



The Concept of “Khalifah” as a Leader According to Imam Al-Mawardi

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Purpose

This study aimed to analyze Al-Mawardi's view of the Caliph as a state leader. Al-Mawardi was a medieval Muslim scholar famous for his Islamic political theory, in which religion played a central role that could not be separated from state affairs. He emphasized the concept of state leadership (caliphate) as a prophetic mission to maintain world peace and security and preserve religion.

Method

The method used was library research with the aim of revealing the concept of leadership developed by al-Mawardi. Based on the meaning of caliph, Al-Mawardi's concept of leadership encompasses three main roles, namely as a substitute, ruler, and leader.

Results/findings

According to Al-Mawardi, a caliph is a religious leader and, on the other hand, a state leader who is considered capable of maintaining religion and governing the world in accordance with a prophetic mission. The values or principles of the Shari'a contained in the meaning of caliphate, become a reference and was expected to motivate the emergence of leaders who understood the concept of the caliphate, and were able to implement their rights and obligations.

Conclusion

This study concludes that Al-Mawardi conceptualizes the caliph as a leader who simultaneously holds religious and political authority, entrusted with preserving religion and governing the state in line with the prophetic mission. His concept emphasizes leadership as a moral and institutional responsibility and becomes reference for understanding and cultivating ideal Islamic leadership.

Keywords

concept, caliph, al-Mawardi, leadership

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Abstrak

Tujuan

Penelitian ini bertujuan menganalisis tokoh Al-Mawardi dalam konsep Khalifah sebagai pemimpin negara. Al-Mawardi merupakan sarjana muslim abad pertengahan yang terkenal dengan teori politik Islamnya dimana agama memiliki posisi sentral yang tidak dapat dipisahkan dari bernegara. Ia menegaskan sebuah konsep kepemimpinan negara (khalifah) sebagai misi kenabian untuk menjaga ketentraman dan keamanan dunia serta memelihara agama.

Metode

Metode yang digunakan Adalah Library Research dengan tujuan mengungkap konsep pemimpin yang dikembangkan oleh al-Mawardi. Ditinjau berdasarkan makna khalifah, konsep pemimpin menurut al-Mawardi mencakup tiga peran utama, yaitu sebagai pengganti, penguasa dan pemimpin.

Hasil/temuan

Seorang khalifah menurut Al-Mawardi adalah pemimpin agama dan dipihak lain adalah pemimpin negara yang dinilai mampu memelihara keagamaan dan mengatur dunia sesuai dengan misi kenabian. Nilai dan prinsip syariat yang terdapat dalam makna khalifah menjadi acuan dan diharapkan dapat menjadi motivasi untuk melahirkan seorang pemimpin yang paham akan konsep khalifah, serta mampu menerapkan hak dan kewajibannya.

Kesimpulan

Penelitian ini menyimpulkan bahwa Al-Mawardi memandikan khalifah sebagai pemimpin yang memegang otoritas agama dan politik secara bersamaan, yang dipercaya untuk menjaga agama dan mengelola negara sesuai dengan prinsip kenabian. Konsep yang ditawarkan Al-Mawardi menekankan kepemimpinan sebagai tanggung jawab moral dan institusional, dan menjadi acuan untuk memahami dan mengembangkan kepemimpinan Islam yang ideal.

Kata kunci

Konsep, Khalifah, Negara, al-Mawardi, Kepemimpinan

المخلص

الهدف

تهدف هذه الدراسة إلى تحليل رؤية الماوردي للخليفة كقائد للدولة. كان الماوردي عالمًا مسلمًا في العصور الوسطى اشتهر بنظريته السياسية الإسلامية، التي تلعب فيها الدين دورًا مركزيًا لا يمكن فصله عن شؤون الدولة. وقد أكد على مفهوم قيادة الدولة (الخلافة) باعتبارها مهمة نبوية للحفاظ على السلام والأمن العالميين والحفاظ على الدين.

الطريقة

المنهجية المستخدمة هي البحث المكتبي بهدف الكشف عن مفهوم القيادة الذي طوره الماوردي. استنادًا إلى معنى الخلافة، يشمل مفهوم الماوردي للقيادة ثلاثة أدوار رئيسية، وهي: الخليفة، والحاكم، والقائد.

النتائج

وفقًا للموردي، الخليفة هو زعيم ديني، ومن ناحية أخرى، زعيم دولة يُعتبر قادرًا على الحفاظ على الدين وحكم العالم وفقًا للمهمة النبوية. وتصبح قيم ومبادئ الشريعة الواردة في معنى الخلافة مرجعًا ومن المتوقع أن تحفز ظهور قادة يفهمون مفهوم الخلافة وقادرين على تطبيق حقوقهم وواجباتهم.

الخلاصة

تخلص هذه الدراسة إلى أن الماوردي كان ينظر إلى الخليفة على أنه زعيم يتمتع بالسلطة الدينية والسياسية على حد سواء، ويُعهد إليه بالحفاظ على الدين وإدارة الدولة وفقًا للمبادئ النبوية. ويؤكد المفهوم الذي طرحه الماوردي على أن القيادة مسئولية أخلاقية ومؤسسية، ويُعد مرجعًا لفهم وتطوير القيادة الإسلامية المثالية.

الكلمات الرئيسية

النظرية، الخليفة، الدولة، الماوردي، القيادة

INTRODUCTION

Worshiping and prostrating to Allah is the first purpose for living things to be created in this world. Trees, rocks, mountains, animals, rivers, and others all worship Him by glorifying Him. In His creation, Allah privileges humans compared to other creatures with a perfect physical creation accompanied by reason to think and act. Humans are one of God's creatures who have a noble role and function on this earth, namely as a caliph. From this privilege, the duties and obligations of humans are different from other creatures. The Caliph is a person who carries out Allah's law and *Shari'a* in this world, prospers the earth, does not cause damage to the earth, and upholds the truth in it. Every human being in this world is destined by God as a leader. Starting from small groups such as families, organizations, groups, villages, and cities, to countries (Muslim, 261 C.E.). Even when traveling, it is expected that there is a leader in it. Because it is the leader who will direct and show goodness so that there will be no chaos or upheaval and even bloodshed. But in this day and age, many leaders do not carry out their obligations as a leader should (Kurnia, 2019).

The concept of the caliphate has become one of the hottest discussions lately, including in Indonesia (I. Akbar, 2017). Discussion of caliphs has been reviewed several times in previous studies. As in Muzayyin Ahyar's research, he provides answers about the concept of the caliph in the current state of government based on the opinion of the Islamic political scholar, al-Mawardi (Ahyar, 2018). Then Rashda Diana discussed al-Mawardi's thoughts on the state system (Diana, 2017) and several other studies that discuss the meaning of the caliph a lot. Discussions in the content of the Al-Quran are discussions that are always actual and endless, one of which is the concept of the caliph, where the problem is explained in various texts and contexts. The researcher hopes that this research will be able to provide insight into the values or principles of the *Shari'a* contained in the meaning of the caliph, so that it can become a reference and is expected to be a motivation to give birth to a leader who understands the concept of the caliph.

METHOD

This research is qualitative research (Nana Syaodih Sukmadinata, 2017, p. 79) with data taken from the literature review (Raihan, 2017, p. 67). Data collection was carried out through a systematic search of scientific literature in articles, books, and documents that discussed significantly and related to the research theme. The objective of this research is to reveal how the concept of leadership was developed by al-Mawardi. The research data was collected through a literature study, where the primary data was taken from and by taking inventory of works related to al-Mawardi's political thought. The data will be analyzed inductively and textually based on the theory used (Michael Stausberg & Steven Engler, 2011, p. 110), this study uses descriptive analysis. The results of the analysis of each discussion are described descriptively and then provide an analysis of the data sources.

FINDINGS AND DISCUSSION

Biography of al-Mawardi

Abu al-Hasan Ali bin Muhammad bin Habib is an Islamic scientist who was born in 364 H or 975 AD in the city of Basra, Iraq. He is known by the name al-Mawardi which is attributed to rose water (*al-warad*), as well as his famous family with this nickname. Al-Mawardi died on 30 *Rab'iu al-awal* in 450 H (Muhammad, 1931, p. 102). Abu al-Qasim as-Syumairi was one of his teachers who belonged to the Shafi'i school, and died in 363 H. After his teacher died, he went to study in Baghdad and studied with Abu al-Hamid al-Isfiriyya who later died in 406H. In addition, he also studied literature and language from Imam Abu Muhammad al-Bafi who died in 398 H (al-Mawardi, 2014).

Al-Mawardi has written several works covering various scientific fields, both in the science of interpretation, hadith, jurisprudence, politics, and others. One of the most monumental works he wrote was the book *Al-Ahkam al-Sultaniyyah* at the request of the caliph al-Qaim bin Amrillah (422-467 H). At that time he served as *qhadi qudhat* (429 H). In this book, he writes laws in governmental, social, financial, and other systems based on the holy book al-Qur'an, al-hadith, *ijma' ulama*, and *qiyas* which are used in various views of the *fuqaha'* (al-Mawardi, 2016, pp. 1–3). This book is still the most famous reference for researchers who will study constitutional science among Muslims.

Definition of Caliph (Khalifah)

Etymologically, the word *khalifah* comes from the word *kahlf*, which means "behind". This meaning is taken from QS. Al-Baqarah [2] verse 255:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

Some of the words that are formed from the word *khalf* are caliphs which are substitutes. This meaning is based on the origin of the word, namely 'behind'. Called *khalifah* because he is a substitute who is always behind the person he replaces (Sahabuddin et al., 2007, p. 451). The meaning of the caliph is understood by some *mufassir* as a successor, namely a successor for Allah. Even so, this does not mean that the caliph has the position of God, but as a messenger who will carry out God's law and His decrees on earth. Prospering the earth and maintaining its sustainability, as well as calling on goodness and preventing disobedience (Ibnu Kastir, 1994). A replacement that was not only given to the Prophet Adam, but to all of Adam's grandchildren or mankind who replaced a people, or generation after generation who had done damage to the world (Ibnu Kastir, 1994).

In addition to the meaning of the caliph which is interpreted as a successor, the caliph is also interpreted as a leader or ruler (al-Maragi, 1946). A caliph (as a leader) who was sent to them (a people) so that they are grateful and not ungrateful for favors, because it is the leader who will guide them from misguided paths and from polytheism (al-Bagawi, 1409). The meaning of the caliph is also interpreted as a ruler on this earth, that is so that they enforce the law with the truth, be fair, do not follow their desires, do not turn away from Allah, and go astray from the path of Allah. The ruler here is addressed to the Prophet David and to other leaders so that they do not get a painful punishment from Allah and always remember Allah's punishment on the Day of Judgment (al-Zuhaily, 2009).

From the several definitions above, it can be concluded that the basic meaning of caliph can be interpreted in Figure 1.

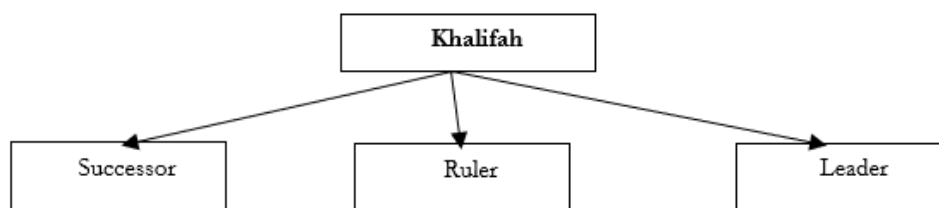


Figure 1. The Basic Meaning of Caliph

However, the meaning of the caliph is more often mentioned as a leader or ruler and is closely related to power or leadership. While the reign of the Caliph is referred to as the Caliphate. The term *Khalifah* is synonymous with the term *Imam*. An *Imam* is someone who is followed by a people, or a wise leader (Lendrawati, 2021). Al-Mawardi mentions the term *Imam* as a wise leader in the Islamic government system (Amina, 2021) and this understanding is also agreed upon by al-Nawawi who emphasized that the term *imam* may be referred to as the Caliph, or *Amir al-mukminin*, which is meant as the highest

leader in the *Khilafah* State.

Leader (Caliph) According to al-Mawardi in the book *al-Ahkam al-Sultaniyyah*

A leader has a role to maintain the implementation of religion, control the government system, and make regulations in accordance with religious law in order to unite the people and maintain worldly order. Leaders in a country are the main foundation for the implementation of religious teachings properly in the government system and for the benefit of all mankind who live in peace and prosperity (Raihan, 2022). Then, from leaders who carry out their rights and obligations in accordance with religious law, government departments are drawn up in every region, region, city, village, even housing complexes, and all levels of society that are guided by uniform religious laws and teachings. Al-Mawardi was a political scholar who was the first to be able to properly explain the system of appointing and dismissing leaders in a country. How the form of a country he did not explain in detail (Kurnia, 2019). However, according to him, the caliphate is a picture of the form of a state. Most likely this was influenced by the system of government that prevailed at that time. A caliphate is a form of government system led by someone called the caliph, also known as the *imam* or *amir al-mukminin*.

According to al-Mawardi in the book *al-Ahkam al-Sultaniyyah*, leadership is the successor or substitute for the prophets in carrying out prophetic missions to maintain peace and security in the world and maintain the religion. Humans cannot live alone, they live together, work together and help each other. Humans are social beings who are interconnected with one another. Therefore, it is necessary to appoint a leader so that he can manage world affairs and religion in order to prosper human life. Seeing the importance of this, al-Mawardi added an understanding of religion in regulating the system of power and state administration in a country.

Selection of a Leader

A leader in the government system is a substitute for the prophets in carrying out their functions, namely maintaining religious law and managing worldly peace. The election of a leader is obligatory. However, some scholars still disagree in determining the basis for the election. Some scholars argue that this election is sufficient based on a rational understanding. This is based on the nature of humans who tend to believe more in a leader who they think is capable and can prevent injustice from happening in their surroundings and the government system at that time. They argue what will happen if their leaders do not care about the people, and cannot solve the problems they are facing at that time, then they will become primitive people living in a country that has no rules, no bonds, and no mutual trust between one another each other.

Some of scholars also argue that it is obligatory to elect leaders based on religious law. Because religion and government cannot be separated and are interconnected with each other. In addition, a leader is also the head of the state who is the foundation for carrying out religious teachings (Lendrawati, 2021). Sometimes, rational thinking does not encourage leaders to carry out their obligations and are unable to abandon actions that are prohibited by religion. However, religious law then becomes the main guideline for leaders so they don't abandon their obligations and stay on the path of truth in implementing their government.

According to al-Mawardi, appointing a legal leader is obligatory. That is, if someone who meets the requirements as a leader has been elected or appointed, then the other obligations in appointing the leader have fallen. However, if no one is appointed as a leader then it is obligatory to form two groups in selecting a leader, namely:

- a. First, groups of people or people who have the duty and authority to choose leaders for the people. The first group that has the right to choose a leader must fulfill three conditions, as follows: 1) Has a fair nature and meets the conditions that must be met. 2) Have knowledge of prospective leaders or heads of state who deserve to be elected and appointed as leaders. 3) Having a wise attitude and strong ideas so that

he is able to determine the most appropriate and most appropriate, wise, and prudent leadership candidate in managing government.

- b. Second, a group of people who have the ability and meet the requirements to lead the country or choose someone from among them who is worthy and has met the requirements to be made a candidate for leader. The conditions that must be possessed by this second group are as follows: 1) Fair and has fulfilled the required criteria, 2) Knowledgeable, so that he is able to perform *ijtihad* in resolving cases and applicable laws, 3) Have healthy senses, starting from the sense of hearing in the form of ears, and the sense of sight in the form of eyes and even the mouth so that he can directly solve some of the problems he faces, 4) Physically healthy, not disabled, so that he is not hindered in carrying out his obligations, 5) Has strong knowledge, ideas, and ideas so that he is able to become a wise leader and carry out his duties properly, 6) Courageous and chivalrous, so that he is able to fight enemies and can protect the people, 7) Be a member of the Quraysh clan.

Appointment of Leaders

How to appoint a leader of a country according to al-Mawardi can be done in two ways, namely:

- a. The leader is elected by the *ahlu al-halli wa al-aqdi*.

Regarding the election of leaders carried out by this circle, several scholars differed regarding the number of members considered valid to carry out this election. Some scholars are of the opinion that the appointment of a leader must be attended by all members of the *ahlu al-halli wa al-aqdi* from each region so that this leadership can be sincerely accepted by the whole community (Lubis & Muhammad Hasdin Has, 2022). However, this opinion was refuted by the event of the appointment of the caliph *Abu Bakr ibn Siddiq*, who was chosen and immediately sworn in by a few people who were with him without having to wait for those who were not present at the time.

Some other scholars are of the opinion that the number of *ahlu al-halli wa al-aqdi* members is only 5 people. This is based on the incident of the initiation of the caliphs Abu Bakr and Umar which was carried out by 5 or 6 people who agreed to pay their allegiance and then were followed by other people who also pledged their allegiance. (Setiyowati et al., 2021) If the *ahlu al-halli wa al-aqdi* have agreed to choose a leader, then they must first study who is more worthy and fulfills the requirements to serve as head of state or leader. If there are two people who are eligible to serve as leaders, then the one who is older is chosen, he has the right to do so even though age is not a requirement in choosing a leader. However, if the chosen one is younger, then it is still valid. In addition, the elected leader must also have the attitude and abilities that are in accordance with the needs of the government at that period.

- b. The leader is directly elected by the previous leader

The election of leaders is carried out by previous leaders, some scholars argue that this is legitimate to do. This is based on the events of the caliph *Abu Bakr Ra.* who chose *Umar bin Khattab* as the next leader. However, some clerics do not approve of direct elections by previous leaders. According to some Basrah scholars, the approval and opinion of the people or the first group of voters who have fulfilled the conditions mentioned earlier is a legal condition for electing a new leader in a country so that the pledge can be accepted by all people. A leader must choose his successor as the next leader to the fullest. An important mandate is left to the new leader, so the chosen leader must meet the specified terms and criteria (B. M. I. A. Akbar, 2021). The leader is the most competent figure among the others and can be trusted and responsible. If a leader has been chosen, it must be offered to him first. If he agrees and is willing to become a leader, then he can immediately take allegiance and carry out his obligations as the new leader, all the people also take allegiance to him and are obliged to obey him. However, if the leader refuses and states that he is unable, then he cannot be forced (al-Mawardi, 2014, p. 14).

Leader Duties

The duties of the leader who has been selected, either based on the election from the first group or through election based on the second group above, are as follows:

- a. Maintaining religion, so that it remains a solid main foundation and in accordance with the understanding of Muslim scholars. When people who go astray appear (*bid'ah*), then the leader must be able to provide ideas and explanations of truth that are in accordance with religious teachings and guidance to him, and guide and punish him in accordance with applicable regulations, so that religion is protected from efforts to misunderstand and avoid going astray.
- b. Wise in making decisions and resolving disputes between two parties who are in conflict with each other. Upholding justice for both of them so that people who are unjust do not dare to do as they please, and those who are abused do not suffer even more.
- c. Protecting the people and the state as well as creating security and comfort for them so that they are protected from crimes and disturbances that threaten their lives and property.
- d. Strictly upholding Allah's laws and orders, and maintaining the rights of its people
- e. Protecting the country and its borders with a strong bull and formidable force, so that the enemy is not able to harm his people and his country
- f. Fight the challengers of Islam and uphold the religion of Allah
- g. Taking property *fai* (property or treasure obtained from the path of peace, without war) without exaggeration and in accordance with the provisions, and collect *zakah* in accordance with the provisions of the *Shari'a*
- h. Determine the salary and the people who are entitled to it in accordance with the provisions of the *Shari'a*
- i. Choose people who are honest and professional in their fields, including those who are experts in finance
- j. Go straight to the field to see the situation or condition of the people and solve the problems being faced

Conditions for Justification for a Leader to Resign from His Position

After a leader has carried out his obligations and has fulfilled the rights of the people and his country, then he has fulfilled Allah's right upon him. Then, he will also get his rights over his people, namely the people must obey his government and always help him in carrying out his duties and obligations as a leader. According to al-Mawardi, there are two conditions that justify a leader's resignation from his position, namely as follows: (al-Mawardi, 2014, p. 34).

Bad character or attitude

A leader must be fair and fair. However, this trait can be tarnished with bad behavior. This can be influenced by two things. First, the bad behavior that he did because he followed his desires, such as doing things that are prohibited in Islamic law and *Shari'a*, committing crimes, and wrongdoing. Second, behavior related to faith, or doing *subhat*.

1) Physically unhealthy or disabled

Leaders who are not physically fit or physically disabled fall into three categories:

- a) Disabilities of the five senses, this category is also divided into three parts, namely 1) defects of the senses that can prevent him from becoming a leader, such as memory loss and loss of sight (blindness), 2) sensory defects that cannot prevent him from becoming a leader, such as not being able to smell something, not being able to distinguish the taste of food, 3) sensory defects that are still a matter of disagreement among scholars, such as leaders who cannot hear (deaf)

- and/or cannot speak (mute)
- b) Disabilities of the limbs, this category is also divided into three parts, namely 1) defects that prevent a person from becoming a leader, namely defects of the limbs that do not affect and hinder the mind, 2) defects that do not prevent a person from becoming a leader, namely defects of the members of the body that can hinder the performance of a leader, 3) defects that are still disputed by scholars, namely limb defects that make the leader only able to complete some of his duties and obligations, such as a leader who only has one hand or one leg.
- 2) Defective behavior or bad actions
- There are two defects in the behavior or actions of a leader, namely *Hajr* is a leader who is controlled or regulated by subordinates or other people and *Qahr* is a leader who is captured by the enemy and cannot free himself from this captivity.

The Concept of Caliph According to Al-Mawardi

The concept of Caliph Al-Mawardi which has been described in the explanation above has been stated in a comprehensive and systematic manner. Judging from the meaning of the Caliph himself, Al-Mawardi has a special goal in carrying out power, namely a Caliph does not just regulate government and conquer territory. For Al-Mawardi, the concept of the Khalifah is relied upon to replace the role of the prophet in guarding religion and managing worldly life strategies (Ahyar, 2018, p. 11). This is supported on the basis of the nature of the Khalifah as a medium to uphold religion and advance Sharia. Al-Mawardi in the concept of the Khalifah provides a religious shield in his position as head of state and a political shield to secure the country. Thus, the concept of Caliph Al-Mawardi upholds a person to become a religious leader as well as a political leader (Hanif, n.d., p. 160). The concept of Caliph Al-Mawardi is reviewed based on history during the time of Rasulullah when leading Medina. In addition to bringing the revelation of Allah, Rasulullah is also the leader of the state (Ilyas, 2016, p. 188).

In line with Al-Mawardi, according to Al-Farabi the state leadership followed many examples based on the leadership of Muhammad S.A.W as Caliph, al-Farabi argued that state leaders are responsible for teaching morals and morals to the people based on Islamic law. For this reason, al-Farabi views that the state leadership must be someone who is able to maintain the existence and develop Islamic teachings as the center of law in the life of the state community (Khoirudin, n.d., pp. 143–144). An overview of Islamic leaders encourages the establishment of a good state order like the leadership of the Prophet Muhammad S.A.W. Al-Maududi's pattern of studying the leadership of the Khalifah was also applied using the terminology of the Khilafah to refer to governmental leadership according to Islam (Moh. Asy'ari Muthhar, 2018, p. 49). The Khalifah system is meant as the state's recognition of the leadership and power of Allah and His Messenger (Mas'adah, 2021, p. 181). The implementation of the Khilafah intends to duplicate changes toward an ideal Islamic legal order. Thus, the moral chain of people's lives needs to be rebuilt by involving the Islamic soul in accordance with the Sunnah (Ahadiya, 2022, p. 28). However, in the context of Khilafah according to al-Mawdudi, humans cannot act freely, human freedom is limited by God (Moh. Asy'ari Muthhar, 2018, p. 24).

Judging from some of the leadership concepts above, the three figures above base Islamic leadership obtained based on the practices carried out by Rasulullah S.A.W. The three figures have the same Caliphate function, namely the protection of religion and life because without a leader who is shielded by the true religion, the people who are led will live in darkness and religion will not play a role in fulfilling its function as a guide. In the context of the caliphate, Al-Mawardi emphasized that a caliph is a substitute for prophethood in protecting religion and governing the world. This is in accordance with the definition and role of the caliph which has been described at the beginning of the discussion. For Al-Mawardi if there is no Khalifah then life will be filled with immoral acts.

CONCLUSION

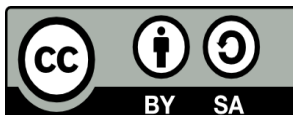
The meaning of the caliph that has been discussed above can be clarified into three, namely: the meaning of the caliph as a general leader for all humans, then the meaning of the caliph as a leader that is specific or addressed to a nation or generation, and the meaning of the caliph that is individual, namely to the Prophet David. Allah's purpose in creating caliphs or leaders is to improve creatures that previously did damage in this world, calling for good and preventing evil, prospering the earth and maintaining its sustainability. Al-Mawardi was a political scholar who was the first to be able to properly explain the system of appointing and dismissing leaders in a country. Humans as social beings work together and help each other. Therefore, it is obligatory to elect leaders among them, to maintain mutual peace, carry out religious teachings, and prosper human life as a whole. According to al-Mawardi, appointing a legal leader is mandatory, the obligatory status is *fardhu kifayah*. The election of leaders can be carried out by members of the community and *ahlu al-aqdi wa al-ha>l* who have fulfilled the specified categories and conditions. The leader who has been appointed must carry out his duties and obligations, so he will get the rights of his people, namely obeying his government and always helping him in carrying out his leadership duties in the government system. The concept of Caliph according to al-Mawardi which has been described in the explanation above has been stated in a comprehensive and systematic manner. The concept of Caliph Al-Mawardi is reviewed based on history during the time of Rasulullah when leading Medina. Apart from al-Mawardi, two Islamic figures such as al-Farabi and al-Maududi base Islamic leadership obtained based on the practices carried out by Rasulullah S.A.W. The three figures have the same Caliphate function, namely the protection of religion and life because without a leader who is shielded by the true religion, the people who are led will live in darkness and religion will not play a role in fulfilling its function as a guide.

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