



Analysis of the Similarities between Islamic Government Systems and Modern State Government Systems

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Abstracts. The purpose of this study is to get an idea of how the principles in Islamic and modern government systems compare, both similarities and differences. Researchers use descriptive-qualitative research. Data obtained through literature reading, analyzed and critically compromised for further narrative description. This research uses descriptive-qualitative analysis, data and information about matters related to this research are studied, reviewed, classified carefully, then the analysis process is carried out by deduction, the analysis process takes place continuously from beginning to end with the aim of finding answers to the rumplations of problems carried by the research. Based on the analysis of this research data concludes that the leader in the early Islamic and contemporary government system is a powerful and influential figure, the establishment of the State of Medina on the basis of the agreement of diverse nations, this is the same as the establishment of many countries in the world today, the State of Medina is a state of law because it has a Medina Charter or Medina Constitution, as many countries in the world declare as State of law. Muhammad as a central figure has always been open in accepting the opinions of others for the benefit of the country, his style of government is fiber with democracy. Muhammad also at one time became the leader of the State as well as the leader of the government and had full authority just like the current presidential system of government.

Keywords: Islamic Government Systems and Modern State Government Systems

Introduction

The discussion of religion and the State is a discussion that is always warm to talk about, the relationship between the two is 'clearly there' and is a symbiotic relationship, not completely united and not completely separate. In fact, today in Indonesia when democracy is open, new parties and community organizations have emerged that carry Islamic 'symbols' and carry the mission and vision to ground the 'Islamic ideology'. On the other hand, the expression of freedom often leads to disputes and even conflicts that can disrupt the integrity and stability of the nation.

Some people consider that the principle Religious principles in Islam are not in line with the existing facts of modern life and also the Islamic system of government is contrary to the modern system of government, hence the Islamic religion must be abandoned and the Islamic system of government must be discarded. Elsewhere, some people consider that the facts of modern life do not reflect the religious principles in Islam, and also that the modern system of government is contrary to the Islamic system of government, hence the facts of modern life must be reformed and the modern system of government must be replaced.

In this context, it is actually a religion, especially Islam With its principles are key factors that can color the perspective of the nation's children to appreciate pluralism and ground the motto "*Bhinneka Tunggal Ika*". Therefore it is important to know how religion and state are related? What is the Islamic system of government and the modern state system of government? Does the two dump each other or align and embrace each other?

The previous studies relevant to this research include: *first*, The work written by Manshur Rifa'i is entitled "*Nizhomul Hukmi fil Islam*", in this work the author states that the Islamic state arose as a result of long friction between the religion brought by the prophet and those who opposed the new religion of Islam at that time, this disagreement between people in itself made groups that attracted each other, and if viewed from history that peace was often created not because of the sword / war. The author only explains the system of government in Islam very generally. *Second*, by Priest Shirozi entitled "*the Islamic System of Government*", this paper explains the pillars that must exist in the Islamic system of government,

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for the Shirozi system of government explains the values that must exist in a country such as honesty, justice and must not justify all means. Shirozi is not in the Islamic and modern system of government. *Third, "The Role of The Qur'an in Regulating The Government System"* written by Muhammad Roni, this article explains the concept of *siyasah dusturiyyah* which discusses constitutional politics in Islam. Then analyzing the existing data by dismantling the concept of statehood in the Qur'an, finally this article explains about five things, namely the Imamate, the Ummah and its obligations, Baiat, *ahlul halli wal aqdi* and *wizarah*. From the three writings above, researchers consider that this research deserves to be discussed and is expected to be a foothold in looking at the variety of existing government systems.

It needs to be explained what is meant by the government system in this paper is How is the relationship between all organs of the state, both in the form of division of power and relations between state institutions in exercising state power¹ and also the relationship of the central government with the existing parts of the state in order to carry out the interests of the people². For that This study will analyze how religion and state are related, then examine how the system of government in Islam and the modern state government system, then review the comparison of the principles of governance principles in the two systems. In the end, the purpose of this study is to reap an overview of how the principles in Islamic and modern government systems compare, both similarities and differences.

To achieve the above goals, researchers use descriptive-qualitative research. Data obtained through literature reading, analyzed and critically compromised for further narrative description. This research uses descriptive-qualitative analysis, data and information about matters related to this research are studied, reviewed, classified carefully, then the analysis process is carried out by deduction, the analysis process takes place continuously from beginning to end with the aim of finding answers to the rumplations of problems carried by the research. Through this study, researchers are not too deep to study the social conditions of the State of Medina and will be studied through other studies.

¹ Suanrso, *Comparison of Government Systems* (Yogyakarta: Ombak, 2013), 1.

² Point Wulandari Tutik, *Construction of Constitutional Law After the Amendment of the 1945 Constitution* (Jakarta: Kencana, 2010), 148.

Discussion

Religion and State Relations

In this subdiscussion, the author will discuss religion and state, because in practice between the two have a close relationship and also each has its own basic concepts, it will be very important in solving this research problem to know in depth how religion and state actually are.

First, religion, there are several religious terms known as religion, deen and religion. Linguistically many scholars say that 'religion' comes from Sanskrit, namely 'a' which means no and 'gama' which means chaotic, not chaotic, guide the way and guide to life³. In Arabic, the religion called *din* means reward and calculation, ⁴also interpreted by reciprocation, custom and worship⁵. While religion comes from the Latin 'religio' from the root word 'relegare' which means to bind. When combined, religion is a rule (not chaotic), custom, worship, which binds and regulates humans who will be counted for reward and retribution.

While in terms of religion⁶ is a regulation that covers matters of belief and worship that connects the bonds of all mankind with one another and unites its adherents so that it becomes one people imbued with spiritual unity.⁷ Also religion is God's rule that leads to true belief and civility in ethics and human relations.⁸ Another definition of religion is a belief system in God that is embraced by a group of people by always interacting with Him.⁹ Religion is also a teaching that comes from God and / or the result of human reflections contained in scriptures that are passed down from generation to generation with

³ Purwadi and Eko PriyoPurnomo, *Sanskrit Indonesian Dictionary* (Yogyakarta: Budaya Jawa.com, 2008), 2.

⁴ Ibn Manzur, *Lisanul Arab* (Bairut: Dar Shodir, 2003), Volume 13, 168-169

⁵ Muhammad ibn Ya'qub Fairuz Zabadi, *Al-Qomus Al-Mubith* (Bairut: Muassasah Ar-Risalah, 2005), 1198.

⁶ There are many other definitions besides the definition above, but the author only takes some definitions as representative definitions, because the purpose of the existing definitions is not much different.

⁷ Musthafa Al-Siba'i, *Religion and State*, Translator Muammal Hamidy (Jakarta: Media Da'wah, 1983), 7

⁸ Muhammad Abdullah Darroz, *Bubust Mumabbadab lidirosab Tarikbil Adyan* (Cairo: Darul Qolam, 2010), 63.

⁹ Proverbs Bakhtiar, *Philosophy of Religion* (Tourism of Human Thought and Belief), (Jakarta: PT. Raja Grafindo Persada, 2007), 2.

the aim of providing life guidelines for humans to be happy in the afterlife, containing belief in the unseen and causing emotional responses and beliefs that the happiness of life depends on how well related to the supernatural power.¹⁰

From some of the definitions above, it seems that religion has several elements such as belief in the supernatural, rules based on binding beliefs, the international response of its adherents in the form of love, fear and hope. Therefore, religion, whatever it is, is a rule that binds and regulates a person's relationship with his God as well as a relationship between people. Especially those that regulate relationships between people, these rules can and may enter the joints and basic rules of a society and state and even become the spirit of a country's journey.

There are various benFor religions in the world, among them, dynamism is the belief in the supernatural and mysterious contained in objects around humans. Another form of animist religion is the belief in a spirit that inhabits all things. Also a form of politicism is the belief in gods/many Gods. The last monotheism is the belief in the One God, creator of the universe¹¹.

Therefore religion has a practical function, there are at least eight functions of religion, namely, 1. Educative function where religion functions as a teaching that directs and guides its adherents to become better according to their respective religions. 2. The function of saving man for those who want it according to the religious concept he professes. 3. The function of atonement, through religion a sinner can achieve inner peace through religious guidance. 4. Function as social control in accordance with the teachings followed by its adherents, religious teachings as norms as supervisors both individually and in groups. 5. Function as a foster of solidarity of followers of the same religion, psychologically they will feel that they have something in common in a unity of faith and belief. 6. Transformative function, where religion can change the life of a person's personality or group into a new life in accordance with the teachings of the religion he adheres to. 7. Creative function, religion encourages and invites its adherents to work productively for the benefit of themselves and others, religious believers are required to work regularly and make innovations and new

¹⁰ Abuddin Nata, *Islamic Studies Methodology* (Jakarta: PT. Raja Grafindo Persada, 2012), 14-15.

¹¹ Harun Nasution, *Rasional Islam Ideas and Thoughts* (Bandung: Mizan IKAPI, 1996), 79.

discoveries. 8. Sublimative function, which is to judge all human actions both worldly but also ukhrowi as long as the norm does not contradict religious norms and is carried out sincerely and sincerely¹². At the level of practice, it is this practical function that makes religion an important thing in universal life and peace.

Second, country as knowledge the term country is often translated with *staat*,¹³ *Eat*¹⁴ and *State*¹⁵ or *Daulab*.¹⁶ Then according to scholars of Constitutional Law and International Law as stated by Dr. Muhammad Yusuf Musa are as follows, the state is a lasting legal entity which includes the rights of social institutions that exercise legal power specifically in dealing with people living in certain areas and the state has sovereign rights, both by its own will and clearly the use of physical force it has. The state is also defined by a large set of people living in a particular region of the hemisphere, who are subject to an orderly government responsible for maintaining the existence of its people, taking care of all its interests and the general good. Also, the state is said to be a collection of individuals living in a certain area who are willing to submit to the rule of the majority or the power of a group in their society.¹⁷

From the various definitions above¹⁸ There are several elements that must be realized for the establishment of a country, namely the people, territory, sovereign government and recognition of other sovereign states.¹⁹ In fact, these are the main joints of a country.²⁰

So what needs to be observed in this study is that there is no single definition that alludes to a particular religion or ideology, or religion as one of the most

¹² Jalaluddin, *Psychology of Religion* (Jakarta: PT. Raja Grafindo Persada, 2002), 247-249.

¹³ Germany and the Netherlands

¹⁴ France

¹⁵ English

¹⁶ Arabic

¹⁷ Muhammad Yusuf Musa, *Politics and the State in Islam*, Translator Drs, Muhammad Talib (Surabaya: Al-Ikhlash 1990), 24-25

¹⁸ Actually, there are still other definitions regarding the state that have not been represented in this paper, this can be seen further in works related to politics and the state.

¹⁹ Abdullah Mahmud and Y. Suyoto Arief, *Tata Negara I* (Ponorogo: Darussalam Press, 2000), 18.

²⁰ Fathi Osman, *State in the Sunnah of the Messenger of Allah*, (Jakarta: Kalam Mulia, 1990), 23.

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important elements / joints in a country. This means that actually the definition of the state reported and put forward by thinkers is not associated with religion, but it does not mean that religion or a certain ideology does not have a role in governing a country, this is evidenced by world countries that are motivated and supported by certain ideologies or religions.

Then what is the relationship between religion and the State. In its development, especially Islam, there are various trends in Islamic political approaches and how Islam is placed in political discussions. That is: *first* Legal Trends (*juristic trend*). This theory deals with the theory of legitimacy or Islamic law. Among his figures were Al-Mawardi, Ibn Taymiyyah and Ibn Qayyim. *Second*, bureaucratic trends (*bureaucratic trend*). This thought revealed the structure and hierarchy of government, etiquette and traditions of the shahs and shahsahs in Iran hence being called the mirror of the kings (*mirrors for princes*) His characters include Kay Ka'us and Al-Mawardi. *Third*, philosophical trends (*philosophic trend*). This tendency tries to propose the ideal framework of an Islamic government. Here emerged the concept of an ideal state or the main Islamic state put forward by Al-Farabi as well as the Ikhwan As-Shafa. *Fourth* Ethical trends (*ethical trend*). In this regard Al-Ghazali wrote a work dedicated to the Seljuq Sultan entitled *Al-Mulke's Advice* (Admonition for the King).²¹

From the various approaches that exist in responding to politics / state through the lens of Islam above, we can at least take two important points. *First*, all of the above approaches are always breathed by Islamic teachings, both legal, bureaucratic, philosophical and ethical approaches. All of the above approaches are strongly colored by Islamic values. *Second*, the variety of approaches above shows that Islam is actually a universal, integral, confehensive religion.

In general, there are at least three paradigms of thought about the relationship between religion and the State. First, the paradigm of unification (*integrated*), this paradigm states that the relationship between religion and the State is inseparable. The foundation is that Islam is a perfect and complete religion, therefore the practice of statehood cannot be separated from Islam, so the State not only functions as an organizer of government but its main function is as a religious institution. Second, the secularistic paradigm. This paradigm sees religion and the

²¹ Muhammad Azhar, *Comparative Political Philosophy Between Islam and the West* (Jakarta: PT. Raja Grafindo Persada, 1996), 16-17.

State as two distinct, separate and incombable entities. Religion only functions as a regulator of private territory, so religion cannot be used as something important in the state. Third, the symbiotic paradigm, this paradigm considers that religion and the State have a reciprocal relationship. In this context, religion needs the State for the survival of religion and the human soul, and the State needs religion because religion provides a set of values that guide the survival of the State²².

If you look at the facts, it can be said that religion and state cannot be completely separated, even it seems that religion has a very important position in the dynamics of state thought and world politics, also Islamic political thought penetrated into the traffic of Western thought and was made a serious study by them. The relationship between religion and the State / politics can be said to be a symbiotic relationship or positive and accommodating, the relationship between the two is not a negative relationship because the welfare sought by the state is the mission that religion wants.

In the end there is no conflict between the two, so religion cannot be separated from the state/politics completely. This is where the function of religion both educative, control, rescuer, peacemaker and creative functions runs, it can be said that the purpose of the relationship between religion and state is the rescue of all political activities from all disgrace experienced by actions, decisions and policies that are not in harmony with Islamic teachings which are symbolized in political hypocrisy and deviant acts that often occur in political activity, Such as manipulation, abuse of office, corruption, monopoly of power, hiding the truth to the people, spreading issues and other practices that have a negative impact on the state and humans.

Islamic System of Government

In this sub-discussion, the author will only examine how the Islamic government system during the time of the Prophet Muhammad, when viewed from the number of years, the researcher will only see the government system in the span of ten (10) years of the leadership of the Prophet Muhammad in Medina.

²² Din Syamsuddin, *Ethics in Building Civil Society* (Jakarta: Logos, 2004), 58.

Departing from the Medina Charter, the author sees that the Prophet Muhammad SAW established the 'State of Agreement' in the City of Yathrib / Medina, the Medina Charter itself is authentic evidence that the State of Medina was founded on the basis of mutual agreements and agreements, this is reflected in the 47 articles contained in the Medina Charter.

Here are some of the contents of the Medina charter that the author considers necessary to include and relevant to this study:

"This is a charter from Muhammad (Messenger of Allah) among the Believers and Muslims of Quraysh (Makkah) and Yathib (Medina) and who followed them and joined themselves and fought alongside them.

1. Truly they are one people, another from another human (community).
2. The Muhajireen of the tribe of Quraysh (Makkah) as is their custom, worked hand in hand to pay the diyat between themselves and they paid the ransom of captives in a good and fair manner among the believers.
3. Banu Auf, Banu Sa'idah, Banu Harts, Banu Jusham, Banu Najjar, Banu Amr bin Auf, Banu Nabit, Banu Aus according to their custom work hand in hand to pay diyat among themselves and they pay the ransom of captives in a good and fair manner among believers.
4. Indeed, believers should not allow heavy people to bear debts among them, but help them well in the payment of ransom or diyat.
5. A believer is not allowed to make fellowship with another believer without the consent of the other.
6. A devout believer must oppose those who seek or demand something tyrannically, maliciously, commit hostility or mischief among believers. Their forces were united in opposing him even though he was the son of one of them.
7. Indeed, Jews who follow us (Muslims) are entitled to help and compensation, as long as the believers are condemned and opposed by it.
8. The peace of believers is one. A believer may not make peace without participating in another believer in a battle in the cause of Allah, except on the basis of equality and justice among them.
9. The Jews of Banu Auf are one people with believers. For Jews their religion and for Muslims their religion. Also this freedom (religion) applies to allies

and themselves, except to the tyrannical and wicked. This will damage him and his family.

10. The Jews of Banu Najjar, Banu Hars, Banu Sa'idah, Banu Jusham, Banu Aus, Banu Tsa'labah, were treated the same as the Jews of Banu Auf. Except for the tyrannical and treacherous, the punishment only falls on himself and his family.
11. The Jafnah tribe of Banu Tsa'labah and their allies of Banu Tsa'labah were treated the same as they were Banu Tsa'labah.
12. Jewish relatives outside the city of Medina were just as Jewish.
13. For Jews there is an obligation of cost, and for Muslims there is an obligation of cost. They (Jews and Muslims) helped in dealing with the enemies of this charter. They give each other advice and advice, fulfill promises and do not betray.
14. The Jews of Aus, their allies and themselves had the same rights and duties as any other group of supporters of the charter, with the full and kind treatment of all supporters of the charter. Everyone is responsible for his actions.
15. Indeed, Yathrib is a 'haram/noble/holy' land for the citizens of this charter.
16. Supporters of the charter stood shoulder to shoulder in the face of the invading city of Yathrib.
17. If there is an event or dispute among supporters of this charter that is feared to cause danger, then the settlement is left according to the provisions of Allah Almighty and the decision of the Prophet Muhammad (peace be upon him).
18. If the supporters of the charter are invited to make peace and the opposing party implements the peace, then the peace must be obeyed. If they make such peace, the Muslims are obliged to fulfill the invitation and carry out the peace, and everyone is obliged to carry out their duties according to their duties.
19. Indeed, this charter does not defend the tyrants and treachers, Allah Almighty is the guarantor of those who do good and piety and Muhammad (peace be upon him).²³

²³ *Shohifah Al-Madinah*

Salim Bahnasawi classified the points of the Medina charter into four major parts, namely concerning the rights and obligations of Muslims, the rights and obligations of non-Muslims, the joint obligations between Muslims and non-Muslims to defend the State and the equal rights and obligations of Muslims and non-Muslims in terms of defending the State²⁴. Munawir Sadzali stated that there are two major foundations in the charter of Medina, namely that all followers of Islam even from various tribes are one community, and relations between Muslim communities and other than muslim are based on the principle of good neighborliness, mutual assistance in dealing with enemies, defending the persecuted, advising each other and respecting religious²⁵ freedom. Pulungan argues that there are 14 principles in the charter, namely the principle of the people, the principle of unity and brotherhood, the principle of equality, the principle of freedom, the principle of relations between religious believers, the principle of helping and defending the persecuted, the principle of neighborly life, the principle of peace, the principle of defense, the principle of deliberation, the principle of justice, the principle of law implementation, the principle of leadership and the principle of piety, Amar Ma'ruf and Nahi Munkar²⁶.

If examined carefully through the Medina Charter and the History of the City of Medina, the author finds that when the Prophet Muhammad migrated to the City of Medina, the city was a plural city and region with diverse tribes and religions, it is clear that the agreement contained in the Medina charter was intended for Muslims both pilgrims and anshor, Jews, tribes and tribes living in Medina. Even worse was that the inhabitants of Medina were familiar with fighting for a long time of about 120 years between two major tribes; Aus and Khazraj each had Jewish allies, namely the Jews of Banu Quraizhah and the Jews of Banu Nadhir. It is recorded that there were several major wars that occurred in the two tribes, namely the Sumair War and the Bu'ats War²⁷.

²⁴ Salim Ali Bahnasawi, *As-Shari'ah Al-Muhtaro Alaiba* (Mansuroh: Darul Wafa', 1995), 156.

²⁵ Munawir Sadzali, *Islam and Statecraft, History and Thought* (Jakarta: University of Indonesia, 1990), 221.

²⁶ J.S. Pulungan, *Principles of Government in the Medina Charter Viewed from the View of the Qur'an* (Jakarta: Raja Grafindo Persada, 1994), 121.

²⁷ Ibn Atsir, *Al-Kamil Fit Tarikh*, (Bairut: Darul Kutub Ilmiyyah, 1987), Volume 1, 517-540.

Based on these conditions, the Prophet Muhammad (peace be upon him) built a system of government based on the agreement and agreement of the nation's citizens with universal Islamic values as its main foundation. The Medina Charter is a masterpiece of the Prophet Muhammad (peace be upon him) to reconcile between warring tribes to agree to be friendly and merge into one nation within the framework of one State, the Medina Charter is also an agreement between Arab tribes and Jewish tribes to jointly become one nation within the framework of one State. The strength of this charter lies in the shared commitment and equality of rights and obligations for all communities in social and political life.

So it can be said that the charter of Medina is the constitution of the State of Medina, this State is a State of mutual agreement with a leader named Muhammad. The Medina Charter shows that Muhammad was not a king who could inherit the throne, but a leader who was able to unite the nation. The Medina Charter also showed Medina to be a State of law not an absolute monarchy and Muhammad was not an absolute and central ruler. The Medina Charter applied to all nations (residents of Medina) but Muhammad granted autonomy and freedom to religious groups in practicing their religion. This means that Muhammad was not a dictator but a democratic man and the State of Medina was a democratic state.

Modern State Government System

In this sub-discussion, the author will only review the system of government that is close to the early Islamic government system, the author will not review the entire system of government that exists in the world today. The author will only discuss two systems of government that exist and are widely used by countries in the world today, both countries in the form of monarchies (kingdoms) or republics, namely parliamentary and presidential systems of government by summing up the opinions of thinkers such as Hans Kelsen, Arend Lijphart, C.F. Strong and Giovanni Sartori.

First, the parliamentary system of government is a system of government in which the government is accountable to parliament, parliament has the authority to supervise the government, the president, prime minister and ministers are responsible to parliament. The relationship between the government and parliament is very close, therefore every cabinet government must gain

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confidence with a majority vote of parliament, and also every cabinet government policy must not deviate from what the parliament wants²⁸.

There are several main principles and general characteristics of a parliamentary system of government, namely:

1. The relationship between parliament and government is not purely inseparable.
2. The executive function is divided into two parts, namely the head of government and the head of State.
3. The head of government is appointed by the head of State.
4. The head of government appoints ministers as a collective institution.
5. Ministers are usually members of parliament.
6. The government is responsible to parliament not to the people because the government is not elected by the people but through parliament.
7. The head of government can give an opinion to the head of state to dissolve the parliament.
8. The system of State power is centralized in parliament.
9. The principle of parliamentary supremacy adheres so that the position of parliament is considered higher than parts of government.²⁹

Second, the presidential system of government is a system of government held by the president, the president is the head of state as well as the head of government. In this system the government is not accountable to parliament, while ministers are responsible to the president.

In this system the president has a dual function, in executive power as the head of government the president holds the sole and highest power. The president can elect and dismiss ministers and plays an important role in decision-making without relying on parliament. The pattern of relations and power between the government and parliament is separate, both are independent because there are

²⁸ M. Kusnardi and Harmaili Ibrahim, *Introduction to Indonesian Constitutional Law* (Jakarta: Center for HTN Studies FH UI, 1983), 172.

²⁹ Jimly Asshiddiqie, *Fundamentals of Constitutional Law* (Jakarta: Buana Ilmu Popular, 2008), 75-76.

separate elections to elect the president and members of parliament³⁰. These two State institutions are equal and have equal powers.³¹

There are several characteristics of the presidential system of government, namely:

1. The president is the sole holder of executive power.
2. The President is the responsible administrator of government, in addition to the constitutional prerogative powers prevalent in the attached office of Head of State.
3. The president is not accountable to parliament, nor can he be subject to a vote of no confidence by parliament.
4. The president is not elected and not appointed by parliament, but by the people.
5. The president holds office for four years and is elected only two consecutive terms in the case of replacing a permanently absent president, a position for a maximum of ten consecutive years.
6. The president can be removed from office by impeachment for reasons of imprisonment, accepting bribes and/or committing serious crimes³².
7. Executive positions and judicial positions are prohibited from holding concurrent positions.
8. The president cannot coerce and dissolve parliament.³³

Although there are differences between the two systems of government above, there are also similarities between the two. Both systems agree that the State must ensure the welfare and rights of citizens, both have heads of State although in different forms, both systems are part of the democratic system, meaning that the voice of the people is heard through elected representatives. In addition, of course, these two systems have their own advantages and disadvantages.

³⁰ Saldi Isra, *Shifting Legislative Functions; Strengthening the Model of Parliamentary Legislation in the Indonesian Presidential System* (Jakarta: Rajawali Pers, 2010), 40.

³¹ Mahfud MD, *Indonesian Constitutional Policy and Structure* (Jakarta: Rineka Cipta, 2001), 74.

³² Bagir Manan, *Presidential Institute* (Yogyakarta: Gama Media, 1999), 49-50.

³³ Jimly Asshiddiqie, *Op.cit.*thing. 316.

From the above study it can be seen that there are many similarities between early Islamic and contemporary government systems although not exactly the same. The leader in the early Islamic and contemporary government system was a powerful and influential figure, Muhammad as a leader did not pass on his leadership to his descendants and relatives, this is the same as the current form of republican state. The establishment of the State of Medina on the basis of the agreement of diverse nations, this is just like the establishment of many countries in the world today, the State of Medina also has a foundation in running, namely the Medina Charter or can also be called the Medina Constitution, meaning that Medina is a State of Law as many countries in the world declare it a State of Law. Muhammad as a central figure was always open in accepting the opinions of others for the benefit of the country, although there was no mention of parliament at that time but Muhammad's work practice was the same as a country that had a parliament, the style of government was fiber with democracy. Muhammad also at one time became the leader of the State as well as the leader of the government and had full authority similar to the current presidential system of government.

Conclusion

From the discussion above, it can be concluded that there are many similarities between the early Islamic and contemporary government systems, including the establishment of the State of Medina and contemporary countries based on the agreement of diverse nations, the State of Medina and many countries of the world today are states of law because they have constitutions. Also, the leader in the two systems above is a strong figure where the leadership is not inherited, therefore the government system of both is very open close to the democratic style of government. In both of the above systems, the leader of the state is at the same time the leader of the government who has full authority just like the current presidential system of government.

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