Islamic Political Characteristics
(Study In Perspective Of Sunni Political Doctrine)
Bukhari[1]

Postgraduate students of UIN-SU Medan, Indonesia, Email: (bukhari_muhammadali@yahoo.co.id)

Abstract

This study discusses the political characteristics of Sunni Islam which are related to the doctrine of Sunni Politics. Many argue that the Islam that finally prevailed in this country is Sunni Islam. From this discussion are the political ideals adopted by Muslim kings in ancient times were Sunnis. The form and content of the ideals will be the task of this study to find out how Sunni political doctrine is towards the State and power. However, in this study it is argued that, whatever becomes the doctrine of Sunni politics towards the State and the power of ideals taken, the version of a Sunni political figure is likely to have developed around power. In other words, scholars and kings are two sides of the same coin. While the scholars need the support of the kings for the legitimacy of his authority. In the power of the head of state, the thought of this Sunni political figure formulated that there could be no opposition or opposition to the head of state. The Head of State is absolute in his power, taking the fight against the leader or the opposition. Therefore, the result of the thought of the Sunni figure is that the head of the State is the shadow of Allah on the face of the Earth.

Keywords: **Characteristics, Sunni political doctrine**

A. Introduction

Islamic political thought has long historical roots. From various groups that were born from the body of Muslims. Sunni political doctrine has at the same time an important role in government. Its accommodative nature is an important characteristic that makes the Sunni doctrine a tool of legitimating power. Classical Sunni Islamic thinkers such as al-Mawardi (975-1058), al-Ghazali (1058-1111 AD) and IbnTaymiyah (1263-1329) played an important role in the formulation of Sunni political doctrine. Despite the nuances of difference, the three classical Sunni thinkers developed moderate Sunni political doctrine. Of course, this is very significant in putting a harmonious relationship between the authorities and the people. Social and political stability will be well maintained. But on the

other hand, such thinkers, at a certain level will give birth to stagnation. The absence of radical thinkers who are critical and opposition to power makes Sunni ideas often used for the momentary interests of power.

Finally, it is not uncommon for mutually beneficial relations between Sunni scholars and rulers to occur. Ulemas feel patronage from power, while the authorities get religious justification from the ulama. The majority of Sunni Muslims also practice Sunni political doctrine. This can be digested through a long and strong history since the end of the caliph until now. Sunni thinkers formulated a harmonious relationship between Islam and power, as had been formulated by the days of friends. Sunni political traditions are in line with people's lives at the time and the strong influence of Sunni thinkers in the community. This paper will discuss the characteristics of Islamic politics towards the doctrine of Sunni politics.

B. Interpretation of the Islamic State

With the demands of Islamic political aspirations in countries with a predominantly Muslim population, the issue of an Islamic state is getting stronger in the midst of public life, as if the Islamic state is considered an ideal formulation for political life in the present. So, the theorization and re-conceptualization of the Koran and the hadith about the Islamic state are treated again with a new interpretation, given the concept of the Islamic state is not so clear in the slam political discourse, or the conceptualization of the Islamic state actually needs to be traced again in Islamic doctrine, the Koran and hadith to find clarity theological about the Islamic state. Then, what is the concept of an Islamic state that has been understood by its supporters? according to JavidIqbal (1978), an Islamic state is a state of God, a state where the Islamic law imposes Islamic law and sovereignty in the hands of God (Allah swt). Theoretically, an Islamic state has three important components, namely: 1. Muslim society (2) Islamic law or Islamic law, and (3) caliph, these three components are prerequisites for the establishment of a legitimate Islamic state. This formulation was further elaborated by HasanTurani (1987) that the Islamic state had a strong theological foundation, namely: (1) the Islamic state was subject to the doctrine of

monotheism, which necessitated its religiosity and instead rejected secularity. (2) theIslamic state is not a state bounded by its territorial territory (nationality), because the main loyalty is only given to God, only then is it left to the people (people). Therefore, Islam does not allow limited loyalty; ethnic and territorial (3) islamic state is not a sovereign unity, because it is subject to higher sharia norms, which represent the will of God.

In fact, by Abu A'la al-maududi (1967) the Islamic state was placed on its main principle in the recognition of God's sovereignty as the source of all laws. Then no one can set a law, except Allah Almighty. As the owner of God's sovereignty as a source of law. So, no one can set a law, except Allah Almighty. As the sole owner of sovereignty. Al-maududi in 'al-hukumah al-Islamiyah" asserted that the Islamic government or Islamic state is taken from the word "Caliph" in the Koran which is essentially the Khilafah of the Divine (KhilafahIslamiyah).

This idea can be seen from the formulation of the Abu A'la al-Maududi version of the constitution which is famous for its "four-point demand" in Pakistan: must not exceed the limits set by the owner of sovereignty (Allah): (2) Islamic Sharia is the basic law for Pakistan. (3) cancellation of all existing laws that contradict the Islamic Sharia and then suspend all laws that are not in accordance with the Shari'aIslam. (40 The Pakistani government must) use its power in accordance with the limits set by the Islamic Shari'a.

This is, how great, the principle of God's sovereignty is understood by a number of Islamic intellectual figures so as to deny democracy, which is based on the sovereignty of the people. Even so, this is where the theoretical gap between the Islamic state has actually taken place, so that in the modern era the concept of an Islamic state has appreciated democracy as an ideal political system. God's sovereignty as the basic principle of Islamic state is taken by thinkers from the Koran who affirm that Allah is the mostsovereign and powerful in the entire universe. Therefore sovereignty cannot be handed over to the people. Allah says. "Verily, Allah has power over all things. : (Surat al-Baqarah: 110) "say yes Allah has a kingdom. You give power to whomever you want. "(Surah Ali Imran: 26-27)

This verse textually explains God's power to mankind, not in human relations with humans and contextually interpreted by Islamic political thinkers as the principle of sovereignty of God , because the above verse mengorlorasi governmental affairs in the world, and power becomes the pretext of God's sovereignty implemented by the caliph.

While the caliph is as a substitute for God on earth in terms of power, but not a matter in matters of religion. The establishment of a state is a necessity for mankind. In terms of the obligation to establish a country, indeed the concept of Islam has been clearly hinted, as in the hadith, "If all three of you travel, then appoint one of you as a leader". So it is natural that IbnKhaldun, al-Mawardi, and al-Ghazali as well as a number of other Islamic political thinkers hold that establishing a state is a human instinct that lives in a society.

In practice, the establishment of an Islamic state is intended to guarantee the enactment of Islamic sharia, such as the implementation of the hudud / jinayat punishment. Therefore,The Koran more often uses the phrase 'ahkamabainahum' which is accompanied by the sentence *"bimaanzalallah"* or the sentence *"litahkumabainanas"* coupled with the phrase *"bimaarakallah."* then they are the people who disbelieve (Surah Al-Maidah: 44), those who do wrong (Surah Al-Maidah: 45) and those who are physical. "(Surah Al-Maidah: 47) From the above Verses can explain the purpose of the verse that establishing a state for the support of an Islamic state is to uphold Islamic Sharia is to uphold Islamic Sharia. This opinion is held by al-Nasafi, al-Syahrastani and IbnTaimiyah that Muslims are obliged to establish a state (lift the faith) to enforce Islamic law. Then it becomes clear, an Islamic state is a country that enforces Islamic law. Conversely, a country that does not apply Islamic Sharia is not called an Islamic state.

From a different perspective from those who disagree with the establishment of an Islamic state. According to Asghar Ali Angineer (2000), there is no standard concept of an Islamic state, especially if it is divine and eternal. The Koran only explains the concept of society not of the state. The theory of an Islamic state undergoes a process of change and tends to adapt to concrete situations, not to a certain situation. What the Prophet

Muhammad did in Medina is a country of historicity, which always changes according to need. The evolution of the country that began from the Prophet Muhammad in Medina until the time of the Khilafah of the Ottoman Turks was a historical state, not an ideological-theocratic state that had been standardized in the Qur'an and Sunnah. Therefore, the state in Medina is only a human necessity, the rules are left to humans.

C. Religious and Political Mutuality

Islamic political thinkers (apart from their paradigm and spectrum of thought) endeavor to harmonize between the Shari'a guides andpolitical relativity. It seems they want to analyze and prove that religion and politics in Islam are symbiotically related. The solution they offer to the problem of the relationship between religion and politics can be seen as an effort to understand the concept of integration. This integration is basically to express the relationship between God, humans and nature, and in its technical application is to integrate religion and general science.

In this case directing Islamic thought to the commitment and orientation of Islamic political thought which gave birth to the concept of human obligation to build an ideal society, the realization of which requires the establishment of Islamic political institutions. In this viewpoint, integration idealizes the absence of separation between the sacred and the profane, or between religion and politics. Various kinds of solutions to the problem of religious and political relations have been put forward by Islamic political thinkers in various countries. This integration raises two big agendas in Islamic thought in general, and Islamic political thought in particular. The agenda of Islamic political thought developed into two broad themes, namely: First, the relationship between revelation and reason. Second, the relationship between religion and politics. Of course, the two are closely related. The idealism of Islamic politics is a reflection of the relationship between religion and politics in Islam, besides at the same time, as a conclusion of revelation through the use of reason.

D. Characteristics of Islamic Politics

The most important steps in analyzing the characteristics of Islamic political thought in an ideological orientation perspective among Islamic political movements are categorization. This effort can not be avoided if someone will analyze a complex phenomenon, such as Islamic movements around the world or in a particular Muslim country. With this effort, it seems that the types of solutions offered by Islamic political thinkers in the modern era will be put forward on the problem of the relationship between Islam and politics, which on the one hand reflects an attitude of "staring out" in responsechallenges from the west, and on the other hand, transformed into an attitude of "looking into" in constructing methodological approaches to the sources of Islamic thought: Namely the Koran, Hadith and other sources. The two attitudes above have led to the birth of a typology of Islamic political thought that also reflects approaches to Islam.

According to William E, Sephard, the typology maintained in this study can be said to be a typology of responses to western influences and from the Ijtihad method. This also relates to their method of understanding Islamic sources, which can be funded with categorical 'Textual and" contextual "approaches. There are at least three views in Islamic political thought, namely: First, integralistic views. This paradigm proposes the concept of the union of religion and state. Islam and the state cannot be separated. Islam is din wadawlah. What is a religious territory is also automatically a political or state territory.

The state is both a political and religious institution. Between the two is totality and can not be separated. In short it can be said that the core of the first view's theological foundation is the belief in the holistic character of Islam. This religious premise is seen as an indication that Islam provides complete teachings on all aspects of life. Even this particular perspective becomes the main basis of understanding that Islam does not recognize the separation between religion and the state, between the transdental and the profane. Followers of the integralistic view believe that Islam is a complete religion, covering all aspects of life. In addition, they also emphasize the differences and contradictions between Islam and the West, and believe in the truth of Islam that faces challenges from the West.

In the political sphere they tend to shy away from any ideas that are seen as westernized, and are therefore considered un-Islamic.With a literal and textual understanding of Islam, they try to develop their own concepts from an Islamic perspective as an alternative to Western concepts. According to this approach, Islam was revealed to have been in a complete and unified completeness. In other words, Islam already has complete concepts for each area of life. This view has encouraged its adherents to believe that Islam encompasses a comprehensive way of life. In fact, some circles have gone far from that, they emphasize that Islam is a unified totality that offers solutions to all problems of life. In this perspective, some Muslim circles assume that Islam must be the basis of the state: that Islamic Sharia must be accepted as the state constitution, that political sovereignty is in the hands of God, that the idea of a nation state contradicts the concept of the ummah which knows no political boundaries and territorial.

In short, this first model reflects a tendency to emphasize the legal-formal aspects of Islamic idealism. The consequence of this view is that the modern political system is placed in a position vis a vis with Islamic teachings. Followers of this view want to reform social systems by returning to the teachings of Islam and the Prophet's traditions in a tireless manner and rejecting human-made systems. Adherents of this view include Khurshid Ahmad, Muhammad Asad, MuhammadHusaynFahlallah, SayyidQutb, Abu al'Ala al-maududi and HasanTurabi. Abu al-laAla al-Maududi, for example, said that Islam is not a mixture of unrelated ideas and changing forms of behavior.

It is an orderly system, a constant universality, resting on a clear and definite set of postulates. He further said, "this sharia is a complete scheme of life and a complementary social order no less and no more." This statement clearly reveals the position of Mawdudi in his conceptualization of the Islamic state. For him, sharia does not recognize the separation between religion and politics, or between religion and state.

E. History of Sunni Political Development

Sunni is the majority group or group in the world of Islamic politics, its existence began since the end of the caliph system (al-khulafa 'Al-rashidun). His name besides Sunni

is they are called a group that adheres to the Koran and Hadith or a group that adheres to the truth of the Qur'an and Sunnah, as mentioned by HarunNasution, Ahl Al-haqqwa Al-din wa Al-jamah (Muhammad Amin Suma: 2002). Bisri Mustafa's opinion, as quoted by ZamakhsyariDhofier, understands the Sunni school or Ahl al-Sunnahwa Al Jamaah is an understanding that holds fast to: first: The tradition of one of the four schools in the field of Jurisprudence. Second: the teachings of abu Al-Hasan Al-Asyari and abuManshur al-Maturidi in the field of theology. Third: the teachings of al-Junaid and Al-Ghazali in the field of Sufism (ZamakhsyariDhofier: 1994). In addition, it can be added that in the political sphere Sunniism adheres to the doctrine of the thoughts of the majority group which among other things is abu al-Hasan Al-Mawardi, Al-Ghazali and IbnTaimiyah. The term sunni is more popularly known in the context of political regulation and to distinguish it from other political groups in Islam, such as the Shiite Group and the Khawarij Group.

In the history of Islam, the first problem that arises in the body of Muslims is about the succession of leadership from the Prophet Muhammad. In his 23 years of prophethood, the Prophet succeeded in establishing a State called Medina, in the 13th year of his apostolate. In the history of Medina, it is a sovereign state that has a strong constitution, namely the Medina charter. And Medina already has the requirements of a State, namely the Region (Medina and surrounding areas), the people (the Muhajirin and Ansar, the Jews and Nasharani and people who are not yet other Muslims), the Government (the Prophet as Head State) and the Constitution or basic laws (the charter of Medina). After the prophet died, the problem arose as to who succeeded him as head of state.

Two days after he died, his body was not buried, some friends held a meeting at the Saqifah of the BaniSa'idah to discuss who was the substitute of the Prophet. During the meeting, a lot of argumentative arguments took place between the Muhajirin and the Ansar, from the results of the deliberation Abu Bakr was chosen as the successor of Raulullah peace be upon him. The use of burning ashes into the caliph does not mean that there is no contradiction between the Muhajirin and Ansari especially his son Rasulullah SAW (Fatimah). Fatimah did not agree with the election of Abu Bakr as a substitute for the

hasty apostle before the Prophet's Funeral and did not involve ahl al-bayt, such as Ali IbnabiTalib (Sayyid Muhammad HuseinThabathaba'I: 1993). a small number of friends like ZubeirIbnAwwam, Salman Al-Farisi, abuDzar Al-Ghifari and MiqdadIbnAswad who agreed to Ali as the successor to the Messenger of Allah and they did not agree with the deliberations in the appointment of Abu Bakr, but the consideration of the majority of the Islamic ummah at that time was for the benefit and benefit of there was no division among the Muslims themselves.

According to those who disagree, the person entitled to replace the Prophet is the Prophet, according to the will that was delivered by the Prophet in a place called GhadirKhumm, after he and the Islamic ummah group finished carrying out the Hajj Wada 'group, the forerunner to the birth of Shi'a groups in the dynamics of Islamic politics. Apart from the differences between the quality and validity of the hadith GhadirKhumm above, the problem of the Islamic caliphate caliphate is divided into two groups, namely the Minority (Shia) and the majority (Sunni) groups. The polarization that led to the divisions was increasingly showing its shape since it was killed by the Caliph Usman Bin Affan at the hands of the Muslims themselves. In dealing with the atmosphere of civil war, the ummah, some friends made Ali Bin AbiTalib the fourth successor to replace Usman in Affan.

However, Ali's replacement got a strong reaction from some Muslims. In Mecca, Talha, Zuber and Ayesha fought against Ali, howeverthe group can be defeated by Ali. In the battle of BuruntaTalha and Zubeir died at the hands of Ali's army, while Ayesha led her army by riding a camel known in history as the Jamal war, so Ayesha was returned to Mecca and treated well. While in Damascus, MuawiyahIbnAbiSufyan Sham, who was still a cousin of Usman bin Affan, opposed Ali and made Uthman's death a tool for raising resistance against Ali.

Eventually there was a great battle at Shiffin. This war ended with a tahkim between the two sides. Abu Musa Al-Ash'ari represented the Ali group while the MuawiyyahIbnSufyan group was represented by AmrIbnu Al-Ash, the Governor of Egypt

and also an accomplished diploma. In the Tahkim agreement Ali was demoted from his position as Caliph, while Muawiyah was essentially a rebel against Ali to obtain Justification as a new Caliph as Ali's successor.

Finally, the Tahkim agreement was unable to solve the problem, because from Ali's ranks many were dissatisfied and left Ali's line so they formed their own group, better known as the Khawarij group. This period marks the end of the Caliphate Al-Khulafa 'al-Rashidin. Since that time, the BaniUmaiyyah dynasty began in which the head of the state election system is no longer carried out by the system of Deliberation but through appointment and inheritance from generation to generation. After Tahkim, the Islamic ummah was divided into three groups, namely the supporters of Ali called the Shiites, the splinter group that came out of the ranks of Ali (Khawarij) and the majority group. This last group became Sunni or AhlulSunnahwa pilgrims.

In accordance with its moderate attitude, the Sunni group accepted the Muawiyyah leadership and the Umayyad dynasty in general, even when Muawiyyah passed down the caliphate to his son Yazid, the Sunnis could accept it. The Sunni group argued that Yazid was the ruler of Islam as a wholelegitimate. Questioning his authority as a caliph is a subversive act that can lead to the culprit in the death penalty. in its development the Sunni doctrine is often used as a tool for legacy of the caliphate. Therefore, in their accommodative tendencies, Sunni groups often play a role in the power process.

F. The Doctrine of Sunni Politics

Sunnis are the majority group. General characteristics in the political thought of the classical Sunni state administration are marked by their views on the interrelated relationship between religion and the State, the view that is centric caliphate which requires the people to obey and obey their leadership and the priority of the Quraysh as the head of the State of the State , rejection of opposition and accommodative attitudes towards power. Some of the views of Sunni figures in turn lead to the principle of prioritizing harmony in Islamic politics. The following description tries to explain the characteristics and trends of the Sunni Islamic political doctrine.

a. Intergral Relationship between Religion and State

Among the Sunni figures there is the view that the formation of the State is an obligation, according to Al-Mawardi, the State was formed in order to replace the prophetic position to protect religion and regulate in world life (Philip K. Hitti: 1970). The Imamate institution, according to al-Mawardi, is the FardhuKifayah based on the Ijma of the ulema. This view is based on the historical reality of al-khulafa 'al-Rashidun and the Caliphs after them, both the Umayyads and the Abbas, who were the symbol of the political unity of the Islamic ummah at that time. This is also in line with the rules of UsulFiqh. An imperfect obligation is fulfilled except through means or tools for the creation of the benefit is the State, so establishing a State is also mandatory.

This is also in accordance with the rules of the command to do something, it also means the command to work on the links. The state is a tool or a link to create benefit for humans in running the social life of fellow human beings. Al-Mawardi's opinion above is also in line with Al-Ghazali's opinion. According to Al-Ghazali, humans are social beings who cannot live without the help of others. This is where they need to live in a society and a state. However, the formation of a state is not only to fulfill practical worldly needs, but also to prepare for the afterlife.

Based on the description above al-Ghazali argues that, the obligation to form a state and elect a head of state is based on religious obligations. Welfare and happiness in the afterlife cannot be achieved without proper practice and appreciation of religion. Religion in the country is like a twin born to a mother and the two complement each other to achieve the perfection of life in this world and the hereafter.

In contrast to IbnTaymiyah, IbnTaymiyah argues that regulating the affairs of the people is indeed the most important religious obligation, but this matter is the religious affairs of the people is the most important religious obligation, but this does not mean that religion cannot develop without the State (IbnTaymiyah:

1969) . IbnTaymiyah rejected the foundation of Ijma 'as the reason for the formation of the State as in al-Mawardi's view. He prefers the sociological approach. According to IbnTaymiyyah, human welfare cannot be achieved except in only one social order where everyone is interdependent and in need of one another.

Therefore, we need a leader who will regulate the social life. According to IbnTaymiyyah, the enforcement of the constitutionThe state is not based on religion, but only practical needs. However, IbnTaymiyyah also emphasized the State's function to help religion. On another occasion, IbnTaymiyyah stated that the welfare of the Islamic Ummah could not be created both in the world and the hereafter except through State institutions. Although different, the three Sunni thinkers formulated an integrated relationship between religion and the State. For them, the State. For them, the State is a tool for implementing religious teachings. Al-Mawardi and Al-Ghazali stated it explicitly, while IbnTaymiyyah gave an Implicit signal only. If al-Mawardi and al-Ghazali declare it as fardhuKifayah based on Ijma '. IbnTaymiyah. Consider it an obligation based on sociological and rational considerations.

b. Obey the Caliph

Based on their opinion on the obligation to establish the State, the three political figures from the Sunnis above agreed on the importance of obedience to the head of State. They regard the head of state as a central figure in Islamic government. The authority cannot be sued and the order cannot be denied. Within certain limits even this obedience is absolute. Al-Mawardi began his opinion on compliance with the head of state with the process of electing the head of state. According to al-Mawardi, the election of the head of state must fulfill the elements of ahl al-Ikhtiyar and ahl-Al-Imamah.

The first element must meet fair qualifications, be well aware of candidates for the head of State and have broad insight and policies, so that they can consider

the things that are best for the State. Then the prospective head of state must meet seven conditions: Fair, have adequate knowledge for jihad, healthy five senses, have the ability to carry out religious orders for the sake of the Statethe people, dare to protect Islamic territory, fight against enemies and come from the descendants of aqd. Heads of State are chosen based on their agreement (MunawirSjazali: 1990).

From this contract came the rights and obligations reciprocally between the head of the State as the trustee and the people as the trustee. The Head of State must carry out his state duties properly and in accordance with religious teachings. In return, the head of state has the right to get obedience from the people. On the other hand, the people who have paid them for the head of the State must obey the head of the State. This obedient obligation is not limited to good and wise State leaders who are fair in carrying out their duties. Al-Mawardi explains his views on Sura al-Nisa: verse: 59 which obliges the Islamic ummah to obey Allah, His Messenger and ulul Al-Amr among them.

In addition, Al-Mawardi also quoted the hadith of the Prophet from Abu Hurairah who stated: "There will be a number of your leaders after me, both fair and evil. Listen and obey them according to the truth. If they are good, then that goodness is for you and them. If they are evil, then the good consequences for you and their evil will return to them. "However, al-Mawardi also stressed the possibility that people should not obey the authorities if there is one of three things in themselves, namely to deviate from justice (to do wickedness) , loses one of the functions of his organs and is controlled by nearby or captured by the enemy.

The unjust attitude of the head of the State can be seen from his tendency to obey the passions, such as carrying out prohibited acts of religion and munkar as well as things that shubhan. These actions can drop the credibility of the head of the State as a leader, so he does not deserve to hold his position. The very nature of obedience to leaders instressed by Al-Ghazali. In the book Al_Tibr Al-Masbuk,

Al-Ghazali explained that Allah has chosen two groups of people, First: The Prophet and the Apostles of Allah and they were decided to give revelations to his people about the guidelines in carrying out human life with its social environment. And how to know God. Second: is the ruler, this group is prioritized by God because they can keep humanity from being hostile to one another.

The benefit of humanity on earth is very closely related to the existence of this ruler. With the power they have, Allah puts them in the most respectable position. For this reason, it must be known that those who are given the rank of God as rulers and serve as God's patron on earth, then everyone must love, submit and obey. They are not allowed to disobey and challenge him. As the word of Allah, O you who believe, obey Allah and obey the Rasul and uli al-amri among you. Al-Ghazali states that the power of the head of the State comes from God and the ruler is the shadow of God on earth (zill Allah fi al-ard). Because the ruler according to al-Gazali was chosen by God.MunawiSjadzli concluded that the system of government in the idea of al-Gazali was a theocracy.

Al-Ghazali is also a condition of the head of state in detail. According to him, the head of state must meet the qualifications of an adult, healthy, independent brain, male, descendant of Quraysh, obtaining guidance and knowledge as well as color. For al-Ghazali, because the power of the head of the State does not come from the people, as al-Mawardi's opinion, but from God, the power of the head of the State is sacred and cannot be disputed. The Head of State occupies a central position in the State. IbnTaimiyah developed the concept of ahl al-shawkah in his political theory.

According to IbnTaimiyah, ahl al-shawkahare people from various circles and positions respected in society. It was the Ahl al-shawkah who chose the head of state and made a payment which was followed by the people. One cannot be the head of state without the support of ahl al-shawkah. In contrast to al-Mawardi and al-Ghazali the procedure for electing the head of state did not take IbnTaimiyah's

attention too much. This is natural, because IbnTaimiyah rejected the Sunni Khilafah theory of the appointment of the head of state by ahl al-hall wa al-qaqd, as elaborated by al-Mawardi, and the concept of bay'at by a handful of scholars.

IbnTaimiyah only stipulated the conditions of honesty (amanah) and authority or strength (quwwah) for a candidate for head of state and did not make the Quraysh tribe absolute. An indication of someone's honesty can be seen from his piety to God, his unwillingness to sell God's verses for worldly wealth and practical political interests and his fearless attitude to humans as long as he is in the truth. In support of his opinion, IbnTaimiyah quoted the Qur'anic verse an-Nisa 'verse 58, which ordered Muslims to hand over the mandate to those entitled to receive it.

While the Quwwah requirement plays an important role in IbnTaymiyah's political conception, the head of state is therefore the guide and protect the community. With its responsibilities, the task is very heavy with the highest authority obtained by the community. According to him, the duty of a leader is to uphold the law of the people and the forehead, so that the things that God wants can be realized in the lives of Muslims and the welfare of the people is guaranteed.

From the continuation of IbnTaymiyah's opinion was his emphasis on the people's needs of the head of state. Just like al-opinionMawardi and al-Ghazalli, IbnTaimiyyah viewed the figure of the head of the State as very sacred in holding power in the state. As the Islamic caliphate, the head of state must be obeyed even though the leader is unjust. According to IbnTaymiyyah, people who lived for decades were led by unjust leaders who were better than those without a State and leadership, even if only overnight.

G. Conclusion

From the description above about the power of the head of state, the three figures of Sunni political thought formulated that there should be no opposition or opposition to the head of state. The Head of State is absolute in his power, taking

the fight against the leader or the opposition, even though Al-Mawardi developing the theory of social contracts is prohibited. Just as stated by Al-Ghazali. For Hujjah Al-Islam, it is obligatory for the law of the people of any level to obey absolutely to the head of the State in carrying out his orders. IbnuTaimiyyah stated the prohibition as opposition more firmly. The prohibition of opposition in government according to the thought of this classic Sunni figure was more based on the bad consequences that might occur in society. It is likely that there will be an atmosphere of chaos in the State if the people make opposition to the head of the State. To avoid greater chaos is something that needs to be a solution in preventing it. Better to be in a despotic atmosphere, but the people are not volatile, rather than rejecting his leadership, causing turmoil in the life of the state. Therefore, the result of the thought of the Sunni figure is that the head of the State is the shadow of Allah on the face of the Earth.

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