's governmental system, the president serves as both the head of state and head of

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[22] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[23] Ribkha Annisa Octovina, "Sistem Presidensial Di Indonesia," *CosmoGov: Jurnal Ilmu Pemerintahan* 4, no. 2 (2018): 247, https://doi.org/https://doi.org/10.24198/cosmogov.v4i2.17065.

government without an explicit obligation to protect religion. However, in fulfilling the duty of maintaining national unity, the president indirectly contributes to preserving religious diversity and ensuring the stability of religious life.

1) Election Process and Voter Requirements According to Imam Al-Mawardi and Indonesia

Imam Al-Mawardi outlines two primary methods for appointing a legitimate leader. The first method is through *Ahl al-'Aqdi wal-Halli*, a council or authoritative body responsible for selecting and appointing a leader. The second method is direct appointment by the previous caliph. Regarding the number of council members required for leadership selection, scholars hold differing opinions. Some argue that representatives from all regions must be involved, referencing the appointment of Abu Bakr as-Siddiq, which was conducted in the presence of various tribal representatives. Others, particularly scholars from Basra, assert that a minimum of five council members can appoint a leader through mutual agreement and an oath of allegiance. This opinion is based on two historical events: first, the initial allegiance to Abu Bakr by five companions before his official recognition; second, the system established by Umar ibn Khattab, who formed a *shura* council of six individuals to elect a new leader based on the majority vote.

In contrast, scholars from Kufa argue that at least three members should constitute the electoral council. Among them, one would be chosen as the leader with the agreement of the remaining two. This view draws an analogy to the Islamic marriage contract, where one person acts as the guardian (*wali*), while the other two serve as witnesses. Additionally, some scholars suggest that a single individual may be sufficient to appoint a leader.[24]

In contrast to Al-Mawardi's model, Indonesia follows a democratic election system where the president is chosen through direct popular vote. Prior to the 2001 constitutional amendment, the People's Consultative Assembly (*Majelis Permusyawaratan Rakyat* or MPR) held the authority to appoint and dismiss the president—somewhat resembling the role of *Ahl al-'Aqdi wal-Halli* in Islamic governance. However, following reforms, the 2004 presidential election marked a shift to a direct election system, allowing the people to elect their leader without intermediary representatives.

Elections in Indonesia are conducted by the General Election Commission (*Komisi Pemilihan Umum* or KPU), an independent body responsible for ensuring fair and transparent electoral processes. Unlike *Ahl al-'Aqdi wal-Halli*, which actively selects the leader, the KPU serves solely as an organizer without the authority to influence the selection of candidates. To maintain electoral integrity, the Honorary Council of Election Organizers (*Dewan Kehormatan Penyelenggara Pemilu* or DKPP) oversees the impartiality, integrity, and credibility of election conduct.

Imam Al-Mawardi stipulates that Ahl al-'Aqdi wal-Halli, as the body responsible for selecting a leader, must meet specific qualifications to ensure that the chosen leader aligns with societal needs. These qualifications include justice and integrity,

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[24] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

ensuring that decisions are made objectively and free from personal interests; knowledge and experience, enabling the council to assess candidates based on established leadership criteria; and wisdom and insight, allowing them to select the most competent leader to manage public affairs effectively.[25]

In contrast, Indonesia's electoral system adopts a more inclusive approach. Voter eligibility is governed by Law No. 42 of 2008 on Presidential and Vice Presidential Elections, which states that eligible voters must be Indonesian citizens and be at least 17 years old on the election day or have been married, regardless of age. The voter registration system in Indonesia follows two mechanisms: an active system, where citizens register themselves as voters, and a passive system, where the government automatically registers eligible citizens into the voter list.[26]

Following the political reforms of the early 2000s, Indonesia's presidential election system underwent significant changes. Previously, the selection process through MPR bore similarities to *Ahl al-'Aqdi wal-Halli*, in that leadership was determined by a representative body. However, since the 2004 election, Indonesia has transitioned to direct presidential elections, emphasizing universal suffrage rather than elite-based selection.

Furthermore, while *Ahl al-'Aqdi wal-Halli* imposes strict qualifications on those selecting a leader—requiring justice, knowledge, and wisdom—Indonesia's electoral system grants voting rights to all citizens meeting the age or marital status requirements. This shift reflects the democratization of political participation, ensuring that leadership is chosen by the majority rather than an elite council. Despite these differences, both systems aim to establish a leadership structure that maintains justice, governance stability, and public welfare.

2) Criteria for Imamah or Presidential Candidates

Imam Al-Mawardi outlines several essential qualities that a leader must possess to ensure the welfare of society. First, a leader must uphold justice, making fair decisions and policies for the people's well-being. Second, they must have intellectual competence and the ability to engage in ijtihad, enabling them to formulate laws that address societal needs. Third, a leader should possess sensory health, including good vision, hearing, and speech, to communicate effectively and address issues directly. Fourth, physical fitness is necessary to respond swiftly and efficiently to national duties. Fifth, broad knowledge and experience in various fields, such as history, economics, and technology, are crucial for effective governance. Sixth, courage and resilience are required to protect the state and face threats decisively. Lastly, Al-Mawardi emphasized the preference for a leader from the Quraysh tribe, which, in a

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[25] Al Mawardi.

[26] Sigit Pamungkas, *Perihal Pemilu* (Yogyakarta: Laboratorium Jurusan Ilmu Pemerintahan dan Jurusan Ilmu Pemerintahan ..., 2009).

modern context, can be interpreted as a leader originating from the region they govern, ensuring a deeper understanding of the people's conditions.[27]

In Indonesia, the qualifications for presidential and vice-presidential candidates encompass moral, legal, and competency aspects. Candidates must be devout believers in God Almighty and demonstrate loyalty to Pancasila, the 1945 Constitution, the Unitary State of Indonesia (NKRI), and the principle of Bhinneka Tunggal Ika. They must be Indonesian citizens by birth, have never acquired foreign citizenship, and have a spouse who is also an Indonesian citizen. Additionally, they must have no record of national betrayal, serious criminal offenses, disgraceful conduct, or involvement in banned organizations such as the PKI. Physical and mental fitness is also required, along with being free from drug abuse and having no financial liabilities that harm the state or being declared bankrupt.

From an administrative perspective, candidates must possess a taxpayer identification number (NPWP) and have fulfilled their tax obligations for the past five years. They are also required to submit an official wealth report and be registered as a voter. In terms of experience and education, candidates must be at least 40 years old, have a minimum of a high school diploma or equivalent, and must not have served more than two terms as president or vice president. Furthermore, they must present a clear vision, mission, and program for governance.[28]

In the 2024 elections, the Constitutional Court (MK) revised the eligibility criteria through Decision No. 90/PUU-XXI/2023, allowing regional heads to run for president or vice president even if they have not yet reached 40 years of age. Additionally, the court abolished the presidential threshold for the 2029 elections, enabling all political parties to nominate candidates without forming coalitions.[29]

While Al-Mawardi's leadership criteria and Indonesia's constitutional requirements share common foundational principles, they differ in their specificities. The Indonesian Constitution imposes detailed restrictions, such as prohibiting presidential candidates from concurrently holding legislative positions and limiting their tenure to a maximum of two terms—a concept absent in Al-Mawardi's framework. Moreover, the Quraysh lineage requirement in Al-Mawardi's view can be interpreted in the modern context as the necessity for candidates to be Indonesian citizens and residents, ensuring their connection to the people they govern.

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[27] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[28] UU No. 7, "Undang-Undang Republik Indonesia Nomor 7 Tahun 2017 Tentang Pemilihan Umum" (2017).

[29] Mahkamah Konstitusi Republik Indonesia, "Putusan Nomor 90/PUU-XXI/2023" (Jakarta: Mahkamah Konstitusi, 2023).

3) Duties of Imamah and Duties of the President

A leader of a country has ten main tasks that must be carried out directly. These duties include maintaining the integrity of religion by enforcing sharia, applying the law fairly and indiscriminately, and protecting the security and integrity of the country's territory. Leaders must also uphold the rule of law to protect society from the threat of chaos, strengthen the country's defense to avoid enemy attacks, and confront those who oppose Islam after da'wah is carried out. In addition, leaders are responsible for managing fai assets in accordance with sharia, determining the state budget wisely, appointing competent and integrity officials, and directly dealing with community problems so that they can be solved quickly and fairly.[30]

The duties of the President of Indonesia encompass three main aspects. As head of government, the President holds executive power, establishes regulations, and appoints or dismisses ministers. In the legislative sphere, the President collaborates with the House of Representatives (DPR) to enact laws and has the authority to issue emergency regulations (*PERPPU*). In the judicial domain, the President has the power to grant clemency, amnesty, abolition, and rehabilitation. As head of state, the President engages in international treaties and confers national honors. As the supreme commander of the armed forces, the President has the authority to declare a state of emergency, war, or peace, subject to parliamentary approval.[31]

The duties of a leader, according to Imam Al-Mawardi and the President of Indonesia, differ primarily in their specific scope. The President of Indonesia has three main roles: as head of government, head of state, and supreme commander of the armed forces, with clearly defined authorities in each area. In contrast, Imam Al-Mawardi does not categorize a leader's duties into distinct roles. However, both leadership concepts share similarities, such as the obligation to uphold justice, appoint competent officials, and maintain national security and defense. The President, as the supreme commander, also has the authority to declare war if national sovereignty is threatened, aligning with Al-Mawardi's view that a leader must be courageous and capable of protecting the people. However, the President's role as head of state is not explicitly addressed in Al-Mawardi's leadership framework.

CONCLUSION

Imam Al-Mawardi provides a comprehensive framework for ideal leadership, outlining the essential qualities of a ruler, the standards of justice and professionalism required of *Ahl al-'Aqdi wal-Halli* in selecting a competent leader, and the specific duties an imam must fulfill. As analyzed earlier, Al-Mawardi's leadership concept holds relevance to Indonesia's post-reform governance system, highlighting both similarities and

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[30] Al Mawardi, *Al-Ahkam as-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara Dalam Syariat Islam*.

[31] C.S.T. Kansil, *Sistem Pemerintahan Indonesia* (Jakarta: Bumi Aksara, 2003).

differences. In terms of leadership definition and the necessity of a ruler, there is common ground between the two. However, differences arise in the selection mechanism and the institutions responsible for appointing leaders, as their institutional functions diverge. Regarding the criteria for leadership and presidential duties, both Al-Mawardi and the Indonesian government share certain parallels. Similarly, both frameworks agree that a leader may be removed under specific conditions. The key distinction lies in Indonesia's clearly established legal procedures for presidential dismissal, whereas Al-Mawardi does not provide a detailed mechanism for removing a leader from office. Al-Mawardi's thoughts suggest that Islamic legal traditions and Sunni caliphate theory can be reinterpreted and expanded, yet his analysis occasionally overlooks the complexities of political power dynamics. In the context of modern democracy and political systems, fully implementing Al-Mawardi's ideas proves challenging. However, aspects such as leader qualifications and power distribution remain relevant. Despite these limitations, Al-Mawardi's discourse serves as a valuable alternative to the shortcomings of democratic theory, offering significant contributions to the development of contemporary Islamic political thought.

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