



THE STATE AS A CULTURAL PREFECT BASED ON ISLAMIC POLITICAL PRINCIPLES

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Abstract

The state, as a cultural product, plays a crucial role in translating Islamic political principles into social governance. Islam is not only a religion concerned with worship but also offers comprehensive guidance on human interactions and governance (muamalah). This duality makes the existence of the state and political power an essential aspect of Islamic teachings. Despite ongoing debates between scholars regarding the inseparability of Islam and politics, this study argues that the state, based on Islamic political principles, is indispensable for realizing justice, welfare, and equality in society. This research employs a qualitative literature review method, analyzing classical and contemporary Islamic political thought through philosophical, historical, and socio-political lenses. Key works from seminal thinkers such as Shaykh Hasan al-Banna, Sayyid Qutb, and Abul A'la al-Maududi are examined alongside modern interpretations. The findings indicate that the birth of the Islamic state represents a cultural revolution that integrates religious values with societal structures, as exemplified by the state of Medina. The study also highlights the state's function as the implementer of divine justice and social harmony. This research contributes to the discourse on the relationship between religion and state by emphasizing the necessity of an Islamic framework in political governance, while supporting the model of a moderate Islamic state compatible with pluralistic societies.

Keywords: Islamic State, Islamic Culture, Islamic Politics, Islamic Religion, Islamic Political Thought

A. Introduction

The relationship between Islam and the state remains a central issue in academic and socio-political debates, particularly in Muslim-majority societies where the question of how religious values intersect with governance continues to provoke discussion (Azra, 2016; Syamsuddin, 2001). Islam is a comprehensive system that encompasses not only spirituality and worship but also addresses social, political, and economic aspects of human life, known as muamalah (Effendy, 2003; Hasjmy, 1998). This dual nature

positions Islam uniquely as both a religion and a political framework, generating diverse viewpoints.

On one hand, scholars such as Shaykh Hasan al-Banna, Sayyid Qutb, Shaykh Muhammad Rashid Ridha, and Abul A'la al-Maududi argue that Islam and politics are inseparable, envisioning the state as the primary vehicle to implement Islamic values of justice, welfare, and equality (Lowry, 2011; Sjadzali, 1990). On the other hand, there are voices that support a clear division between religion and state affairs, advocating for secular governance independent of religious doctrines (Kamil, 2013). This ongoing debate reflects wider concerns about the role of religion in modern political systems and the diverse models of governance found in the Muslim world (Azra, 2016; Effendy, 2003).

Existing research has extensively examined Islamic political thought from legal, religious, and historical perspectives (Hasjmy, 1998). Studies such as Effendy's (2003) analysis of Indonesian Islamic political practices and Azra's (2016) typology of Islamic state models—secular, Islamic, and Muslim—have added valuable insights. Similarly, Syamsuddin (2001) and Kamil (2013) offer important classifications of Islamic political paradigms, from traditionalist to modernist tendencies. Meanwhile, scholars like Lowry (2011) and Sjadzali (1990) emphasize that Islamic governance must be understood within broader historical and cultural contexts, shaped by internal reform movements and external pressures, particularly Western influence. Additionally, the works of Eman Supriatna (2019) highlight how Islamic political ideas interact with and are reshaped by other cultural currents.

Despite this rich scholarship, there remains a notable gap: few studies approach the state as a cultural product that embodies and expresses Islamic political principles in ways that go beyond institutional or legal analyses. Most research focuses on polemics or case studies, often neglecting how the state functions as a dynamic cultural entity that sustains Islamic values, fosters social cohesion, and contributes to identity formation within Muslim societies.

This study aims to bridge that gap by adopting a multidisciplinary approach combining philosophical, historical, and socio-political analyses to conceptualize the state not only as a political institution but as a cultural construct grounded in Islamic political values. The novelty of this research lies in presenting the Islamic state as an evolving cultural phenomenon that translates faith into social and political realities, offering a more holistic understanding suitable for contemporary pluralistic Muslim societies balancing tradition with modern governance.

The existence of the state and power according to Islam is a must. Islam as a religion that not only talks about worship, but also discusses those related to muamalah. Worship is a religious activity that concerns God, while muamalah is worship that concerns the governance of human life as social beings. Thus, the state along with its

system of government becomes the main medium in translating Islamic values related to justice, welfare, and equal rights related to human life. Thus, the state as a cultural product based on the basic principles of Islamic politics is important to study.

Through this lens, the study contributes fresh perspectives to the discourse on political Islam and governance, providing insights relevant for policymakers and scholars interested in the intersection of religion, culture, and politics in the modern Islamic world.

B. Methods

This study employs a qualitative literature review as its primary research design, aiming to synthesize both classical and contemporary scholarship on Islamic political thought and the concept of the state as a cultural product. The literature review method was chosen for its effectiveness in capturing the breadth and depth of theoretical discussions and for identifying gaps and patterns that emerge from existing research (Cooper, 2011).

Data Collection

The main data sources include scholarly books, peer-reviewed journal articles, and seminal works by influential Islamic political thinkers such as Al-Banna, Qutb, Ridha, and Maududi, as well as more recent contributions found in contemporary literature (Azra, 2016; Effendy, 2003; Kamil, 2013). Additional sources include policy documents, conference proceedings, and reputable academic commentaries addressing the evolution and practical challenges of Islamic governance.

To ensure comprehensiveness and relevance, a systematic approach was adopted for literature selection. Inclusion criteria were established as follows: (1) works published in English or Bahasa Indonesia; (2) sources that engage directly with the themes of Islamic political theory, cultural statehood, or Muslim-majority governance; (3) materials published between 1970 and 2025 to capture both foundational and current perspectives. Exclusion criteria consisted of non-scholarly sources or publications that do not address the intersection of Islam, politics, and culture.

Data Analysis

The analysis was carried out using an integrative framework combining philosophical, historical, and socio-political perspectives. The review process consisted of:

- Thematic coding to identify key concepts, recurring arguments, and contrasting viewpoints;
- Comparative analysis of different models of statehood, both historically (e.g., the Medina Charter) and in modern settings (e.g., Indonesia's application of Pancasila);

- Tracing the evolution of scholarly debates, including the spectrum from traditionalist to modernist interpretations as well as dynamics of cultural adaptation.

To enhance reliability, each source was cross-examined for credibility, theoretical contribution, and contextual relevance. The validity of findings was strengthened through iterative synthesis and by triangulating interpretations from multiple scholarly domains.

C. Finding and Discussions

1. The Birth of the State as a Cultural Product

According to A. Hasjmy, the process of the birth of an Islamic state is not the same as the process of the birth of a state other than Islam. The birth of other countries was based on the confrontation of political and legal theories. In contrast to Islamic countries that were born from a dozen centuries ago, when compared to the countries that emerged in the following centuries. This is possible from the opinions of experts regarding the form of Islamic politics itself. The opinion of some experts is that the form of Islamic politics basically does not exist. While some others say that the form of Islamic politics related to the state already exists in the real form established by the Prophet, in the context of the state of Medina. (Hasjmy, 1998, p. 20).

The birth of Islam brought a rapid change (revolution) in the Arab mind in particular and the world mind in general. The emergence of a revolution in the "world of the mind" means that there will be a revolution in all areas of human life, (Kaufman, 2002, pp. 477–492) as well as in the fields of religion, politics, economics, and socio-culture, and even in the fields of language and science.

The arrival of Islam brought great changes in all fields, especially in the Arabian Peninsula. During the time of the Prophet and Khaulafa ar-rasyidin, in general they are preoccupied with da'wah, jihad, and conquest. Islam came with the concept of the Quran and Hadith, these two teachings smuggled into the hearts of the Companions, and blossomed eternally in their zahiri So that it very quickly changes customs, attitudes, and morals. In fact, not only that, it also changes all areas of life, so that changes affect the development of knowledge, ways of life, ways of thinking, or in other words imprint on the formation of a new culture in their lives. Revolution Islam, which breathes the Qur'an and as-Sunnah, has built a new culture, on the ruins of the culture of Jahiliyah. (Hasjmy, 1998, p. 42).

Building a thought based on Islamic culture, according to A. Hasjmy, is not only teaching and preaching. More than that, he tried to understand and analyze some of the experiments of statehood in the past in Islamic history. Islam contains transcendent and non-transcendent elements such as political, economic and social. All of this arises from

his statehood through an understanding of the basics of Islamic culture. His high belief in Islam as seen from a cultural approach has influenced his thoughts and behavior. This is relevant to one theory that says that "a person's beliefs influence his behavior". (Manan, 2010, pp. 141–148).

Human as a creator of culture in achieving the goals of life individually and in groups, which causes the maintenance of relationships between fellow humans. Likewise, to maintain the purpose of life, man must not be separated from the guidance and rules of God Almighty, who sent the Apostles to convey the religion (Islam) to them as a binding bond of constant relations to them. (Shihab, 2019, p. 121). Thus, the culture that they create solely to fulfill their life wishes will make life happy, harmonious, peaceful, and prosperous. In his journey, the creator of culture is a human being. This is because man was created by God in a very perfect form, both in physical form, in spiritual form, in *ijtima'i* life, and in the form of reason. (Hasjmy, 1998, pp. 11–12).

The glory of man because of the perfection of his creation, will be destroyed if they do not believe and do no more good deeds, as well as their position as Khalifah God will change to Khalifah The disobedient. Invented culture Khalifah Disobedient will not make humans happy, harmonious, peaceful, prosperous, and peaceful, because the culture that is created is a culture of evil. Khalifah The disobedient are the same as animals, even more perverted than animals. Culture created by Khalifah Allah Who believes and does righteous deeds to fulfill the desires of mankind It is a manifestation of faith and righteous deeds, and its culture can be called the culture of righteous deeds.

Based on this cultural mindset, according to A. Hasjmy, the function of sharia, religion, or treatises delivered by Allah to mankind through the intermediary of the Apostles It covers two basic teachings, namely worship and sharia. Faith and worship regulate human relationships with God, Allah whose wisdom also regulates human relationships with fellow humans in social life. Sharia teachings regulate human relationships with themselves, with their families, with fellow humans, with the environment, society, and with the state, even sharia regulates relations between the environment/society and between countries, this relationship regulated by sharia applies in all life and livelihood.

In essence, culture (the culture of faith and pious deeds), is a manifestation of the relationships regulated by the two basic teachings of religion, namely faith and worship, as well as pious deeds. From the creed and worship that regulates the relationship between humans and God incarnate types of cultures, including. *First* draw closer to Allah through tariqats (not sects of belief) established by scholars Sufis who are dissatisfied with the reality of life around them. *Second*, in order to get closer to Allah, humans build houses of worship. *Third*, glorify the scriptures Koranul Karim by creating *Khattun Jamilun* (beautiful writing) that is used to decorate the walls in mosques and buildings and others.

Meanwhile, in the context of sharia that regulates relationships between individuals, individuals and between groups, it explains the types of worldly cultures, including *first*, the marriage contract regulated in the sharia which was originally only "ijab kabul" which was used by humans as an important event in their life journey which is perpetuated through traditional and cultural processions. *Second*, circumcision of the Prophet (circumcision) which becomes sunnah in Syriat with various traditional ceremonies, both before and after. *Third*, the executors of the pilgrims who perform their obligatory worship with their release procession with various traditional processions that ultimately become cultural in the community. *Fourth*, ahead of the coming of the holy month of Ramadan, Muslims will also visit the graves of their parents or their deceased relatives, and this is also culturalized in society.

The affirmation of sharia that humans are made to consist of nations (races), and these nations consist of tribes (kabilah), provides the possibility for their birth (tribal/regional culture), in addition to the growth of nation/national culture and even inter-nation/international culture. Based on the religious narrative that, the most perfect culture is the one that exudes the highest piety value. To fulfill the social life wishes of the Shari'a, it is said that human beings as Khalifah God who are in charge of building culture on earth, so that they establish a state organization (ummah/daulah) which is equipped with various laws and regulations, institutions, and procedures to become the life of the state/ummah.

Culture is not only not contrary to Islam, even the basic teachings of Islam itself provide a way for humans to get all their desires in life, the tendency to incarnate various types of culture that support the purpose of treatises/religion in general, namely fostering happiness and welfare of mankind. even the universe. In this relationship, it makes sense that the culture embodied by the actions of the basic teachings of religion (faith, worship, sharia, muamalah, and morals) can be transformed into the culture of ethnicity/region and the culture of the nation/national, even the culture between nations/the international world. (Hasjmy, 1998, pp. 9–17).

Nation Arabs are not only present to build an empire, but also to build culture. (Supriatna, 2019, pp. 282–287). As heirs to the ancient civilizations that flourished on the banks of the Tigris and Euphrates rivers, on the land around the Nile, and on the eastern coast of the Mediterranean, they also absorbed and blended various elements of Greek culture and the Romans, acting as carriers of intellectual movements to Europe the medieval period that triggered the rise of the Western world, and paved the way for the modernization process for the Western world. (Hitty, 2002: 4). From this, it can be concluded that the birth of the state as a cultural product does not mean that it is separate from religious values, in fact Islam is present to fill the cultural space, including in terms of the existence of the state.

2. Islamic Countries and the Relationship of the Two

Based on the study of modern Islamic political thought carried out by Muslim scholars, especially those studied by Indonesian intellectuals, which concerns the discussion of Islam and the state, thus, the categorization of modern Islamic political thought theory is divided into three paradigms of political thought, namely, the symbiotic paradigm, (Katimin, 2017, p. 32). integration paradigm, (Efendi, 2020, p. 5) and secular paradigm (Raziq, 1985, pp. 105–106). This typology tendency was chosen because this typology in its study presents more philosophical highlights. Philosophical studies focus more on thought, compared to other categories. The three paradigms are more focused, and the discourse built is more relevant to Islam and the state, when compared to typologies by Western scholars, where the explanation of the categorization that is built is very common. (Setiawan & Risnandar, 2019, pp. 6–12)

Munawir Sjadzali said that there are three problems behind the presence of the discourse of modern Islamic political thought at the end of the 19th century. *First*, the decline and fragility of the Muslims, the cause of which is internal factors, so that the movement of purification and renewal of thought emerges. *Second*, the hegemony of the western world over the political integrity of power and geographical control of the Islamic sovereign region with full domination by the west over the largest area of the Muslim-majority country, which ultimately damages the good relations between the Islamic world and the west, ultimately giving rise to the attitude of Muslims against the west. *Third*, the impact of western excellence in the fields of science, technology, and organization. (Sjadzali, 1990, p. 155). These three factors are the basis for a very common fistical basis in the understanding of modern Islamic political thinkers. From this factor, the conception of the thoughts of various figures in building Islamic political arguments in order to answer the problems of Muslims, especially political problems, was born.

Azyumardi Azra explained, during the post-independence period until now there are three general patterns of the state system in the Islamic world, namely: secular, Islamic, and Muslim. (Azra, 2016, p. 42). Meanwhile, according to Din Syamsuddin, in modern times, when Muslims are under domination or have just gained independence from Western colonialism and are divided into various countries, the Islamic political paradigm introduces several categories, namely, traditionalist, fundamentalist, and modernist. (Syamsuddin, 2001, p. 5). Meanwhile, Syukron Kamil grouped modern Islamic political thought into moderate typologies, traditional organist typologies, and secular typologies. (Kamil, 2013). Meanwhile, Bahtiar Effendi grouped Islamic political thought into two main spectrums, namely the traditionalist spectrum and the modernist spectrum. This term, by him, only explains the two spectrums without introducing any other terms. The two styles are his initiative only, based on his understanding of the two spectrums. (Effendy, 2003)

Political thinkers such as A. Hasjmy say that the state and power are conceived in two views. On the one hand, his thinking tends to support forms of political society such as the existence of the Islamic political system, Islamic cultural society, and the experimentation of the Islamic constitutional system. Meanwhile, other aspects of using political terminology against Islamic ideology in the context of a country are not so interesting. The symbol of the "Islamic state" is not a standard concept. Islamic teachings in the form of state foundations, and a deliberation system can be practiced in any country without having to take the form of a state into an Islamic state. Seen in terms of its conception it is integrated with Islam, while in practice it must be moderate, so that from a symbiotic point of view the concept of the Republic of Indonesia as a modern Islamic state with Pancasila as a basis.

Ideally, the Islamic state is reflected in the state of Medina founded by the Prophet Muhammad cannot be compared to any country that exists. The country of Medina has its own character in socio-historical roots where it is not found in other countries. Thus, the country of Medina It is a basic reference in finding the substance of the relationship between religion and the state. In this case, there is a close link between religion and the state. Thinkers like A. Hasjmy want to provide religious content in the life of the state. Man is the trustee of Allah to administer the kingdom of the earth, while the state and sovereignty belong to God. (Manan, 2010, pp. 141–148). The existence of the state must be sharpened, because the function of the state is the integration of political power that regulates people's lives. There have been various responses from figures about the function and existence of the state as a means of connecting human beings with social life.

Furthermore, religion will be limp if it is not governed by state power, and religion will be paralyzed without being strengthened by the rules of religion in it. Islam with its distinctive nature, aims to create general welfare for all mankind, both Muslims and non-muslim. (Lowry, 2011, pp. 124–126). His teachings were about worship, muamalah, social, economic, government, politics, war, and peace. Everything is stipulated as a religious imperative that must be obeyed, without the choice of accepting it or not. Because of the element *Ilzam* (necessity) in the Islamic determination of the order of life is stronger than the determination of the order created by man. The order of life created by Islam is a "determination from God" which is certain to be true and certainly useful for the welfare of mankind, so basically the order that must be followed by humans is the standard rules that have been outlined and the Messenger.

Based on this fact, it is difficult in Islam to name only one "religion", or "politics", because it involves several things. *First*, everything related to faith and worship is a religion, and can also be called "Islamic Politics" in improving faith and worship. *Second*, everything that is concerned with morality and education is a religion, and can be called

"Islamic Politics" in the field of education and morals. *Third*, everything related to muamalah is a religion, and can be called "Islamic Politics" in the field of economics and Islam. *Fourth*, everything that is concerned with the government and administration of the welfare of Muslims is a religion, and can also be called "Islamic Politics" in the field of government and administration of the country.

A. Hasjmy emphasized that the relationship between religion and the state, according to Islamic teachings, is very close, and is as close as the link between pillars and buildings, because religion is the pillar of the state. Thus, the conception of an Islamic state without religion it is impossible, just as it is impossible to conceive of Islam which is empty of the social and political ideals of the state, therefore, it is no longer called Islam. Such is the importance of the relationship between religion and the state, that Islam arranges its ummah to unite in upholding truth and justice, and to fully uphold the sharia cannot be realized without being regulated by state power. (Basri, 2015, pp. 138–139).

Islamic political thinkers in modern times offer two types of solutions to the problem of the relationship between Islam and politics. In this case, on the one hand, it reflects the attitude of "*outward looking*" in responding to challenges from the west, on the other hand it embodies the attitude of "*inward looking*" when reconstructing methodological approaches based on the sources of Islamic thought, namely the Qur'an, Hadith, and Islamic history. These two types have given birth to modern Islamic political thought paradigms. (Syamsuddin, 2001, pp. 114–116). Thus, the various interpretations in understanding the source of Islamic law of the Qur'an, Hadith, and the subsequent historical journey of Islamic political thought, are accumulated in three paradigm tendencies put forward by Indonesian Islamic political thinkers. Among them, Munawir Sjadzali, Din Syamsuddin, and Bahtiar Effendi in understanding this diversity, the process of modernizing Islamic political thought developed into three paradigms. Namely the symbiotic paradigm, the integration paradigm, and the secular paradigm. (Basyir, 2016, p. 339).

In reality, Islam is not only seen from a normative conception alone, but is also understood as a religion that has a set of values that govern the aspects of praxis, where this side of praxis has emerged throughout the history of human civilization according to the conditions of its times. In this case, based on this fact, the explanation related to the position of Islam on the normative side and its practice has been explained at length in the previous chapter, exploring the theoretical aspects of modern Islamic political thought from various opinions of figures.

3. Political Urgency and Power

Departing from the idea of whether there should be a state according to the Islamic view, it gave birth to a moment of free choice for Muslims, during a full century of Muslims resisting Western colonialism in the Islamic world, including Indonesia,

struggled with the hope of achieving freedom of life, anxious hopes, but in the end independence was achieved by most of the countries with a Muslim population succeeded in obtaining complete independence from colonial hegemony. During and after, where the struggle for independence was fought for first, a discourse emerged, such as what form of state will be built in self-governing to achieve the goal of living together in order to deliver happiness and prosperity for the people.

A. Hasjmy sees that the existence of a state according to Islamic law is mandatory, based on three postulates, namely: *Dalil 'Aqli, Syar'i Evidence, Dates.* (Hasjmy, 1998, p. 14). *First*, Dalil 'Aqli. Previously, A. Hasjmy quoted an explanation from Ibn Khaldun, Madjid Khadduri, and Al-Farabi. In the view of Ibn Khaldun, (Hasjmy, 1998, pp. 15–17), "Man are social beings". Based on sunnatullah, it is impossible for humans to live in isolation alone, not needing other humans. By itself, a human society will be born". The existence of human society is a must, this is likened by thinkers to the term "human disposition is always forward", which means that the existence of society is a necessity to build an advanced life, also called "*al-Madaniyah*".

Human according to Al-Farabi are social beings who cannot live alone. Humans live in society and help each other for the sake of living together in achieving the goal of life, namely happiness. (Muthar, 2018, p. 15). After human society is formed and perfect, the progress of the world according to Ibn Khaldun, as quoted by A. Hasjmy, it is also necessary to have a leader among them to avoid quarrels, caused by those who are hostile and cruel. Thus, it is also necessary that there should be another necessity to protect man from the enmity of his fellow man, and that something would not exist in non-human animals, because they do not have the brain equipment that man has. Leader The person in question must be one of those who is authoritative and influential, so as to be able to prevent the occurrence of hostility. (Nader et al., 2018).

Majid Khadduri, a Pakistani scholar who lived in the twentieth century, Khadduri concluded, after the realm of the mind of the ancestors of the Greeks, consider according to *Tabs* Humans are social creatures. Human can only live as a member of society. No one of the creatures can live alone, it is the nature of humans to be created to live together. (Hasjmy, 1998, p. 17). In this case, al-Farabi adding has become the basis that man is not equipped for all the needs of his life, without the help of others. If a person has ever achieved the needs of life, he must have participated in the community and worked together with his friends. Not only is society seen as a necessity for the continuation of human life, but it is also undeniable that society is the definition of power. Therefore, society will not be able to live without power.

According to A. Hasjmy, *Evidence of 'Aqli* in reality is *Shari'a Evidence*, because Islam itself must use reason is very absolute. Building arguments based on reason, so that development and thinking are one of the tasks of Islam. Koran And the hadith is full of

teachings that stimulate the intellect. This is reflected in what A. Hasjmy understands based on the postulates of the Qur'an.

Second, Dalil Syar'i. As mentioned above, the postulates of naqli are part of the postulates of shari'i, namely the information taken through the Qur'an. The Qur'an very clearly establishes the necessity of a "state", and has also outlined the purpose of the establishment of the state. God commanded the Apostle He is to familiarize and train oneself in the affairs of the state, just as the same commandment is also addressed to all Muslims. (Hasjmy, 1984: 19-20). There are several verses of the Qur'an that strengthen A. Hasjmy in building his political argument based on the discourse contained in the Qur'an. (Q. S. Al-Baqarah/002: 190. Q. S. An-Nisak/004: 58-59. Q. S. Al-Maidah/005: 38. Q. S. Al-Anfal/008: 60. Q. S. At-Taubah/009: 4.). The verses mentioned contain legal provisions calculated by *Qishash*, the obligation of jihad, obedience to Allah obedience to the Prophet, and obedience to the Head of Government, cutting off the hand of the thief, equipping oneself against the enemy, and fulfilling promises with the opponent. Thus, all these affairs are state affairs and government affairs.

Third, Date. Regarding the postulates of the datehi, A. Hasjmy explained, what is meant by the postulates of the date is the recitation of history in the Qur'an and hadiths, about the existence of a state and government, in the pre-Islamic times brought by the Prophet Muhammad. Of course, there are many stories told in the Qur'an about the stories of the Prophets of the past. These stories include the Story of Prophet Noah, Shalih, Prophet Luth, Shu'aib. Because the people were stubborn, they were finally destroyed. The story of the Prophet Ibrahim also faced a very depraved nation, both individuals and the government. The story of the Prophet Joseph facing trials from childhood to adulthood to become the Prime Minister of Egypt. The story of the Prophet Moses illustrates how arrogant and arrogant Pharaoh was as the head of state to the point of claiming God. The story of the Prophet Solomon with Queen Balqis as the head of state of the Land of Saba' in Yemen today. (Hasjmy, 1998, pp. 21–22).

Some of the stories that have been told in the Qur'an about kingdoms and states that have existed and ruled by humans, are not just reading material, but they become lessons and patrons for the next mankind, including being a constitutional guide for the Prophet Muhammad, and also for mankind thereafter throughout time until now and in the future.

4. The Inevitability of the State in Islam

Islam came basically to free mankind from corruption through all directions. (Hasjmy, 1998, p. 50). The life of every nation in its process, as stated by Muhammad Asad, (Hasjmy, 1998, p. 13) sooner or later, there will surely come a time, when the nation will have the freedom to determine its own destiny, a time when there will come a certainty in which direction it will go, as well as the future as it will be achieved. When

it will be freed from the pressure of bad luck, and at some point, there will be no force on the surface of the earth that can prevent a nation from choosing its preferred way of life. Such a historical moment is very rare, and the process of occurrence is very rapid, and it is likely that if a nation fails to make good use of the opportunity, it will not return for many centuries.

Islam with its distinctive characteristics aims to create the common welfare of all mankind, both Muslims or not. (Hasjmy, 1998, pp. 52–53). Scholars of Islamic studies generally argue that, at the time of the Prophet Muhammad Migration from Mecca to Medina, it is usually said that the Prophet had established a state. (Zainuddin et al., 1992, p. 159). The study in Islamic political thought, state and government by Islamic political theorists leads to two Goals. *First*, to find Islamic ideals in the state or establish a government (emphasizing the theoretical and formal aspects). *Second*, to idealize from an Islamic perspective on the process of implementing the state or government (emphasizing practical and substantial aspects). If the first approach is based on assumptions, then Islam has certain concepts related to the state and government. The second approach is based on the assumption that Islam does not carry a specific concept of the form of a state or government, but only carries basic principles in the form of ethical and moral values. (Harahap, 2014: 37).

The state in the concept of political science is the most urgent study, because the territory of power has always been a struggle in the study of political science. Furthermore, the state is a study area that has a single cohesion unit that is integrated with political power. (Ebyhara, 2020, p. 229). According to Ahmad Syafi'i Ma'arif, the state is the highest organization that has the authority to regulate and manage the lives of the people, has an obligation in terms of regulating, protecting, and creating welfare for the lives of the people under its auspices. (Althaf, 2019, p. 12). By its nature, the state with its various organizational structures and with certain jurisdictions, has the legitimate authority to force each group, tribe, and region in order to achieve the goal of living together. (Warren, 2014, pp. 111–114).

Islam views the purpose of the state to carry out a business that brings benefits to the ummah. (al-Bahadili, 2017). Meanwhile, socialists understood the establishment of a state to eliminate social class inequality. The implementation of this is because the state has the tools and devices that are controlled by the state structure itself, such as legal, social, and political apparatus. For followers of Marxism, the state is present in the form of social class conflict.

The formation of a state is inseparable from the view of how history records the emergence of an organized society in the form of state organizations, and how the basic elements are so that a state is born. Basically, society has formed certain groups that are under the auspices of existing institutions, but these institutions cannot be called a state.

At the time of the coming of Islam mankind are besieged by corruption from all sides, corrupted faith in man's relationship with God and corrupted society that connects man with man, so that human society is more savage than animal society. Islam comes to improve the faith, by ensuring the oneness of Allah in the broadest sense of the word, as well as repairing the damage of society by removing all forms of differences in human status, and so on Islam guides people towards love, cooperation to achieve happiness and peace and absolute justice for humanity itself. So, on this basis and purpose, Islam builds a state or state. The state according to the mind Islam does not depend on the awang nor is it only stoned on the earth. However, Islam established a "daulah" whose veins of the earth grip the earth and whose shoots reach the high 'Arash. (Hasjmy, 1998, pp. 50–54).

History records that the "state politics" carried out by the caliph ar-rasyidun was linked to Arab unity, justice, love, and fairness. With this politics they conquered the world, and also built "Daulah Islamiyah" in more than twenty years. The direction of thought they build with religion, their weapons of piety and truth, they do charity with the book and the sunnah, their goal is to develop Islam and pursue rewards in the hereafter, while their government is run by a system of election and deliberation. (Hasjmy, 1998, p. 155).

Islamic thinkers who came after the thought of the ancestors of the Greeks Assuming that according to human habits, human beings are social creatures, their survival is greatly influenced by the existence of members and groups of society. No creature can live alone except God Almighty. Human It was created to live together. (Gross, 2019: 158-181). Islamic thinkers since the Prophet Muhammad (632 AD) to the era of Ibn Khaldun (1406 AD) concluded that personal rights and interests must always be merged into the interests of society. In the history of its development, it has become a tradition that, the Prophet Muhammad has described the Muslim society as a hand-held structure, like a dense wall, where the bricks are fastened to each other. In the Qur'an has been described as a real nation or people, or a brotherhood bound by a similar obligation to the supreme power. The conception of the ummah or brotherhood lays the foundation for Islamic society. Where the members are only those who believe that they will achieve prosperity in this world and happiness in the hereafter. (Hasjmy, 1998, p. 17).

It is imperative and very logical that human beings who are empowered to rule this universe, they are obliged to submit to the teachings of Allah; both those related to orders and prohibitions, both those related to personal affairs and those related to public affairs, and so on. This is a condition for the continuation of the mandate that has been given to them. The granting of power (mandate) to humans to manage the governance of this earth, as described above, is general and some is specific.

Giving power to humans as Khalifah To prosper this earth, it is not intended that they can do as they please without any legal provision. They will not be allowed to do as they please without supervision. The mandate given to them with certainty, so that they worship Allah Simply carry out His commands, stay away from His prohibitions. If only by giving the mandate to human beings some rights had been given, then they would also be given more obligations.(Hasjmy, 1998, pp. 27–32). From this it can be seen that the necessity of the existence of the state does not only impose on human beings the task of prospering through power but also a responsibility.

D. Conclusion

Based on the description above, the basic principle of the state in Islam is the way for humans to fulfill the wishes of life. The form of the state does not have to be an Islamic state, but the substance of Islamic values that must be applied in a country. The form of the state with the substance of values is in line with the basic teachings of religion; such as faith, worship, sharia, muamalah, and morals. The state as a cultural product can accommodate regional ethnic culture and national culture, even inter-nation/international culture.

The birth of an Islamic state is different from a non-Islamic state that was born from the confrontation of political and legal theories. Judging from the point of view of experts regarding the form of Islamic politics itself, the form of Islamic politics is debated, some conclude that the form of Islamic politics does not exist, but some others conclude that the form of Islamic politics is already real in the state of Medina. The Rise of the State is a manifestation of the cultural revolution that developed from the thinking of the context of the times. Thus, Islam does not need to be present as the basis of the state, but it is enough to carry out the values contained in it into rules/qanun/regulations as a working tool in building the nation.

The existence of a state according to Islamic law is mandatory. It can be seen from the evidence that has been put forward; Namely the evidence of 'aqli, the evidence of shari'i, the evidence of tarikhi, as ibn Khaldun, Madjid Khadduri, and Al-Farabi revealed. The existence of the state is not only a reading material in the scriptures about the existence of a state and government but also present before the Prophet Muhammad established the state of Medina. Many stories in the Qur'an speak of a state ruled by man. These stories become lessons and patrons and administrative guidelines for mankind to build a government throughout the ages.

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