

Islam's View of Religion and State: A An Overview

Andi Eliyah Humairah^{1*}, Darussalam Syamsuddin²

¹Sekolah Tinggi Agama Islam Al-Gazali Bulukumba

²Universitas Islam Negeri Alauddin Makassar

*E-mail: andieliyahumairah@gmail.com

Abstract

Discussions about the relationship between religion and the state always occur in a stigmatic atmosphere. This is because *first*, the relationship between religion and state in Islam is the most impressive thing in human history. *Second*, throughout history, the relationship between Muslims and non-Muslims (European Christians) has been a relationship full of tension. This article examines the relationship between religion and the state from an Islamic perspective. By using qualitative methods and descriptive-analytical data analysis techniques, this article concludes that *firstly*, religion is a statute or law that must be obeyed by humans, while the state in the Islamic perspective is an area of power that has territorial boundaries, in In this area there are groups, religious human associations, there are rulers, there is justice and a safe atmosphere is created, the soil is fertile, and there are future generations. *Second*, the problem of the relationship between religion and the state has emerged in a series of polemics and debates that have occurred in the Islamic world. One of these debates occurred during the Turkish revolution under the leadership of Mustafa Kemal in 1924, which resulted in the abolition of the caliphate in *al-Khulafa' al-Rasyidun*, namely the title for the four caliphs who led after the Prophet Muhammad died. In understanding the relationship between religion and the state, there are several concepts of the relationship between religion and the state according to several schools/understandings, including: theocracy, secondary ideology, and communist ideology.

Keywords: Religion, State, Islam

Abstrak

Pembicaraan mengenai hubungan antara agama dan negara selalu terjadi dalam suasana yang stigmatis. Hal ini disebabkan oleh *pertama*, hubungan agama dan negara dalam Islam adalah hal yang paling mengesankan sepanjang sejarah umat manusia. *Kedua*, sepanjang sejarah, hubungan antara kaum muslim dan non-muslim (Kristen Eropa) adalah hubungan yang penuh ketegangan. Artikel ini mengkaji hubungan antara agama dan negara dalam perspektif Islam. Dengan menggunakan metode kualitatif dan teknik analisis data secara deskriptif-analitis, artikel ini menyimpulkan bahwa *pertama*, agama adalah sesuatu undang-undang atau hukum yang harus ditunaikan oleh manusia, sementara negara dalam perspektif Islam adalah suatu daerah kekuasaan yang memiliki batas-batas wilayah, di dalam wilayah tersebut ada kelompok, persekutuan manusia yang beragama, ada penguasa, ada keadilan dan tercipta suasana yang aman, kesuburan tanah, serta ada generasi penerus. *Kedua*, problem hubungan agama dan negara telah mengemuka dalam rangkaian polemik dan perdebatan yang terjadi di dunia Islam. Perdebatan ini salah satunya terjadi pada peristiwa revolusi Turki di bawah di bawah pimpinan Mustafa Kemal pada tahun 1924, yang berujung pada terjadinya penghapusan khilafah di *al-Khulafa' al-Rasyidun*, yakni gelar bagi empat khalifah yang memimpin setelah Nabi Muhammad wafat. Dalam memahami hubungan agama dan negara, ada beberapa konsep hubungan agama dan negara menurut beberapa aliran/paham, antara lain: paham teokrasi, paham sekunder, dan paham komunis.

Kata Kunci: Agama, Negara, Islam

Introduction

In the history of Islamic civilization, the terminology of the State can refer to the terms *Daulah*, *Khilafah*, *Imamah*, *Hukumah*, and *Sultanate*. The term has historically been used and practiced by Muslim powers in various regions. Thus, in the history of Islamic civilization many terms are found to refer to countries or power.¹ Classical scholars are also different in use the term to express the term power or state. Imam Mawardi uses the words sultan or sultanate to refer to power. Meanwhile, Ibn Khaldun himself called it the term caliphate.² These different mentions ultimately lead to different views in addressing the relationship between the state and religion (Islam). Apart from that, this difference also raises many questions which to this day still invite debate among Islamic scholars. They question whether in the relationship between religion and the state a state must submit and follow religious rules or whether religion must be co-opted by the state.³

In studies of the history of Islamic civilization, discussions about the relationship between religion and state always occur in a stigmatic atmosphere. This is because *first*, the relationship between religion and state in Islam is the most impressive thing in human history. *Second*, throughout history, the relationship between Muslims and non-Muslims (European Christians) has been a relationship full of tension. Starting from the military-political expansion of classical Islam, most of which suffered losses on the Christian side, because almost the entire Middle East region was previously a non-Muslim region -in this case- Christians with the culmination in the form of the liberation of Constantinople (the capital of Europe and the Christian world at that time).⁴ Then the crusade took place with successive victories and defeats, but ultimately victory was on the side of the Muslims. However, not long after, the development of the world order was controlled by the imperialist-colonialist West, in which case the Islamic world was the most disadvantaged. Under these conditions, relations between the Islamic world and the West are taking place in traumatic conditions. So that the Islamic view of the western world is bitter and considers it an enemy.⁵

Discussions about the state from an Islamic perspective are always a very interesting topic. This is because the relationship between religion and state in the study of classical jurisprudence scholars does not find a common point. The absence of a standard formulation regarding the integration of religion and the state makes discussions on this matter increasingly interesting for contemporary Islamic jurisprudence scholars. In the early years of the spread of Islam, the relationship between religion and state was not a problem. This

¹ Khafidatun Nasikhah, et al., "Meneropong Praktik Nasionalisme Bernegara dalam Fiqih Kebangsaan", *Indonesian Journal of Humanities and Social Sciences* 2, no. 1 (2021): 57-68.

² Aldo Andrian, *Studi Komparatif Konsep Kepemimpinan Ibn Khaldun Dan Imam Al-Mawardi*, Tesis, Universitas Islam Sultan Agung Semarang, 2021.

³ Ahmad Khalwani, "Relasi Agama dan Negara Dalam Pandangan Ibnu Khaldun", *Resolusi: Jurnal Sosial Politik* 2, no. 2 (2019): 107-120.

⁴ Fadli Islami Nazar, *Konstitusionalisme dalam pandangan Abdullah Ahmad Al-Na'im: Strategi mendamaikan polemik hubungan Islam dan Negara*, Skripsi, UIN Sunan Gunung Djati Bandung, 2017.

⁵ Nurcholish Madjid, *Cita-Cita Politik Islam*, (Jakarta: Paramadina, 1999), Cet-1, 76.

is because in the early days of the spread of Islam, all its problems, whether regarding religion, leadership or administration, were under the direct authority of the Prophet Muhammad. This means that the Prophet Muhammad SAW is the reference for all matters relating to religious matters as well as worldly affairs such as state and social matters.⁶

Initially secularism was only about separating *matter* (material) and *spirit* (spiritual). However, during its development there was also a separation between reason and revelation, as well as tradition and modernity. The penetration of secularism by the West has finally revived discussions about the state's position in religion, especially the state's position in the dogmatic view of Islam. Islamic teachings, which have a universal and unified pattern, face the challenge of trying to isolate principles in a personal sphere. Meanwhile, state affairs are public issues that should not be mixed with religion because the state does not only belong to one religious person, but also protects people of various religions, ethnicities and cultures.⁷

In this context, there are three schools of thought regarding the relationship between religion and the state. *First*, the sect holds that Islam is a perfect and complete religion with regulations for all aspects of human life, including state life. *Second*, the school of thought that religion, in the western sense, only concerns the relationship between humans and God, and has nothing to do with state affairs. *Third*, the school of thought that in Islam there is no constitutional system but within it there is a set of ethical values for state life.⁸

This article is not the only study that examines the problems of religion and state from an Islamic perspective, especially the relationship between the two. Previous studies that have been carried out, for example, by Edi Gunawan, discussed the relationship between religion and the state from the perspective of Islamic thought,⁹ Muhammad Anang Firdaus, explains the relationship between religion and the state with a historical study and its development,¹⁰ Hasyim Asy'ari explained about the relationship between state and religion in Indonesia,¹¹ Muhammad Soleh Aminullah, examines Soekarno's thoughts on the relationship between religion and the state,¹² Sofyan Hadi, discussing the relationship and repositioning of religion and the state,¹³ and many more. In contrast to this article, which discusses Islamic views on religion and the state, the extent of the relationship between

⁶ Khalwani, "Relasi Agama dan Negara...", 108.

⁷ Hermanto Harun, "Relasi Islam dan Negara: Mengupas Konsepsi Negara Perspektif Fiqh", *Media Akademika* 26, no. 2 (2011): 152.

⁸ Munawir Sjadzali, *Islam dan Tata Negara: Ajaran dan Pemikiran*, (Jakarta: Universitas Indonesia Press, 1993), 45.

⁹ Edi Gunawan, "Relasi Agama dan Negara (Perspektif Pemikiran Islam)", *Jurnal Al-Hikmah* 15, no. 2 (2014).

¹⁰ Muhammad Anang Firdaus, "Relasi Agama dan Negara: Telaah Historis dan Perkembangannya", *Harmoni* 13, no. 3 (2014).

¹¹ Hasyim Asy'ari, "Relasi Agama dan Negara di Indonesia", *Jurnal RechtsVinjing: Media Pembinaan Hukum Nasional* (2014).

¹² Muhammad Soleh Aminullah, "Agama dan Politik: Studi Pemikiran Soekarno tentang Relasi Agama dan Negara", *Jurnal Sosiologi Agama*, 14, no. 1 (2020).

¹³ Sofyan Hadi, "Relasi dan Reposisi Agama dan Negara", *Ri'ayah: Jurnal Sosial dan Keagamaan* 3, no. 1 (2018).

religion and the state in the history of the Islamic world and how the two are conceptualized in state and religious life. It is hoped that the results of this study will complement previous studies and provide new insight into how Islam views the relationship between religion (Islam in particular) and the state.

To gain a comprehensive understanding, the author uses qualitative methods and a pure type of *library research*, namely the author tries to find and retrieve data from the results of good thoughts in books, articles, scientific works and other literature that is still related to research. The primary data sources used by the author are references that discuss religion and the state. Meanwhile secondary data comes from written sources that are still relevant to the theme study, such as from scriptures, books, articles, the internet and so on. The data analysis technique used is descriptive-analytic, namely describing and interpreting discussion data in the form of primary and secondary data to then be analyzed critically. Apart from that, considering that this article uses pure library research, the data collection technique used is documentation.

Results and Discussion

Overview of Religion

Religion has many meanings editorially.¹⁴ In the Qur'an, religion is often referred to in the terms *al-din* and *al-millah*. In efforts to define *al-din* and *al-millah*, it is necessary to first explore the morphological aspects. The word *al-din* comes from the word *dayana*, *yadinu*, then read *dana*, *yadīnu*.¹⁵ *Dana* (دان) the basic meaning of "debt" is something that must be fulfilled or paid off. From this word, then if it is *tasbīf* it gives birth to the word *din* (دين) "Religion" is a statute or law that must be fulfilled by humans, and ignoring it will mean a "debt" that will still be required to be fulfilled, and will receive punishment or retribution, if it is not fulfilled. Meanwhile, the word *al-millah* comes from the word *milal* which according to the language means *sunnah* (system) and *tariqah* (method).¹⁶

Based on the definition above, it can be understood that *al-din* and *al-millah* both originate from God. However, the word *al-din* in the Qur'an always seems to refer to the meaning of Islam adhered to by the Prophet Muhammad SAW, while *al-millah* refers to the Islamic religion adhered to by prophets or people other than the Prophet Muhammad SAW. From this, it can be understood that whatever religion is called, when it originates from God and worships one God, then its adherents and adherents do good deeds then they are rewarded by God. In QS. al-Baqarah [2]: 62, Allah SWT says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّةَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

¹⁴ Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, (Jakarta: UI-Press, 1985), jilid I, Cet. V, 9.

¹⁵ Al-Sayyid Ahmad al-Hasyimiy, *Jawāibr al-Balāgh fī al-Mah'ānī wa al-Bayānī wa al-Bad'ī*, (Mesir: Dār al-Fikr, 1991), 7.

¹⁶ Louis Ma'lûf, *al-Munjid fī al-Lughah wa al-A'lam*, (Bairût: Dār al-Masyriq, 1977), 771.

"Indeed, the believers, the Jews, the Christians and the Shabiin, whoever among them truly believes in Allah, the Last Day and does righteous deeds, they will receive a reward from their Lord, there is no worry for them, and not (nor) them sad heart."

This verse clearly states that the Shabi'un, apart from Yahudi and Nashrani, are true believers to Allah and the Last Day and doing good deeds, you will be rewarded with Allah.¹⁷ Based on this, it can be understood that all religions which consider that "God is One" are the same as the God of Islam. The God worshiped by Islam is also God worshipped by other religions. According to the author, based on historical facts and information from the Qur'an itself, that all people before the Prophet SAW were sent, apostles were sent to them. However, some of them are not informed by the Koran. Thus, it cannot be denied that the teachings of existing religions are teachings from Allah and it is not impossible that they also originate from Allah SWT.

Overview of the Country

Country in general terminology, gives rise to several meanings.¹⁸ However, in Islamic terminology the state is termed *dawlah*, the meaning of which always refers to the Qur'an which uses the terminology of al-balad and its derivations.¹⁹ The word al-balad lexically means living in a place, city or region, and country. The word al-balad which means city is found in the QS. al-Balad [90]: 1-2: لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (*I truly swear by this city (Mekah), and you (Muhammad) reside in this city of Mekah*).²⁰ Country, which can also be interpreted as country (*al-bilad*), is mentioned in the Qur'an in various forms 19 times with details: the word *balada* is mentioned 8 times, the word *baladan* 1 time, the word *biladi* 5 times, while the word *baladatun* is mentioned 5 times 5 times, 14, all of which mean state or country.²¹

Based on the verses above, it can be understood that the state problem does have its basis in the Qur'an. However, from these arguments we cannot find an accurate definition of the state. Therefore, Muhammad Izzat Darwazah when grouping verses about the state, he concluded that in the Qur'an there are no verses that mention the system and form of the state in Islam.²² Based on this conclusion, and to find the meaning of the state from an Islamic perspective, we must first refer to the elements of the state itself. In this case, al-Mawardi mentioned the elements of the state as follows:

¹⁷ Mokhammad Sukron, "Dialektika Penafsiran Ayat Pluralisme Agama Nurcholish Madjid Dan Muhammad Mutawalli Al-Sya'rawi", *Jurnal El-Hamra: Kependidikan Dan Kemasyarakatan* 7, no. 1 (2022), 15–35.

¹⁸ Paul Edward, *The Encyclopedia of Philosophy*, (New York: Macmillan Publishing Co. Inc. & The Free Press 1997), Vol. V, 51.

¹⁹ M. Quraish Shihab, *Tafsir Al-Qur'an al-Karim; Tafsir atas Surat-surat Pendek Berdasarkan Turunnya Wahyu*, (Bandung: Pustaka Hidayah, 1997), 785.

²⁰ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, (Jakarta: Proyek Pengadaan Kitab Suci al-Qur'an, 1992), 1061.

²¹ Muhammad Fuad Abd al-Baqi, *Al-Mu'jam al-Mufabrus li Alfa' al-Qur'an al-Karim*, (Kairo: Dar al-Hadis, 1364 H), 133-134.

²² J. Suyuthi Pulungan, *Prinsip-prinsip Piagam Madinah*, (Jakarta: PT. Raja Grafindo Persada, 1996), Cet. II, 10.

1. Within the country there is a religion that is lived. Religion is needed as a controller of desires and a supervisor attached to the human heart, therefore it is the strongest link and element for the welfare and tranquility of the country.
2. Within the country, there is an authoritative ruler. With his authority, he can unite different aspirations and guide the country to achieve its lofty goals.
3. Within the country, there must be complete justice. The realization of justice will create unity, inspire the loyalty of the people, make the country prosperous, ultimately securing the position of the ruler and ensuring domestic stability.
4. Within the country, equal security must be created. With equal security, people can enjoy inner peace, initiative and creativity will develop among the people.
5. Within the country, soil fertility is realized. With soil fertility, people's needs for food and other material needs can be met, and thus conflict with all its bad consequences can be avoided.
6. Within countries, there are generations. The current generation is closely related to future generations, so the current generation is the heir to the previous generation. Therefore, a generation with an optimistic attitude must be prepared.²³

Meanwhile, Ibn Abi Rabi' argued that to establish a state two elements and joints are needed. *First*, there must be an area within it, where there is clean water, a place of livelihood, protected from enemy attacks, main roads, a place for prayer in the middle of the city, and markets. *Second*, there must be a king or ruler as the manager of the state who will manage all the affairs of the state and the people.²⁴

Thus, the state in the Islamic perspective is an area of power that has territorial boundaries, within this area there are groups, religious human associations, there are rulers, there is justice and the creation of a safe atmosphere, fertility of the land, and there are future generations. Based on the definition of state stated above, it is revealed that one of the most important elements in a state is religion itself. With religion, justice and a safe atmosphere are created. Religious teachings also motivate its adherents to make the country they live in fertile, and those tasked with managing the country are the present and future generations. So, it appears that religion is the most important element in a country according to an Islamic perspective.

The Relationship between Religion and State in the History of the Islamic World

The issue of the relationship between religion and the state has emerged in a series of polemics and debates that have occurred in the Islamic world.²⁵ One of these debates occurred during the Turkish revolution under the leadership of Mustafa Kemal in 1924, which resulted in the abolition of the caliphate in *al-Khulafa al-Rasyidun*, namely the title for the four caliphs who led after the Prophet Muhammad died.²⁶ *Al-Khulafa al-Rashidun*, which

²³ Abu al-Mawardi, *Adab al-Dunya wa al-Din*, (Kairo: Dar al-Syaibah, 1950), 122-123.

²⁴ Ibn Abi Rabi', *Suluk al-Malik fi Tadbir al-Mamalik*, (Kairo: Dar al-Sya'bah, 1970), 101.

²⁵ Ahmad Sadzali, "Hubungan Agama dan Negara di Indonesia: Polemik dan Implikasinya dalam Pembentukan dan Perubahan Konstitusi", *Undang: Jurnal Hukum* 3, no. 2 (2020).

²⁶ Firdaus, "Relasi Agama dan Negara...", 174.

means trusted caliphs, is a title related to their leadership and capacity as heads of state and religious leaders in maintaining the purity of Islamic teachings in various aspects of life as exemplified by the Prophet Muhammad in realizing the benefit of the people.²⁷

Al-Khulafa al-Rasyidun truly taking care of the problems of the Muslims, the world and the *ukhrawi*, completely based on the guidance of the Koran and al-Hadith which emanate from the faith, piety and seriousness of the caliph in maintaining Islam and its adherents. The *al-Khulafa al-Rashidun* period still reflects the patterns initiated and practiced by the Prophet Muhammad in organizing and managing Muslims. The government system at that time was pure and ideal, not separating religious affairs from state affairs as was the case at the time of the Prophet Muhammad.²⁸ Umayyad and Abbasid Dynasty (661-850 AD), Islamic political thought was dominated by debates about government systems or more precisely the relationship between the caliph and the state. The changes that are visible in these two dynasties are the government system which is implemented using a royal system and the system of appointing the head of state is carried out from generation to generation. In terms of the relationship between religion and state, these two Islamic dynasties adhered to a government system or political system that did not separate religion and state.²⁹

However, since 850 AD, the dominant political thought and practice in the Muslim world has been that of separating religion and state. Power was divided between the sultans who managed the affairs of fundamentalist Islam such as the *Ikhwan al-Muslimin*, al-Mawdudi, and Sayyid Qutb. They want the life of Muslim society to emulate life in the era of the Prophet Muhammad or at least the era of the glory of the dynasties in the glory days of Islam. This means that they want no separation between religion and politics.³⁰ Apart from these two poles of thought, there are also thoughts that try to take a middle position by rejecting the opinion that Islam is a complete religion including the constitutional system and also rejecting the opinion that Islam is a religion, which in the Western sense only regulates the relationship between humans and God. This school holds the view that in Islam there is no constitutional system but there is a set of ethical values for state life. Among the prominent figures of this sect is Muhammad Husein Haikal.³¹

Ulama's views regarding the relationship between religion and the state

Views regarding the relationship between religion and the state, the ulama hold that Islam is not merely a religion in the Western sense, that is, it only concerns the relationship

²⁷ Rashda Diana, "Al-Mawardi dan Konsep Kenegaraan dalam Islam", *Islamic Political Thought* 13, no. 1 (2017).

²⁸ Firdaus, "Relasi Agama dan Negara...", 175.

²⁹ Ahmad Fananie, "Dinasti Umayyah Dan Abbasiyah Polemik Sistem Kepemimpinan Dan Keruntuhannya", *Al-Mufasssir: Jurnal Ilmu Al-Qur'an, Tafsir dan Studi Islam* 3, no. 2 (2021).

³⁰ Firdaus, "Relasi Agama dan Negara...", 175.

³¹ M. Ikhwan, et al., "Diskursus Hukum Islam dalam Konteks Keindonesiaan: Memahami Kembali Nilai-Nilai Substantif Agama", *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021): 173-186.

between humans and God, on the contrary, Islam is one.³² A perfect and complete religion is one in which there are regulations for all aspects of human life, including state life.³³ The adherents of this sect generally hold the view that: *first*, Islam is a complete religion, which includes, among other things, a state or political system. Therefore, in having a state, Muslims should return to the Islamic constitutional system, and do not need or even imitate the Western constitutional system. *Second*, the Islamic constitutional or political system that must be emulated is the system that was implemented by the Prophet Muhammad SAW, and by the four *al-Khulafa al-Rasyidin*.³⁴

The main scholars who have views like this include: Sheikh Hasan al-Banna, Sayyid Qutb, Sheikh Muhammad Rasyid Ridha, and the most vocal is Abu al-A'la al-Mawdudi. Abu al-A'la al-Mawdudi emphasized that Islamic teachings relating to government, and which were implemented by the Prophet SAW by building the state of Madinah, have nine distinctive characteristics as follows:

1. The state is based on the power of divine legislation, namely that the highest legislative power and legal sovereignty are in the hands of Allah SWT, and that the government of the believers is basically and essentially a caliphate or representative;
2. Justice between humans, namely the foundation of the state building is that all its people have equal rights before God's laws which must be implemented by them;
3. Equality between Muslims, namely that all Muslims have perfect equality in rights regardless of color, tribe, language or homeland;
4. The government's responsibility, namely that the government and its power and wealth are a mandate from Allah and the Muslims, whose handling must be handed over to believers, is fair and correct;
5. Deliberation, namely the obligation for state leaders and officials to consult with Muslims and seek their approval, follow their opinions and implement the government system by deliberation;
6. Obedience in terms of virtue, namely the obligation to obey the government only in good things;
7. Trying to seek power for oneself is forbidden, namely that people who seek leadership positions in government, and make efforts to do so, are actually people with the least skills and qualifications.
8. The aim of the state is to uphold Islamic life perfectly without reducing or changing it.

³² Umma Farida, "Radikalisme, Moderatisme, Dan Liberalisme Pesantren: Melacak Pemikiran Dan Gerakan Keagamaan Pesantren Di Era Globalisasi", *Edukasia: Jurnal Penelitian Pendidikan Islam* 10, no. 1 (2015): 150.

³³ Gili Argenti, "Pemikiran Politik Islam Dari Revivalis, Liberal, Dan Substansi", *The Indonesian Journal Of Politics And Policy (IJPP)* 3, no. 2 (2021): 14–20.

³⁴ Mahmud Ishak, "Hubungan Antara Agama Dengan Negara Dalam Pemikiran Islam", *Tabkim* 10, no. 2 (2014): 115.

9. *Amar ma'ruf nahi unkar*, namely that every individual in an Islamic society has the right, and is even obliged to defend and maintain goodness, making serious efforts to prevent evil.³⁵

The following are the views of several scholars regarding the relationship between religion and the state. Even though they have different views, the relationship between the two is interrelated and cannot be separated. It is believed that Islam is a perfect religion, including in state life. Islam is not only a religion that regulates spiritual aspects, but can intervene in state affairs.

Some Understandings about the Concept of the Relationship between Religion and the State

In understanding the relationship between religion and the state, there are several concepts of the relationship between religion and the state according to several ideologies or schools, and this has become the basis for experts to understand the relationship between the two, including:

1. Understand Theocracy

In theology, the relationship between religion and the state is described as two things that cannot be separated. The state is integrated with religion, because government according to this understanding is run based on the words of God. All orders of life and society, nation and state are carried out according to God's command. State or political affairs are believed to be manifestations of God's word. In its development, the understanding of theocracy was divided into two parts, namely the understanding of direct theocracy and the understanding of indirect theocracy. According to direct theocracy, the government is believed to be God's direct authority. The existence of countries in this world is by God's will. Therefore, the one who rules is God too. Meanwhile, according to indirect theocracy, the one who rules is not God himself, but the king or head of state who has authority (power) in the name of God.³⁶

2. Secular Understanding

Secularism separates and differentiates between religion and the state. In this understanding, there is no relationship between the state system and religion. The state is a matter of human relations with other humans, or world affairs. Meanwhile, religion is the relationship between humans and God. According to secular understanding, these two things cannot be combined. In a secular state, positive legal systems and norms are separated from religious values and norms. Legal norms are determined by human agreement and are not based on religion or God's words, such as theocracy, even though these norms may conflict with religious norms. Even though this understanding separates religion and the state, in

³⁵ Abû al-A'lâ al-Mawdûdi, *al-Khilâfah wa al-Mulk*, (Kuwait: Dâr al-Kalam, 1398 H/ 1978 M), 93-106.

³⁶ Abdul Hafiz, et al., "Konsep Hubungan Agama dan Negara dalam Kehidupan Masyarakat", *Rayah Al-Islam* 8, no. 1 (2024): 97-98.

general a secular state frees its citizens to embrace whatever religion they believe in and the state does not intervene in religious matters.³⁷

3. Communism

According to communist ideology, religion is considered as a form of self-awareness for humans before finding themselves. Human life is the human world itself which then produces state society. Religion is seen as a fantastic realization (the realization of the dreams) of human creatures, and religion is the complaint of oppressed creatures. Therefore, religion must be suppressed, even prohibited. The highest value in the state is material, because humans themselves are essentially material.³⁸ In Islam, the relationship between religion and state is still a matter of debate among Islamic experts today, inspired by the somewhat awkward relationship between Islam as religion (*din*) and state (*dawlah*). Many traditional scholars argue that Islam is a belief system where religion has a close relationship with politics. Islam provides a world view and meaning of life for humans, including in the political field. From this point of view, basically in Islam there is no separation between religion and politics. Finally, several opinions were found regarding the concept of the relationship between religion and the state.³⁹

In relation to state and government issues, as well as the principles underlying them, there are at least three paradigms regarding the Islamic view of the state, namely:

a. Integrative paradigm

Integrative paradigm, namely the integration between Islam and the state, according to this paradigm, the concept of the relationship between religion and the state is an inseparable unity. Both are two integrated institutions. This provides the understanding that the state is a political and religious institution at the same time. State government is based on Divine sovereignty, or in other words, this paradigm necessitates the existence of a state for Muslims in the style of a theocratic state, usually by emphasizing Islam (*sharia*) as the state constitution and the mode of leadership succession tends to be limited and closed.

This kind of paradigm is adhered to by the Shiite group, in this case the Shiite paradigm of thought views that the state (the relevant term is Imamah or leadership) is a religious institution and has a religious function. According to the Shiite view, since religious legitimacy comes from God and is passed down through the lineage of the Prophet Muhammad, political legitimacy must be based on religion and this is only possessed by the descendants of the Prophet. In contrast to the Sunni paradigm of political thought which emphasizes *ijma'* and allegiance to the head of state (*caliph*), the Shiite paradigm emphasizes

³⁷ Yulfi Alfikri Noer, "Pemisahan Agama dan Negara dalam Bingkai Sistem Politik di Indonesia", *Sulthan Thaha Journal of Social and Political Studies* 1, no. 1 (2018).

³⁸ Ahmad Toyib, *Relasi Agama Dan Negara (Studi Komparatif Pemikiran K.H A. Wahid Hasyim Dan K.H Said Aqil Siradj)*, Skripsi, UIN Raden Intan Lampung, 2020.

³⁹ Hani Astika, "Hubungan Agama dan Negara dalam Islam", *Al-Manabij: Jurnal Kajian Hukum Islam* 2, no. 1 (2008): 61-76.

territory (love and devotion to God) and *'ismah* (purity and sin) which only the descendants of the Prophet possess as the rightful and legitimate ones. to become head of state (*imam*).⁴⁰

As a political institution that is based on religious legitimacy and has the function of carrying out "God's sovereignty", the state in the Shiite perspective is a theocracy. A theocratic state contains elements of the understanding that absolute power is in the hands of God and the state constitution is based on God's revelation (*sharia*). The nature of theocracy can be found in the thoughts of many Shiite political scholars, Khomaeni for example said that in an Islamic state the authority to determine laws rests with God. No one has the right to establish laws and only the laws of God can apply.⁴¹ Nevertheless, contemporary Iranian political thought identifies the Islamic Republic of Iran with a theocracy. Iran's state system does imply a democratic character as shown by the application of the principle of distribution of power based on the principle of the political triad and the use of the term republic by the State itself.

b. Symbiotic paradigm

According to the symbiotic paradigm, the relationship between religion and state is understood to be mutually necessary and reciprocal. Religion requires the state as an instrument in preserving and developing religion. Vice versa, the state needs religion, because religion also helps the state in developing morals, ethics and spirituality. Religion and state are two different identities. But they need each other, therefore, the constitution that applies in this paradigm does not only originate from the existence of a social contract, but can also be colored by religious law (*sharia*).⁴²

c. Secularity paradigm

According to the secularity paradigm, there is a separation (disparity) between religion and the state. Religion and the state are two different forms and each has its own field of cultivation, so their existence must be separated and each other must not intervene. Religion and state are two different forms and each has its own areas of cultivation. So their existence must be separated and each other must not intervene based on this dichotomous understanding. So the positive law that applies is law that truly originates from human agreement. Talking about the relationship between religion and the state in Indonesia is an interesting issue to discuss, the reason is not because Indonesia's population is predominantly Muslim but because of the problems that have arisen which have become a debate among several experts.⁴³

⁴⁰ Hamid Enayat, *Modern Islamic Political Thought Austin*, (T.tp: 1992), 2.

⁴¹ Imam Khomeini, *Islam and Revolution, Writing and of Imam Khomeini Barkeley*, (T.tp: t.th), 55.

⁴² Zulkifli, "Paradigma Hubungan Agama Dan Negara", *JURIS: Jurnal Ilmu Syari'ah* 13, no. 2 (2014): 175-183.

⁴³ Gunawan, "Relasi Agama dan Negara...", 196.

Conclusion

From the relatively short explanation above, it can be concluded that Islam's view of religion and the state is as follows: *first*, religion is a statute or law that must be obeyed by humans, and ignoring it will mean a debt that will still be required to be fulfilled, and will receive punishment or retribution, if it is not fulfilled. The state in the Islamic perspective is an area of power that has territorial boundaries, within this area there are groups, religious human associations, there are rulers, there is justice and the creation of a safe atmosphere, fertility of the land, and there are future generations. *Second*, the problem of the relationship between religion and the state has emerged in a series of polemics and debates that have occurred in the Islamic world. One of these debates occurred during the Turkish revolution under the leadership of Mustafa Kemal in 1924, which resulted in the abolition of the caliphate in *al-Khulafa al-Rasyidun*, namely the title for the four caliphs who led after the Prophet Muhammad died. *Third*, the view regarding the relationship between religion and the state, the ulama hold that Islam is not merely a religion in the Western sense, that is, it only concerns the relationship between humans and God, on the contrary, Islam is one. A religion that is perfect and complete with regulations for all aspects of human life, including state life. In understanding the relationship between religion and the state, there are several concepts of the relationship between religion and the state according to several schools/beliefs, including: theocracy, secondary ideology, and communist ideology.

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