

How Islamic Thought Provides a Framework for Understanding Religion and the State

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Abstract

This qualitative study aims to describe the relationship between the state and religion in the frame of Islamic thought. This qualitative research uses the descriptive-analytical method. All data comes from written materials related to the variables to be discussed and are relevant. In addition, a manual system does a bibliography search. The data were analyzed using the flow model Miles & Huberman. There are three views on the relationship between religion and the state. First, there is the view that Islam is a religion that regulates all aspects of life, including political or state affairs. Second the view that religion has nothing to do with the state and religion and state affairs must be separated. The third is the view that although Islam does not have a constitution, it has a set of ethical values for state life.

Keywords: Relations, State, Religion

Abstrak

Studi kualitatif ini bertujuan untuk mendeskripsikan hubungan antara negara dan agama dalam bingkai pemikiran islam. Penelitian kualitatif ini menggunakan metode deskriptif analitis. Semua data-data berasal dari bahan-bahan tulisan yang berkaitan dengan variabel yang akan dibahas dan relevan. Penelusuran kepustakaan dilakukan dengan sistem manual. Data dianalisis dengan model Miles & Huberman. Ada tiga pandangan mengenai hubungan antara agama dan negara. Pertama, adanya pandangan bahwa Islam adalah agama yang mengatur segala aspek kehidupan, termasuk urusan politik atau negara. Kedua, pandangan bahwa agama tidak ada hubungannya dengan negara dan agama dan urusan negara harus dipisahkan. Ketiga, pandangan yang mengemukakan bahwa meskipun Islam tidak memiliki konstitusi, ia memiliki seperangkat nilai-nilai etika untuk kehidupan bernegara.

Kata Kunci: Hubungan, Negara, Agama

Introduction

Islam has a wealth of political treasures, including ideas about the relationship between religion and the state. Thoughts that want the separation of Islam and politics and the unification of Islam and politics are two ideas that characterize the history of the development of Islam. The emergence of this thought cannot be explained by the multiple interpretations of interpretation

inherent in Islamic teachings, as evidenced by the emergence of various schools of fiqh, theology, and philosophy, among others.¹²

In the relationship between religion and State, Muslims recognize the importance of Islamic principles in political (state) life, but there are no conventions on how Islam and politics should be or what kind of relationship they should have³. State and politics, or Islam. Along with the decline of the Islamic world, modernist thinkers emerged who advocated the separation of religion and state based on the progress of the Western world. Those who advocate the establishment of a society or state without religion and state, as was the case during the time of the Prophet Muhammad and the golden age of the early Islamic dynasties, have opposed this idea. There are three schools of thought regarding the relationship between religion and the state in this context. First, this school asserts that Islam is a perfect and comprehensive religion that regulates all aspects of human life, including the state. Second, the sect that argues that religion in the West is only limited to the relationship between humans and God has nothing to do with state affairs. The third is the sect that argues that Islam has no constitution.⁴

In the study of Islamic political thought, the relationship between the state and religion is seen from two opposing points of view. First, the state is seen as unrelated to religion, similar to the perspective of 'Ali Abd al-Raziq in Egypt, and second, religion is associated with the state. The latter implies that religious values can be used as guidelines in formulating the life of the nation and state. Al-Mawdûdi, a contemporary Islamic thinker, asserts that Islam is a complete religion that includes all aspects of life, such as ethics, morals, politics, society, and economy. Islam is not only understood as a religion but also as a comprehensive system that includes a series of solutions to problems faced by the Ummah.

Meanwhile, Ibn Khaldun observed that religion was indispensable for the state. Religion fosters a sense of community among the population, and this sense of community can play a role in unfair competition. Therefore, the whole focus is on goodness and truth.⁵

¹ Alfauzan Amin, "Books Reviewe; The Venture Of Islam: Conscience and History in A World Civilization Karya: Marshall G.S. Hodgson," *Nuansa* 11 (December 1, 2018), <https://doi.org/10.29300/nuansa.v11i2.1362>.

² Edi Gunawan, "Relasi Agama Dan Negara (Perspektif Pemikiran Islam)," *Jurnal al-Hikmah* 15, no. 2 (December 13, 2014): 185–200.

³ Bahtiar Efendy, *Islam Dan Negara, Transformasi Pemikiran Dan Praktik Politik Islam Di Indonesia*. Jakarta: Paramadina, 1998. (Jakarta: Paramadina, 1998).

⁴ Gunawan, "Relasi Agama Dan Negara (Perspektif Pemikiran Islam)."

⁵ Mahmud Ishak, "Hubungan antara Agama dengan Negara dalam Pemikiran Islam," *TAHKIM* 10, no. 2 (October 1, 2017), <https://doi.org/10.33477/thk.v10i2.54>.

In this study, the relationship between religion and the State in Indonesia has been widely carried out.^{6,7} The study is divided into three views regarding the relationship between religion and the state. First, there is the view that Islam is a religion that regulates all aspects of life, including political or state affairs. Second the view that religion has nothing to do with the state and religion and state affairs must be separated. The third is the view that although Islam does not have a constitution, it has a set of ethical values for state life.

This study aims to describe the relationship between the state and religion in the frame of Islamic thought. Discourse on the relationship between religion and politics or the state must be carried out intensively and continuously. It is done to increase awareness that Islam is a religion of *rahmatan lil alamin*. Every Muslim believes that the Qur'an and al-Hadith are the main sources, but both must be interpreted in the socio-religious and cultural context of Muslims

Method

This qualitative research uses the descriptive-analytical method. All data comes from written materials related to the variables to be discussed and are relevant.⁹ To obtain data, the data collection technique that can be used is content analysis data collection techniques.¹⁰ Because this is library research, the data collection is done using the documentation technique. This technique is usually done by collecting various documents related to research through the library. The author's bibliography search was carried out using a manual system. Data analysis was carried out using the flow model developed by Miles & Huberman.¹¹

⁶ Ishak.

⁷ Moh Dahlan, "Hubungan Agama dan Negara di Indonesia," *Analisis: Jurnal Studi Keislaman* 14, no. 1 (2014): 1–28, <https://doi.org/10.24042/ajsk.v14i1.635>.

⁸ Nurwahidin Nurwahidin, Muhammad Miqdad, and Jamaluddin Djunaid, "Hubungan Islam Dan Negara Dalam Perspektif Pemikiran Sekuler Ali Abdurraziq," *Jurnal Middle East and Islamic Studies* 8, no. 2 (December 11, 2021), <https://doi.org/10.7454/meis.v8i2.140>.

⁹ John Creswell, *Riset Pendidikan: Perencanaan, Pelaksanaan, Dan Evaluasi Riset Kualitatif & Kuantitatif*. (Yogyakarta: Pustaka Pelajar, 2015).

¹⁰ Jujun S and Suriasumantri, *Penelitian Ilmiah, Kefilsafatan, Dan Keagamaan; Mencari Paradigma Kebersamaan, Dalam Tradisi Baru Penelitian Agama Islam; Tinjauan Antar Disiplin Ilmu* (Bandung: Yayasan Nuansa Cendekia, 2001).

¹¹ Herdiansyah Haris, *Metodologi Penelitian Kualitatif Untuk Ilmu-Ilmu Sosial* (Jakarta Selatan: Penerbit Salemba Humanika, 2012).

History Of Religion and State Relations In Early Islam

Theoretically, the state is an integrated society because it has legitimate coercive authority and is superior to the groups and individuals that make up that society. However, another view asserts that the state is a territory whose population is governed by several officials who succeed in enforcing obedience through the control of power. At the same time, a nation is a cohesive group in one place with the desire to form a government. Political scholars agree to equate the concept of state terminology with all the particularities of its meaning with state terminology¹². State and nation can be conceptualized as a collection of citizens who share the same values. These values aim to form a system of government by complying with existing laws and regulations. The relationship between state and religion is one of its goals.¹³

According to Ibn Abbas, the term *ad-din* includes faith, law, ethics, and worship, which are explained in detail. The term *Islam* means entering into peace, while *Islam* refers to a religion that teaches submission to Allah, monotheism, and submission to Him. Meanwhile, the problem of social interaction (*mu'amalat*) is only explained globally. Meanwhile, *Islam* in this context can be interpreted as Islamic religious norms teaching peace or social benefits *mas a>lih al-'amm*, which is under the scope of *mu'amalat* even though other aspects are still relevant. As a perfect religion, *Islam* has always recognized the nature of human development.¹⁴

Ibn Khaldun argues that, as social or political beings, humans need the existence of social organizations. The human species cannot survive without organization. Regarding the state issue, Muslims have lived in a state since the Prophet migrated to Yathrib, which later changed to Medina. Medina is the birthplace of a community of nations that live together to build a pluralistic state, both in terms of religion (there are Muslims and non-Muslims) and class, namely the *Ansar* (followers of Medina) and *Muhajirin* (followers of the Prophet from Mecca). The Prophet formulated and promulgated the Medina Charter after settling in the city.¹⁵

Political scholars view the Medina Charter as the state constitution for the first Medina state founded by the Prophet. The main focus of the Medina Charter is on the nature of pluralism as a nation, not as a religion-based state.

¹² Awal Muqsith, Muhammad Saleh Tajuddin, and Andi Aderus, "Negara Latoa: Tinjauan Bernegara Masyarakat Bugis dalam Lontara Latoa," *Jurnal Politik Profetik* 8, no. 1 (June 17, 2020): 136–54, <https://doi.org/10.24252/profetik.v8i1a6>.

¹³ Sahya Anggara, *Sistem Politik Indonesia*, Cet. 1 (Bandung: CV. Pustaka Setia, 2013).

¹⁴ Dahlan, "Hubungan Agama dan Negara di Indonesia."

¹⁵ Ahmad Khalwani, "Relasi Agama dan Negara Dalam Pandangan Ibnu Khaldun," *Resolusi: Jurnal Sosial Politik* 2, no. 2 (December 19, 2019): 107–20, <https://doi.org/10.32699/resolusi.v2i2.993>.

It is evident from the contents of the Medina Charter, which, among other things, states: "Muslims are a united people, they live side by side with other community groups and," "All citizens will work hand in hand in dealing with other parties who attack Yasrib (Medina)," and "This Letter of Covenant does not prevent (defense) those who persecute and sin. Everyone is guaranteed security, whether they are in Medina or outside Medina, except for committing crimes and sins." The Prophet's conception of the life of the nation and state is egalitarian, inclusive, pluralistic, and aspirational. In preparing the text of the Treaty of Hudaibiyah, the Prophet received input and aspirations from the messenger of Al-Qura'isy, Suhail ibn Amr, to illustrate this principle. However, Suhail's political will was steadfast in pursuing his political interests, and he refused to accept the formulation proposed by the Holy Prophet¹⁶. The Prophet led and regulated the people of Medina by neutralizing the power of social groups that often led to violent conflicts. The state's political power that the Prophet established was intended to regulate human relations in society by controlling and regulating the potentially conflicting social system of life.

In political science, a state led by the Prophet qualifies as a state because of its territorial elements, the city of Medina, Muhajirin, Ansar, and non-Muslims, and a sovereign government based on the Medina Charter. The Medina Charter became the constitutional basis for managing a government system capable of protecting and defending the various rights of its citizens and fostering cooperation with its neighbors.

The government run by the Prophet (saw) maintains order and security, seeks prosperity and prosperity, brings about justice, and eliminates all forms of lawlessness. His friend, Abu Bakr, continued the Prophet's inclusive and aspirational character. Abu Bakr, when elected as the first caliph after the death of the Prophet, stated publicly that despite being a leader, he was not the best of his people. Its citizens are asked to support the government if it is run properly, but they must take action if it is on the wrong path. Umar bin Khattab also delivered his first speech as the second caliph, in which he vowed to help the nation if he ruled it right but to correct it if things went awry. As the third caliph, Uthman bin Affan ruled more cruelly than Umar; he instructed his aides to protect and defend his citizens while fulfilling their rights, not just demanding that they pay zakat or taxes. Ali bin Abi Talib, the last caliph, delivered his first speech in which he vowed to follow the Qur'an and Sunnah and protect the rights of his citizens, but they had to take action if they were on the wrong path. Umar bin Khattab also delivered his first speech as the second caliph, in which he vowed to help the nation if he ruled it right

¹⁶ Muhammad Akbar Yanlua, "Studi Perbandingan Pemikiran Nasakom Bung Karno dan Piagam Madinah dalam Konteks Indonesia" (diploma, Universitas Islam Negeri Alauddin Makassar, 2018), <http://repositori.uin-alauddin.ac.id/7932/>.

but to correct it if things went awry. As the third caliph, Uthman bin Affan ruled more cruelly than Umar; he instructed his aides to protect and defend his citizens while fulfilling their rights, not just demanding that they pay zakat or taxes. Ali bin Abi Talib, the last caliph, delivered his first speech in which he vowed to follow the Qur'an and Sunnah and protect the rights of his citizens, but they had to take action if they were on the wrong path. Umar bin Khattab also delivered his first speech as the second caliph, in which he vowed to help the nation if he ruled it right but to correct it if things went awry. As the third caliph, Uthman bin Affan ruled more cruelly than Umar; he instructed his aides to protect and defend his citizens while fulfilling their rights, not just demanding that they pay zakat or taxes.

Ali bin Abi Talib, the last caliph, delivered his first speech in which he vowed to follow the Qur'an and Sunnah and protect the rights of his citizens. Where he promises to help the country if he rules correctly but to fix it if things go wrong. As the third caliph, Uthman bin Affan ruled more cruelly than Umar; he instructed his aides to protect and defend his citizens while fulfilling their rights, not just demanding that they pay zakat or taxes. Ali bin Abi Talib, the last caliph, delivered his first speech in which he vowed to follow the Qur'an and Sunnah and protect the rights of his citizens; where he vowed to help the nation if he ruled it right, but to fix it if things go wrong.

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The Views Of Scholars Regarding The Relationship Between Religion And The State

There are three views on the relationship between religion and the state.¹⁸¹⁹

¹⁷ Sholehuddin, M., "Konsep Kenegaraan dalam Pemikiran Politik Al-Mawardi," *Jurnal Review Politik* 4, no. 1 (2014), http://digilib.mercubuana.ac.id/manager/t!@file_artikel_abstrak/Isi_Artikel_951937168042.pdf.

¹⁸ Zuhraini Zuhraini, "Islam: Negara, Demokrasi, Hukum dan Politik," *Analisis: Jurnal Studi Keislaman* 14, no. 1 (2014): 29–58, <https://doi.org/10.24042/ajsk.v14i1.639>.

¹⁹ Ishak, "Hubungan antara Agama dengan Negara dalam Pemikiran Islam."

First, they argue that Islam is not merely a religion in the Western sense; it concerns only the relationship between man and God; on the contrary, Islam is one. A perfect and complete religion with arrangements for all aspects of human life, including state life, adherents of this school generally argues that:

1. Islam is a complete religion in which there is also a state or political system. Therefore, in the State, Muslims must return to the Islamic constitutional system and do not need or even imitate the Western constitutional system.
2. The Islamic constitutional or political system that must be exemplified is the system that has been applied by the Prophet Muhammad and the four al-Khulafâ al-Rasyidn.

The main scholars who hold this view include Sheikh Hasan al-Banna, Sayyid Qutb, Sheikh Muhammad Rashid Ridhâ, and the most vocal is Ab al-A'lâ al-Mawdûdi. Abû al-A'lâ al-Mawdûdi asserted that Islamic teachings related to government, which the Prophet saw implemented by establishing the State of Medina, had the following nine characteristics:

1. The state is based on the power of Divine laws; that is, the supreme legislative power and the rule of law are in the hands of Allah, and the government of the believers is essentially and essentially a caliphate or representative;
2. Justice among the people, namely the fulcrum of the building of the state, is that all its people have equal rights before God's laws that they must implement;
3. The similarity between Muslims namely that all Muslims have perfectly equal rights regardless of skin color, ethnicity, language, or homeland;
4. The responsibility of the government, namely that the government and its power and wealth are trustees whose affairs must be handled honestly and fairly;
5. Consultation, namely the need for state leaders and officials to consult with Muslims and seek their pleasure, follow their opinions and run a system of government using deliberation;
6. Obedience in matters of virtue, namely the obligation to obey the government only in good things;
7. Trying to find strength for oneself is forbidden; those who pursue leadership positions in government and are empowered to do so are those with the fewest skills and qualifications.
8. The existence of the state is to uphold the life of Islam without reducing or completely replacing it.

9. Amar ma'rf nahyi munkar, every individual in Islamic society has the right, even obliged to defend the good and defend it, to make serious efforts to prevent evil deeds.

Second a view that suggests Islam is a Western religion with nothing to do with state affairs. According to this view, the Prophet Muhammad was just an ordinary apostle, just like the previous apostles whose task was to invite people back to a noble path and uphold noble ethics, never intending to establish and lead a country. The scholar or character is 'Âli Abd. al-Raziq and Thaha Husayn. According to 'li Abd al-Raziq, the pattern of caliphate mastery is unnecessary on religious and rational grounds because the prophetic mission or message and the government differ. The treatise is not the government, and religion is not the state.

Furthermore, Thâha Hussein explained that the glory and prosperity of the Islamic world could be re-realized not by returning to the old teachings of Islam, nor by reforming or renewing Islamic teachings, but by a total change that breathes liberally and is secular by going west. He also emphasized that since the beginning of Islamic history, religion and the state have always been separate.

Third, the view that Islam is a complete religion rejects that Islam has a state system. This view also rejects the notion that Islam is a Western religion that only regulates the relationship between man and his creator. Instead, this view argues that there is no constitutional system in Islam, but there is a set of ethical values for state life. Famous scholars or figures include Muhammad Husain Haikal. According to Muhammad Haikal, state life for Muslims only began when the Prophet saw emigrating and settling in Medina. In this new place, the Prophet saw, by revelation, lay out the basic provisions for family life, inheritance, business, and buying and selling.

Other scholars, including Hamka, reject the separation of church and state. According to him, Islamic doctrine does not acknowledge the separation of religion and state. According to Islamic teachings, there is a connection between this life and the afterlife. Islamic teachings show how to make people safe in both lives. The term separation of religion and state used seems to be a translation of the words separation of church and State in English or Shedding Van Kerken en stat in Dutch, which is often the subject of conflict between the modernist Muslim class in Indonesia and the religiously neutral nationalist group. According to Hamka, the Prophet did not leave a message regarding the arrangement of the state. The terms parliament, the upper house, lower house, and so on did not exist at that time because there was no guidance from the Prophet, and the composition of the government could change due to changes in space and time.

Nevertheless, Hamka continued to promote the teachings of Syra as the foundation for the formation of a nation's society. Even the Prophet, in his leadership, used to invite deliberation. Hamka's opinion is in line with Muslim thinkers such as Ibn Taimiyah, who argues that a government leader must deliberate in decision-making as instructed in the Qur'an.²⁰

Meanwhile, Harun Nasution stated that two arguments require the establishment of a caliphate or government. First, after the Prophet's death, the rule of law must apply in society, and we need a government²¹.

According to Harun Nasution, the group that argues that it is not obligatory to form a caliphate is based on the assumption that the most important thing is the implementation of justice in society. If all goes well, the government naturally does not need to. Harun Nasution said no single argument explains the need to establish an Islamic state; even regarding the state, no verse or hadith explicitly mentions the formation of a government or State in Islam. If there is a need for a system of state formation, then the next problem is the state's form and structure, the system and mechanism of government, how non-Muslim citizens are, etc. However, there is no obligation to establish an Islamic state.

Based on the views of the scholars described above, it can be said that the concepts of state and religion have very significant relevance to the aspects of democracy. So it is not an exaggeration if democracy is considered the one that best reflects religious values, not other forms that have developed in Muslim countries. Therefore, democracy in a country is seen as the most appropriate political rule, and religion is positioned as a moral arbiter in implementing democracy itself.

Two main assumptions underlie different perspectives on the Indonesian context's relationship between religion and the state. First, the problem of political relations between Islam and the State arose and developed because the founders of this republic had different visions of how Indonesia should be. Second, the negative political relationship between Islam and the State does not stem from Islamic doctrine but from the socio-cultural, economic, and political expressions of Islam in Indonesia. On the one hand, views Islam as formal, and on the other views Islam as substantive. In a heterogeneous socio-religious and cultural society, a legal perspective or Islamic law that tends to be exclusive will cause tension.

Meanwhile, a substantial Islamic view provides a more appropriate basis for building a harmonious relationship between Islam and the State.

²⁰ Achmad Irwan Hamzani and Havis Aravik, *Politik Islam: Sejarah Dan Pemikiran* (Pekalongan: PT. Nasya Expanding Management, 2021).

²¹ Harun Nasution, *Pembaharuan Dalam Islam; Sejarah Pemikiran Dan Gerakan*, X (Jakarta: Bulan Bintang, 1994).

Islamic parties accept Pancasila as the state foundation of the Republic of Indonesia; if there is a reluctance to accept Pancasila, it is because of skepticism about the secular interpretation. When the New Order interpreted Pancasila, it became increasingly clear that the Unitary State of the Republic of Indonesia was neither religious nor secular. This interpretation is supported by a political policy that places religion in its place and function.

Conclusion

There are three different schools of thought regarding the relationship between religion and the state. First, there is the view that Islam is a religion that regulates all aspects of life, including political or state affairs. Second is the view that religion has nothing to do with the state, and religion and state affairs must be separated. Third, it is argued that although Islam does not have a constitution, it has a set of ethical values for state life.

Regarding the relationship between religion and politics, the founders of the Indonesian nation held divergent views at the onset of independence. In the end, however, a consensus was reached on the formulation of Pancasila as the state's foundation. Under Pancasila's ideology, the Unitary State of the Republic of Indonesia is neither religious nor secular.

In this regard, discourse on the relationship between religion and politics or the state must be carried out intensively and continuously. It is done to increase awareness that Islam is a religion of rahmatan lil alamin. Every Muslim believes that the Qur'an and al-Hadith are the primary sources, but both must be interpreted in the socio-religious and cultural context of Muslims. As a result, a harmonious social order and civil society will be built.

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