

THE RELATIONSHIP BETWEEN RELIGION AND GOVERNMENT IN AL-GHAZALI'S PERSPECTIVE

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Abstract

Islam is a heavenly religion that serves as a mercy to all worlds. Islam, through the prophets, conveys the highest values of perfection, covering both worldly and afterlife issues. These values are visible in the daily life of humanity, and especially in modern life, which is more commonly known as global life. This article discusses religion and government through the thoughts of al-Ghazali, using a library research method. Al-Ghazali views in his book Ihya 'Ulum al-Din that the purpose of human creation encompasses both worldly and afterlife matters. Humans were sent down as khalifatu fil 'ardli (vicegerents on Earth), and the purpose of religion is to provide rules for life, while government serves as its guardian. Al-Ghazali states that religion and government cannot be separated, just like twin siblings born from the same womb. Scholars serve as the guiding agents of the government. Through the tradition of the Prophet, al-Ghazali sees the necessity for an association between the sultan and scholars. He argues that the caliph must receive support from scholars to carry out religious duties. Scholars have the right to interpret the Shariah according to the problems and conditions faced by the public. Imam al-Ghazali defines an ideal leader as someone who upholds morality, knowledge, and religion. Such a leader must also be able to influence the environment in which they operate, heal and prevent the destruction of the country or organization, and create a just and prosperous society.

Keywords: Religion, Government, al-Ghazali.

مستخلص البحث

إن الإسلام دين سماوي هو رحمة للعالمين. فالإسلام، من خلال الأنبياء، يحمل أسمى قيم الكمال، التي تشمل أمور الدنيا والآخرة. وتتجلى هذه القيم في الحياة اليومية للبشرية، وخاصة في الحياة العصرية التي تعرف أكثر بالحياة الدنيا. ناقش هذا المقال الدين والدولة من خلال أفكار الغزالي، مستخدماً أسلوب البحث المكتبي. يرى الغزالي في كتابه "إحياء علوم الدين" أن الغاية من خلق الإنسان تشمل أمور الدنيا والآخرة معاً. فالله أنزلوا خلفاء في الأرض، والغرض من الدين هو وضع قواعد للحياة، بينما الحكومة هي حارسة لها، فالدين هو الذي يرفع شؤون الدنيا والآخرة. وذكر الغزالي أنه لا يمكن الفصل بين الدين والحكومة، تماماً مثل الأخوين التوأمين اللذين ولدا من رحم واحد. فالعلماء هم بمثابة المرشدين للحكومة. ورأى الغزالي من خلال الأثر النبوي ضرورة وجود ارتباط بين السلطان والعلماء، فيرى الغزالي ضرورة وجود ارتباط بين السلطان والعلماء. ورأى أن الخليفة يجب أن يتلقى الدعم من العلماء للقيام بالواجبات الدينية. وللعلماء الحق في تفسير الشريعة حسب المشاكل والأحوال التي تواجهها العامة. يعرّف الإمام الغزالي القائد المثالي بأنه الشخص الذي يتمسك بالأخلاق والعلم والدين. كما أن هذا القائد يجب أن يكون قادراً على التأثير في البيئة التي يعمل فيها، وأن يكون قادراً على إصلاح البلاد أو التنظيم، ومنع فسادها، وإقامة مجتمع عادل ومزدهر.



الكلمات المفتاحية: الدين والحكومة والغزالي.

INTRODUCTION

In fact, Islam is a divine religion, it functions as *rahmatan lil 'alamin*. Allah revealed the religion of Islam through the prophets in the highest values of perfection covering fundamental aspects of worldly and spiritual problems to lead human life towards the path of salvation, glory and eternal happiness. Islam is universal and eternal in accordance with human nature. Humans who believe in the Qur'an tend to turn their hearts towards the guidance of the Qur'an without hesitation in recognizing the truth and height of Islam as the best religion to organize their lives towards true glory and happiness. The happiness of human life is often hampered by significant obstacles when a person does not return to the path of God which is neatly engraved in the revelation of the *Al-Qur'anul Karim*. Every moment is seen in the reality of everyday human life and especially in modern life which is better known as global life, the situation of humans now living in the turning wheel of life with advances in science and technology, they are driven continuously towards this sophisticated life, ready or not. Not ready, of course he still accepts this life as reality. When humans are ready to equip themselves with a strong and perfect religion, then they will be able to face the realities of life in a good and perfect. On the other hand, if a person is not ready to equip himself with religious rules, of course his life will lose direction and purpose which will result in anxiety, chaos and a moral crisis in his daily life which will result in not being happy forever. In fact, the corruption of the people is caused by the leaders, and the corruption of the leaders is caused by the corruption of the ulama, the corruption of the ulama is caused by the love of wealth and position, whoever is controlled by the worldly world will not be able to take care of the small people. The injustices committed by the rulers at that time resulted in many ordinary people becoming victims. Justice in Islam does not only concern this world or the afterlife, but both. Al-Ghazali said that justice is a statement of Allah's will and is manifested in sharia. Al-Ghazali is someone who understands how to find true happiness because he is a philosopher and a Sufi, among other things. First, he wrote a book, part of which was aimed at attacking certain groups. Second, what makes al-Ghazali a philosopher is that according to him the essence of the characteristics of belief is "the essence of the truth of Sufism", not any other essence. Al-Ghazali explained his intellectual and spiritual journey, saying that he had found peace and truth only after following the Sufi path. Al-Ghazali was truly an Islamic thinker. Understand deeply Islamic religious knowledge, other sciences and knowledge of his time. The author wants to integrate al-

Ghazali's thoughts between religion and the state. What is al-Ghazali's view of the continuity between revelation and the State in achieving peace and stability in global society.

METHOD

This research is a library research study where the data comes from libraries or related literature. In library research, the data sources consist of primary sources and secondary sources. This means that this research is conducted by tracing and reviewing scientific works, both in the form of books, magazines, journals, papers, and various media that review this research. In library research, there are at least two stages, namely; the first stage of data collection and the second stage of data processing and analysis. Primary data comes from several literatures that contain studies of al-Ghazali's views, including the book *Ihya' Ulum al-Din*, by al-Ghazali. Secondary data comes from several journals, articles and writings related to the research material.

After the data is collected, the data analysis process is carried out. The researcher uses a content analysis approach in data analysis which involves reading, understanding and interpreting the information or data found carefully and in depth to obtain the clearest possible understanding and meaning from the terms or themes being studied, not just a description of the information or data obtained.

RESULTS AND DISCUSSION

Imam al-Ghazali's Life Journey

His full name is Abu Hamid ibn Muhammad ibn Ahmad al-Ghazali, nicknamed *Hujjah al-Islam*. Because he was a great Islamic thinker, he was awarded the title of *Hujjatul Islam* (proof of the truth of religion) and *Zayn ad-Din* (adornment of religion). He is a fiqh scholar, an expert in Sufism, following the Syafi'i school of fiqh and the Ash'ariyah tauhid school. He was born in Thus, in 450 H/1056 M, part of the city of Khurasan, Iran. Imam Ghazali's father was a person who lived a very simple life and his job was as a yarn or wool spinner, but he had a very high religious spirit, and seemed very sympathetic towards scholars, and expected his son to become a scholar who always gave advice to the people. Thus, when he was about to die, his father entrusted al-Ghazali and his younger brother, Ahmad, to a Sufism expert named al-Razkani in order to get education and guidance. He said: "I really regret not studying before". I hope that this wish will come true for my children, so educate them both, and use the little wealth I have left to take care of their needs.¹

¹ M Sholihin dan Risihon Anwar, *Ilmu Tasawuf*, (Bandung: Pustaka Setia, 2014), p. 135.

Due to the economy that did not support and living in a simple environment, al-Ghazali's consciousness was immersed in a Sufi atmosphere. He lived under the care of al-Razkani until he was estimated to be 15 years old.² When a Sufi who was caring for Imam al-Ghazali and his brother was no longer able to meet their needs, he recommended that they be sent to school to gain knowledge and a life of support.³ Between 465-470 H, al-Ghazali studied jurisprudence and other basic sciences from Ahmad al-Razkani in Thus, and for three years in his birthplace he repeated his studies in Jurjan while teaching Sufism to Yusul al-Nassaj. In 473 H, he went to Naisabur to study at the al-Nizhamiyah *madrasah*.⁴ This is where Imam al-Ghazali met al-Juwaini (Imam Haramain) as a teacher. From al-Juwaini he obtained the knowledge of *kalam* and *mantiq*. Imam al-Ghazali became the most intelligent discussant in his time, thus causing the Imam al-Haramain to feel jealous of him. Al-Juwaini nicknamed him “*Babru Mu'rid*” (the ocean that sweeps away).⁵ Even though Imam al-Ghazali had achieved fame, he remained loyal to his teacher and did not leave him until his teacher died in 478 AH. Before al-Juwaini died, he introduced Imam al-Ghazali to Nizham al-Mulk, prime minister of Seljuq Sultan Maliksyah. Nizham al-Mulk is the founder of the al-Nizhamiyah *madrasa*. In Naisabur, Imam al-Ghazali studied Sufism with Abu Ali al-Fadl ibn Muhammad ibn Ali al-Farmadzi.⁶

After his teacher died, Imam al-Ghazali left Naisabur for the land of Muaskar to meet with Nizham al-Mulk. In this area, he was honored to debate with scholars. From this debate that he won, Imam al-Ghazali became increasingly popular and respected because of the breadth of his knowledge. In 484 H Imam al-Ghazali was appointed as a professor at the Nizhamiyah *madrasah* in Baghdad,⁷ During his teaching at Nizhamiyah, Imam al-Ghazali diligently studied philosophy autodidactically, especially the thoughts of Al-Farabi, Ibn Sina, Ibn Miskawaih, and Ikhwan al-Shafa.⁸

Next, al-Ghazali went to Baghdad to teach at the Nidlomiyah *madrasah*, where he carried out his duties well, until students filled his *halaqoh* study. In addition to teaching, he also wrote several

² Sibawaihi, *Eskatologi al-Ghazali dan Fazalur Rahman, Studi Komparatif Epistemologi Klasik-Kontemporer* (Yogyakarta: Islamika, 2004), p. 36.

³ Rifqi Fuad and Abdul Mun'im Amaly, “Berkenalan Dengan Tasawuf Al-Gazali”, *Jurnal Al Burhan* 2, no. 1 (2022). <https://doi.org/10.58988/jab.v2i1.15>.

⁴ Ulrich Rudolph, “Abū Ḥāmid Al-Ġazālī”, in *Philosophy in the Islamic World*, 2023. https://doi.org/10.1163/9789004685741_005.

⁵ Rosihon Anwar, *Ilmu Tasawuf*, (Bandung: Pustaka Setia, 2014), p. 136.

⁶ Dr. Hasyimsyah Nasution, *Filsafat Islam*, p. 78.

⁷ Abdurrahim al-Asnawi, *Thabaqat As-Syafiyah*, Juz II, (Beirut: Dar el-Kutb al-ilmiah, 1987), p. 112.

⁸ Abdul Rahim Karim, “Pemikiran Pendidikan Menurut Ikhwan As-Shafa”, *Pendidikan Islam* 9439 (2020).

books. Among them are about fiqh and kalam science, as well as a book containing a refutation of the *bathiniyah* school (one of the Shia schools), the Ismaili Shia school, and philosophy.⁹

Only four years al-Ghazali was rector of Nizhamiyah University.¹⁰ In the year 484 H Imam al-Ghazali was struck with doubt, skepticism, towards the sciences he studied, the usefulness of his work, and the works he produced, so that he suffered from an illness for two months and was difficult to treat. Because of that Imam al-Ghazali could not carry out his work as a professor. In the end he left Baghdad for Damascus. For about two years in this city Imam al-Ghazali performed, *riyadhab*, *uzlah*, and *mujabadab*. Then he moved to the Baitul Maqdis Palestine to perform similar worship. After that Imam al-Ghazali's heart was moved to perform the Hajj pilgrimage and visit the tomb of the Prophet Muhammad SAW. After returning from the holy land, Imam al-Ghazali visited his hometown, in Thus, here Imam al-Ghazali remained in seclusion. Imam al-Ghazali's skeptical state lasted for 10 years. It was during this period that he wrote his greatest work *Ihya' Ulum Al-Din*. Imam al-Ghazali taught again at the Nizhamiyah madrasah in Naisabur for two years due to the insistence of the Seljuk ruler. Then he returned to Thus to establish a *madrasah* for the *fuqaha*, and a *zawiyah* for the *mutasawwifin*. And in this city Imam al-Ghazali died on December 19, 1111 M, or Monday 14 Jumadil Akhir in the year 505 H/1111 M.¹¹

Religion

There are three known terms about religion, namely: religion, religi and *al-din*. Etymologically, the word religion comes from Sanskrit, which comes from the root word gam which means to go. Then the root word gam gets the prefix a and the suffix a, then the word religion is formed which means the way. That is, the way to achieve happiness.¹² According to the Big Indonesian Dictionary, religion is a system or principle of belief in God, or also called by the name of God or other names with teachings of devotion and obligations related to that belief.¹³ The word Religion in Indonesian is the same as diin (from Arabic) in European languages called religi (religion) (English), lareligion (French), the religie (Dutch), die religion, (German). The word *diin* in narrow language means Law, while *diin* in Arabic means to control, subdue, obey, debt, reward, habit. Although there are differences in etymological meaning between *diin* and Religion, generally the word *diin* as a technical term is translated in the same sense as Religion.¹⁴ Harun Nasution, explains

⁹ Dedi Supriyadi, *Fiqih Bernuansa Taawuf al-Ghazali, Panduan Antara Syariat dan Hakikat*, (Bandung: Pustaka Setia, 2015), p. 26.

¹⁰ Abiding Ibnu Rusn, *Pemikiran al-Ghazali Tentang Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2015), p. 12.

¹¹ Rosihon Anwar, *Akhlak Tasawuf*, (Bandung: Pustaka Setia, 2010), p. 244.

¹² David Trueblood, *Filsafat Agama*, terj. H.M. Rasjidi, (Jakarta: Bulan Bintang, 1994), p. 8.

¹³ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta, Departemen Pendidikan Nasional, 2002, p. 74.

¹⁴ Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam*, PT Ichtar Baru Van Hoeve, Jakarta, 2005, p. 63.

that Religion is a system of beliefs and behavior that comes from a supernatural power. Another opinion about Religion according to Al-Syahrastani is the power and obedience that are sometimes interpreted as retribution and calculation (deeds in the afterlife).¹⁵ Religion is the fruit or result of belief in the heart, namely worship that emerges (arises) because there has been prior belief, following and obeying faith.¹⁶ Religion according to Hinduism is satya, arta, diksa, tapa, brahma, and yajna. Satya means absolute truth. Arta is dharma or legislation that regulates human life. Diksa is purification. Tapa is all holy deeds. Brahma is prayer or mantras. Yajna is sacrifice. Another meaning is dharma or eternal truth that covers the entire path of human life. So, religion according to Hinduism is a belief in life in sacred teachings and revealed by Sang Hyang Vidi who is eternal. Religion according to Buddhism is a belief or prostration or human belief in the existence of a special and especially human control power that must be obeyed and the influence of this worship on human behavior. Religion according to Christianity is all forms of human relations with God. The word “religion” in Islam is termed “din”. Din according to language means submission, obedience, path. According to the term, din means the path of obedience and obedience to the law, because din also means *wara'* which means the path of avoiding unlawful acts.¹⁷ A life of noble character when he is able to realize the values of obedience to all the teachings of his God and his religion in his daily life as a benchmark or guideline for his life. In truth, humans should not be separated at all from the bonds of Islamic teachings as their spiritual needs. When the values of Islamic religion leave and are released from within a person, it will result in his spiritual being damaged and of course affect the damage to the self and morals of humans both physically and mentally. Religion is a personality builder and the main factor controlling the life of mankind so that humans who carry out their religious activities perfectly will be able to make themselves happy. Prof. K.H.M. Taib Thahir Abd. Mu'in formulated in his book “*Ilmu Kalam*” about the definition of religion, namely: “Religion is a regulation of God that encourages the soul of a person who has reason to hold God’s regulation with his own will to achieve goodness in life and happiness in the hereafter”.¹⁸ Based on the understanding of din, din has four characteristics, namely: 1) Din is God’s regulation. 2) Din is only intended for rational humans, according to the Prophet’s hadith which reads: *al-din huwa al-aqlu la dina liman la aqlu labu*, meaning: religion is reason, there is no religion for people who do not have reason. 3. Din must be embraced based on one’s own will, the

¹⁵ M. Ali Yatim Abdullah, *Studi Islam Kontemporer*, Amzah, Jakarta, 2004, p. 5.

¹⁶ Hamka, *Tasawuf Modern*, Cet XII (Jakarta: Pustaka Panjimas, 2014), p. 53.

¹⁷ Muhammad Taufiqurrohman and Sofan Rizqi, “Konsep Pluralisme Agama Dalam Al-Qur’an”, *Manarul Qur’an: Jurnal Ilmiah Studi Islam* 21, no. 2 (2022). <https://doi.org/10.32699/mq.v21i2.2171>.

¹⁸ Prof. K.H.M. Taib Thahir Abd. Mu'in, *Ilmu Kalam*, (Jakarta: Widjaya, 2008), p. 121.

word of Allah: *laa ikraba fi al-din*, meaning: there is no coercion to embrace din (religion). 4. Din has a dual purpose, namely happiness and well-being in this world and the hereafter.

The Relationship Between Religion and Maqashid Sharia

In terms of language, the word “*maqashid al-syari’ah*” consists of two-word fragments, namely “*maqashid*” and “*al-syari’ah*” which each have their own meaning. The word “*maqashid*” is a plural form (*jama*) and the word “*maqashid*”. While the root word comes from the verbal word “*qashada*”, which means towards; aimed at; wanting and deliberate. While the literal meaning of “*syari’ah*” is a source of water or source of life. The word “*syari’ah*” (singular) plural “*syara’i*” means everything that Allah has indicated to His servants, including legal regulations. The word “*syari’ah*” means regulations, according to the meaning found in the Qur’an, surah al-Jatsiyah verse 18:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (١٨)

then We made you above the Sharia (rules or laws) of that (religious) matter. Follow don'ts and don't follow people who don't know.

Thus, etymologically *maqashid al-syari’ah* means the purpose of Allah (Lawmaking) to establish laws for His servants, the core of the application of Sharia is oriented to realize the welfare of mankind. Then in the terminology of sharia, there are among scholars who are authoritative in the field of *ushul* about the understanding of *Maqashid Al-Syari’ah*. In this regard, Abu Ishaq al-Syatibi (d. 790 H/1388 M) in his book “*al-Muwafaqat*” emphasized that what is meant by *Maqashid Al-Syari’ah* are the legal provisions that are prescribed by Allah for the welfare of mankind. Likewise, according to ‘*Allal al-Fasiy* in his work, what is meant by *Maqashid Al-Syari’ah* is the desired goal of sharia and the secrets that are determined (by Allah) in every law. The essence of *Maqashid Al-Syari’ah* itself is the goal desired by the sharia is to realize goodness while avoiding evil, or to attract benefits and reject harm. Or in other words, as emphasized by al-Syatibi, the main purpose of Allah in establishing his law is to realize the welfare of human life in the world and in the hereafter. Therefore, *taklif* (legal improvement) must refer to the manifestation of the purpose of the law. Because according to al-Qardawi where there is *maslahat*, Allah’s law is implemented. Thus, see clearly how close the relationship is between *Maqashid Al-Syari’ah* (the purpose of Islamic law) and *maslahat*. The meaning of *maslahat* by scholars expresses it with different definitions. According to al-Khawaizmi (d.790H/1388 M) *maslahat* is the maintenance of the purpose of Islamic law by rejecting disasters/damage/things that are detrimental to creatures (humans). Meanwhile, according to al-Thufi, *maslahat* in urf is a cause that leads to *maslahat* (benefit), while in Islamic law, *maslahat* is a cause that brings consequences for achieving the goals of Sharia (Allah) both in the form of worship and *mua’amalah*. Meanwhile, according to al-Ghazali, *maslahat* in its original

meaning is *maslaha* in Islamic law is everything that is intended to maintain the goals of sharia which are essentially summarized in *al-mabaadi' al-khamsiyah*, namely protection of religion (*hifz al-din*), soul (*hifz al-nafs*) reason (*hifz al-'aql*), descendants (*hifz al-nasl*), and property (*hifz al-maal*). Every law that contains the aim of maintaining these five things is called *maslahat*, and everything that causes the loss of these five elements is called *mafsadah*. From the several definitions stated above, it can be understood that what is meant by *Maqashid Al-Syari'ah* is the purpose of Allah in establishing laws to achieve the welfare of human life, while also avoiding various damages, both in the world and the hereafter. Furthermore, at-Thufi's meaning of *al-maslaha* here is *al-muslaha* which is in line with the objectives of sharia. It is different from *maslaha mursalah* which is attributed to the Maliki school of thought. *Maslaha* in the sense of at-Thufi is broader than that. However, in this case, at-Thufi does not divide it into three levels, namely *dharuriat*, *hajat* and *tahsinat*. And another thing that distinguishes Thufi from other scholars is that *al-maslaha* is limited only to *muamalah* matters, not worship. According to al-Ghazali, maintaining the five main points mentioned above (protection of religion, soul, mind, descendants and property) is the level of *al-dharurat* (very urgent). And this is the highest level of *al-mashlahah* that needs to be maintained. For example, the Sharia stipulates a severe punishment for infidels who lead people astray, as well as for those who innovate who order others to follow their innovation; because these actions damage religion. Likewise, the Sharia requires the law of *qisas*, because with it the human self (soul) is preserved. The had (punishment by flogging) for drinking alcohol is obligatory, because with it the mind will be preserved. The *hadd* for *zina* is obligatory, because with it the lineage will be preserved. And the obligation to punish robbers and thieves, because with it the property which is the source of human life and fulfills their needs will be preserved. Then Imam al-Ghazali explained the third level of *maslaha*, namely matters that are not included in *al-Dharurat* and are not included in the *al-hajat* category, but are classified into the *al-Tahsin* (improving goodness) and *al-Tazyin* (beautifying) groups, the purpose of which is to maintain and maintain the best ways of custom (tradition) and *Mu'amalat* (interaction) that apply in society. The example he gave was that it was not permissible for a slave to be a witness, even though the fatwa and history were accepted, because the level or position of a slave was lower than a free person. This is because their position is weak and under the power of their owner, so they cannot be used as witnesses assuming pressure from Abu Ishaq Ishaq al-Syathib.¹⁹

¹⁹ Suansar Khatib, Konsep Maqashid Al-Syari'Ah: Perbandingan Antara Pemikiran Al-Ghazali Dan Al-Syathibi, MIZANI: 47 | Wacana Hukum, Ekonomi dan Keagamaan Volume 5, No. 1, 2018.

RELATIONSHIP BETWEEN RELIGION AND STATE

According to Aristotle, a state is a community formed for the good. The political science system began to form in Aristotle's studies, such as when Aristotle distinguished the model of community (state). As a Greek, Aristotle also viewed the state as a Polis or city-state because a good life for Aristotle could only be realized in a Polis. In his book *La Politika*, Aristotle wrote: The state is a collection of people and every society is formed with the aim of goodness, because humans always act to achieve something they consider good. However, if the whole society aims for goodness, the state or political society has the highest position than the others and includes other supporting elements, and aims for the highest good.²⁰ It should be noted that the dignity and status of a ruler is raised high if he has a good, competent and just assistant/prime minister. Because no ruler can manage his regime and govern his government alone without the help of a prime minister. A ruler who only relies on his own mind will surely slip because of his ego. Prophet Muhammad SAW who with the greatness of his dignity, the majesty of his dignity and his eloquence was ordered by Allah SWT to consult in various matters with intelligent and knowledgeable friends. As in the Word of Allah QS Ali Imron 159:

وَشَاوِرْهُمْ فِي الْأَمْرِ (١٥٩)

“And consult with them on matters.”

If the Prophets needed assistants, what about those other than the Prophets, of course they need more. Ardeshir bin Babik was asked: What is most needed by a ruler? He answered: A prime minister who is smart, careful, honest and skilled in management so that he can be invited to work together in managing the government and provide input to the government. A ruler must treat his prime minister with three things: First, if you see his mistakes or find his weaknesses, do not overcome them by imposing sanctions. Second, if he needs help or input, it must be for the benefit of the government, not for the benefit of the minister. Third, if there is a request to him, do not force him to fulfill it.

According to al-Ghazali, the goal of human life is to achieve happiness. Meanwhile, the ultimate goal is to achieve happiness in the afterlife, the peak of which is being close to Allah by meeting and seeing Allah, in which there are comprehensive pleasures that humans never knew when in the world. Humans were created by Allah and sent down to earth to become *kholifatul fil 'ardli* (leaders on earth) as explained in the Qur'an, surah al-Baqarah verse 30:

²⁰ Pasaribu, S. *Politik Aristoteles*. (Yogyakarta: Narasi-Pustaka Promothea, 2016), p. 78.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠)

And remember when your Lord said to the angels: "Indeed, I am going to place a vicegerent on earth." They said: "Why do You want to place on earth one who will make mischief therein and shed blood, while we glorify You with praise and sanctify You?" He said: "Indeed, I know what you do not know."

In another verse in Surah As-Shad verse 26:

يٰۤاٰدٰمُ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْاَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ اِنَّ الدّٰيِنَ
يُضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ هُمْ عَذٰبٌ شَدِيْدٌۢ مِّمَّا نَسُوْا يَوْمَ الْحِسَابِ (٢٦)

O David, indeed We have made you khalifah (ruler) on the face of the earth. So, judge (cases) between people fairly and do not follow your desires, because they will lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment, because they forgot the day of reckoning.

The formation of priests or rulers as a substitute for the nature of *nubuwwah* in protecting religion and organizing the world.

Al-Ghazali views in his book of *Ihya' Ulum al-Din* that the purpose of human creation is to be collected in the matters of this world and the hereafter.

أن مقاصد الخلق مجموعة في الدين والدنيا ولا نظام للدين إلا بنظام الدنيا فإن الدنيا مزرعة الآخرة وهي الآلة
الموصلة إلى الله عز وجل لمن اتخذها آلة ومنزلاً لمن يتخذها مستقراً ووطناً وليس ينتظم أمر الدنيا إلا بأعمال
الآدميين.²¹

Indeed, the purposes of creation are gathered in religion and the world. The religious system does not run perfectly except with the running of the world system, because the world is a field for the afterlife and a tool that connects to Allah the Almighty for anyone who uses it as a tool, and a place of residence for anyone who uses it as a place to settle and a home. And the affairs of the world will not be organized except with the deeds of humans.

Al-Ghazali has the same idea as al-Mawardi, that imamate (leadership) is obligatory. Al-Ghazali in the book "*Al-Tibr al-Masbuk fi Nashibah al-Muluk*" says:

الدين والملك توأمان. مثل أخوين. ولدا من بطن واحد.

"Religion and state are like twins. Both were born from one source."

Al-Ghazali also describes the relationship between religion and state or government by stating that they are like twin brothers who cannot be separated, as stated in the book *Ihya' Ulum al-Din*, volume 2:

²¹ Abu hamid Al-Ghazālī, *Ihyā' 'Ulūm al-Dīn*, (Beirut: Dar el-kutb al-Islami, 2014), p. 22

والمملك والدين توأمان فالدين أصل والسلطان حارس.²²

“Government and religion are like twin brothers, religion as the source and government as the guardian.”

Al-Ghazali also believes that government institutions were established as a means of implementing Islamic teachings to create the benefit of the people, guarantee people’s order regarding world and religious affairs. The state also functions as an institution for the unity of the people for the sake of the continuity of the history of the people.²³

In another discussion by Al Ghazali in the book *“Ihya’ Ulum al-Din”*, volume 1, page 17, he said with a different wording:

الدين اس والسلطان حارس، وما لا أس له فمهدوم، وما لا حارس له فضائع.

“Religion is the foundation and the State/government is its guardian. Any building without a foundation will collapse and anything without a guardian will be in vain, lost.”

Imam al-Ghazali defines an ideal leader as a leader who upholds morality, science, and religion. He must also be able to influence the environment in which they operate, heal and prevent destruction in his country or organization, and create a just and prosperous society. Imam Sufyan at-Sauri suggests that the government always side by side with the scholars, as explained by al-Ghazali in the book *Al-Tibr al-Masbuk fi Nashibah al-Muluk*:

قال سفيان الثوري خير الملوك من جالس أهل العلم ويقال أن جميع الأشياء تتجمل بالناس يتجملون بالعلم وتعلو أقدراهم بالعقل وليس شيء خيراً من العقل والعلم فإن العلم بقاء العز ودوامه، والعقل بقاء السرور ونظامه. ومن اجتمع العلم والعقل فيه فقد اجتمعت فيه اثنتا عشرة خصلة: العفة، والأدب، والتقوى، والأمانة، والصحة، والحياء، والرحمة، وحسن الخلق، والوفاء، والصبر، والحلم، والمدارة في مكانها وهذه من خواص آداب

المملك.²⁴

“Sufyan at-Sauri said, the best king is he who sits with the scholars. And it is said that everything becomes beautiful because of people, they become beautiful with knowledge, and their status is high with reason. There is nothing better than reason and knowledge, because knowledge is the continuity and durability of honour, and reason is the continuity of happiness and its order. And whoever combines knowledge and reason in himself, then he has twelve qualities: purity, manners, piety, trustworthiness, health, shyness, compassion, good morals, loyalty, patience, wisdom, and the ability to act wisely in the right situation. All these are qualities that are included in the manners of a king.”

²² Al-Ghazālī, *Ihya’ Ulum al-Din*, p. 138

²³ Abu Hāmid Muhammad Ibn Muhammad ibn Muhammad ibn Ahmad at-Tūsī al-Gazālī, *al-Iqtisād fī al-‘Iṭiqod* (Beirut: Dār al-Kutub al- ‘Ilmiyah, t.tp). p. 147.

²⁴ Abu Hamid Al-Ghazali, *Al-Tibr al-Masbuk fi Nashibah al-Muluk*, (Beirut: Dar el-Kutb al-Alamiyah, 1998), p. 76.

In al-Ghazali's exposition, the ulama are described as a crucial group in the state. In his theory of the imamate, the appointment of the imam is subordinated to the ratification of the ulama institution. Because al-Ghazali does not provide special standard qualifications for the imam, the ulama play their real function as imams. This means that the ulama themselves can carry out their actual functions, both in government and outside government. When al-Ghazali talks about the ulama in general, he emphasizes the importance of their purity of heart in acting as a government. This can be further seen in the books *Ihya 'Ulum al-Din* and *Al-Tibr al-Masbuk fi Nashibah al-Muluk*, where the ulama are described as a significant group in the state. According to him, the ulama are the government's guiding agency. Through the tradition of the Prophet, he saw the need for an association between the sultan and the ulama. He argued that the caliph must receive the support of the ulama in order to carry out religious duties. The ulama have the right to interpret the sharia according to the problems and conditions currently facing the public. According to al-Ghazali, the appointment of a caliph or sultan must be based on the choice or blessing of the ulama. The existence of allegiance, *fatwa* and *amar makruf nahi munkar* on the part of the ulama presents their functional authority in the state. The ethics and morals that must be possessed by a ruler received serious attention from al-Ghazali. He became a central figure whose behaviour and actions were in the public spotlight. This can be seen from the advice he gave to Sultan Muhammad Malik Syah (1072-1092), for the good of the ruler himself and his people. "Realize, O Sultan, that Allah has given you many gifts, and you must be grateful for them. Because those who do not have a sense of gratitude for the gifts of Allah given to them, those blessings will one day disappear and they will be humiliated on the Day of Resurrection due to their negligence in being grateful", said al-Ghazali to Sultan Malik Syah. The advice that al-Ghazali gave to the ruler at that time was intended so that a major country could stand upright based on the noble character of its sultan, so that communication and interaction between the sultan and his people could be fair and effective. "Know, rulers, your duties and obligations to the people must be held accountable before Allah. The slightest injustice committed by a king against his people will not escape His punishment on the Day of Judgment. "The only one who is free from punishment is a king who is just and loved by his people", he emphasized again to the sultan. Al-Ghazali further elaborated or conceptualized the origins of justice as a frame for the relationship between the ruler and his people, at least from the following ten aspects.²⁵

²⁵ Abu Hamid Al-Ghazali, *Al-Tibr al-Masbuk fi Nashibah al-Muluk*, p. 22.

First, one must be aware of the responsibilities and risks as a ruler, because the trust he carries is part of God's gift, and if he can carry it out well, he will be happy, and vice versa. To strengthen his opinion, al-Ghazali quoted the words of the Prophet which means: "The justice of the sultan for one day is more beloved to Allah than seventy years of worship". He said again: "The person who is most loved by Allah and closest to Him but farthest from His mercy is a tyrannical ruler. And if he follows his lusts, then he will face many enemies".

Second, one must listen to the opinions of the scholars, and one must be wary of *su'* (evil) scholars who only draw close to the ruler because of worldly interests and interests. As for those whose advice and counsel must be listened to, they are scholars who are *wara'*.

Third, for the ruler it is not enough to just distance himself from committing tyranny, but he is also required to educate his servants and employees not to commit persecution. It is written in the Torah - every employee who commits injustice and his superior remains silent even though he knows about it, then the responsibility lies with him, not with his subordinates. Therefore, every ruler who wants to be fair, must first create conducive conditions by cultivating fair behaviour among his staff and those close to him.

Fourth, the ruler must avoid emotional and arrogant attitudes because emotional actions often give rise to uncontrolled actions that bring regret and loss, for himself and his people. He must be humble, patient and steadfast like the qualities possessed by the Prophets and the saints.

Fifth, the ruler must master a responsive and empathetic attitude so that he can feel directly what his people are experiencing. He is happy because his people are happy, and he is sad because his people are sad. While quoting the Prophet's hadith which reads: "Whoever does not have an attitude of compassion for Muslims, it means that he is not one of us".

Sixth, the ruler must realize that fulfilling the primary needs of his people must be prioritized over sunnah deeds (secondary programs). This means that if one of his citizens needs basic needs, he must prioritize it over doing sunnah if the time is the same.

Seventh, he should live a simple lifestyle, in terms of clothing, food and so on, like the lifestyle of the Prophets. To be able to apply this attitude, he must have a *qana'ah* soul (feeling sufficient and grateful for the sustenance he has) first because this attitude is close to an attitude of justice

Eighth, he must be gentle and friendly to his people, he must not be arrogant and rude to them.

Ninth, the ruler should carry out his duties as optimally as possible for the welfare, pleasure and happiness of his people. In carrying out his main task, he needs to know how his people view his performance so that something his people want can be known well.

Tenth, he should not tolerate actions that deviate far from the provisions of the Sharia because people often throw away Allah's pleasure just to seek the pleasure of creatures. The ten positive and conducive attitudes above should ideally be supplemented by the authoritative and charismatic attitude of a ruler or leader so that he or she can increasingly gain a solid moral footing in carrying out his or her daily duties well and effectively.²⁶

CONCLUSION

Al-Ghazali said that the corruption of the people is caused by the leaders, and the corruption of the leaders is caused by the corruption of the scholars, the corruption of the scholars is caused by the love of wealth and position, whoever is controlled by the world will not be able to take care of the common people. The injustice committed by the rulers at that time made many ordinary people become victims. Justice in Islam does not only concern the world or the hereafter, but both. Al-Ghazali said that justice is a statement of Allah's will and is manifested in the Sharia. Religion and the State or government have a relationship or continuity in creating a balance of morality, which is a field in achieving happiness in both the world and the hereafter.

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²⁶ Al-Ghazālī, *Ihyā' 'Ulum al-Dīn*, p. 1744.

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