

Islamic Political Paradigm: Historical Review, Transformation, and Symbolism

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Abstrak. Islam as an identity for Muslims originates from the Qur'an and Hadith which has important topics of discussion, one of which is politics. Even though Islam talks about politics, it does not explicitly mention the ideal form of political system. One of the characteristics of Islamic political thought during the time of Rasulullah SAW. and the Khulafa'ur Rasyidin are those which only focus on conquering or expanding territory, integration and consolidation of Islamic political power. In addition, political thought that develops also tends to be a response to the socio-political conditions that occur. This type of research from the point of view of the paradigm is qualitative research. Qualitative research aims to find conceptual meaning as a whole based on facts and sayings and actions. The research method used is library research, namely research activities that are used systematically to collect information, process and conclude data from various kinds of materials in the library. This research is descriptive analytical. Descriptively, this study aims to explain Islamic political thought in the era of the leadership of the Prophet and Khulafaur Rasyidin in Islam and the relationship between religion and the state. The research data obtained were then analyzed and interpreted to obtain adequate meaning.

Key Words: Islamic Political; Khulafaur Rasyidin; Historical

Introduction

Politics is the most important human activity throughout history. Where humans synergize in managing their greatest potential among themselves, strengthening each other to build goals, and accepting

different opinions. In Arabic the term politics is known as *politics*.¹ In addition, the book *Al Muhith* explains that *politics* has the definition of caring for, nurturing, training and educating him. Or it can be called managing or managing cases. Politics is also an activity in dealing with people with their problems on the basis of law to realize justice and the benefit of humanity as a whole.²

Islam has a major influence on politics, where politics is used by Islam as a measuring tool for upholding justice. Islamic politics, namely as a political activity of Muslims in which there are Islamic rules as the basis of life in managing problems. The Islamic political system ruled the world for approximately 13 centuries (630-1924). Islam as the mother of politics has been the longest ruler of the world in the history of human politics. In addition, Islam also gave birth to a political perspective (philosophy) as a dimension in developing the main problems that occur. In today's political system, much is dominated by the western political system, which in concept *Nation State* be a political system *Mainsteam*. This system emerged after the west reached a period of awakening around the 17th century M after Turkey suffered defeat in World War 1 (1918).³

The development of the political paradigm in the West was experienced by Europe and America. Initially, political thought as political philosophy, has a close relationship with the history of philosophy. Names such as Socrates, Plato, Aristotle from the Ancient Greek period were famous figures. Then political thought is discussed chronologically until now. This discussion usually starts from Ancient Greece, Romans, Christianity, the Middle Ages, the Renaissance, modern times with their liberalism, to Marxism, fascism, existentialism, and other currents today. Likewise, the discussion of comparative political thought between Aristotle and St. Thomas Aquinas came to Maritain.

¹ Arfiansyah, "PEMIKIRAN POLITIK ISLAM; Sebuah Tinjauan Sejarah Terhadap Arus Pemikiran Islam Klasik sampai Awal Abad ke 20" 12 (2010), <http://dx.doi.org/10.22373/substantia.v12i2.3798>.

² A Halim, *Relasi Islam, Politik, dan Kekuasaan* (Yogyakarta: LKis Yogyakarta, 2013).

³ Satori Ahmad dan Kurdi Sulaiman, *Sketsa Pemikiran Politik Islam* (Yogyakarta: CV Budi utama, 2016).

Also, for example, grouping efforts between Plato, St. Augustine to other figures, all of them are included in the discussion of political comparison.⁴

Political history in Islam in its discussion, of course, must refer to the texts of the Al-Qur'an (*nash*) because in it there are a number of political elements in the form of justice, deliberation, tolerance, rights and obligations, *love ma'ruf* and *nahi munkar*, honesty, and law enforcement. In addition, the Prophet Muhammad SAW. as an ideal figure (*Uswatun Hasanah*) set an example in carrying out good and correct practical politics and state administration. The exemplary figure was seen in his leadership in Medina who succeeded in creating a breathable Medina state *Baldatun Thayyibatun Wa Rabbul Ghafur*. The success of this prophet later became the inspiration and study of Islamic political thinkers when carrying out their activities.⁵

Research Method

This type of research from the point of view of the paradigm is qualitative research. Qualitative research aims to find conceptual meaning as a whole based on facts and sayings and actions. The research method used is library research namely research activities that are used systematically to collect information, process and conclude data from various kinds of materials in the library. *This research* analytical descriptive. Descriptively, this study aims to explain Islamic political thought in the era of the leadership of the Prophet and Khulafaur Rasyidin in Islam and the relationship between religion and the state. The research data obtained were then analyzed and interpreted to obtain adequate meaning.

⁴ Muhammad Azhar, *Filsafat Politik Perbandingan antara Islam dan Barat* (Jakarta Utara: PT RajaGrafindo Persada, 1996).

⁵ Ayi Sofyan, *Etika Politik Islam* (Bandung: CV Pustaka Setia, 2012).

Discussion

A. *Islamic politics*

Political Latin, that is *Politician* as well as in Greek *Politicians*, meaning the dimensions that relate to the people of the country or city. Both of these terms have the meaning of the word polis, which means city. from english, *political* which means wise behavior or caution in behavior as well as implementing wisdom or wise actions. Politics can be understood as the dimension of ruling and controlling the public.⁶

In KBBI "politics" is defined as (1) knowledge related to state administration or statehood such as policies and systems in government, (2) all strategies regarding state government to other countries, (3) implementation of actions when facing a problem. The words "politician" and "politician" mean someone who is skilled in political science disciplines or good at state administration or someone who studies politics.⁷ Meanwhile, in political terminology, it is a form and effort in tackling people's problems based on law with the aim of realizing prosperity and criminalizing the occurrence of something that humans do not want.⁸

In the history of 632 M after the death of the prophet, the Al-Qur'an and Hadith from time to time were still used as guidelines by Muslims in carrying out the flow of government until the time of the four Caliphs. But in the 19th century, after Khulafa'ur Rasyidun, the Islamic world was colonized by western nations, namely the emergence of an idea in the state administration expert group to establish a constitution. This thinking occurs as a form of responding to the political style of the western nation which stops in the Islamic world at the same time as colonialism in the Islamic world.⁹ So it can be concluded that Islamic

⁶ Thaib Lukman, *Politik menurut Persepektif Islam* (Kajang: Synergymate, 1998).

⁷ "Kamus Besar Bahasa Indonesia, Pengertian Politik," t.t., <https://kbbi.lektur.id/politik>.

⁸ Efriza, *Ilmu Politik: dari ilmu Politik Sampai Sistem Pemerintahan* (Jakarta: Alfabeta, 2008).

⁹ Jindan dan Ibrahim Khalid, *Teori Politik Islam Telaah Kritis Ibn Taimiyah Tentang Pemerintahan Islam* (Surabaya: Risalah Gusti, 1995).

politics is a political activity of Islamic religious communities based on Islam as a guideline for rules and bonds of relations between groups.

B. Leadership Legitimacy Through Religious Social Movements

The early period of Islamic history is called the Age of Prophethood. During the prophetic period consists of two periods. In the period of the Mecca era (611-622 M) where the Prophet Muhammad SAW obtained a small group of people from groups who had no position and sovereignty in Mecca. their condition is very weak as a minority who are oppressed and unable to oppose the power of the Quraisy of Mecca.¹⁰

At this time, the Prophet Muhammad SAW. carried out his political activities through two types of movements, namely intellectual movements and social movements. The intellectual movement is a technique of the Prophet Muhammad in carrying out changes in the ideology of society starting from polytheistic thoughts towards monotheistic thoughts, so that their beliefs and morals will change. Whereas social movements are the Prophet Muhammad's way of managing and utilizing resources or political opportunities in gaining political legitimacy in society as the object of his da'wah.¹¹

In practice, the politics of Rasulullah SAW in Mecca can be summed up as follows:¹²

1. The Islamic movement is centered in one place called Darul Arqam which aims to prevent all activities from being disturbed by the Quraisy group so that activities can run according to and optimally.
2. Performed migration to Abyssinia (Africa) and Ta'if in order to beg for peace from King Najasy, a Christian convert. But the strategy failed due to propaganda by the Quraish of Mecca. After the failure happened, the Prophet finally decided to migrate to Ta'if with his people, 60 km northeast of Mecca. In Ta'if the Prophet meant asking for protection and giving influence about Islam. But the effort also

¹⁰ Ali Mufrodi, *Ali Mufrodi, Islam di Kebudayaan Arab* (Jakarta: Logos Wacana, 1975).

¹¹ Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: PT. Raja Grafindo, 2008).

¹² Siba'i Mustafa, *Perjalanan Hidup Nabi Muhammad S.A.W.: Kajian dan Pengajaran, Alor Setar (terj)* (Pustaka Darussalam, 2004).

failed as a result of all the tribes in Ta'if rejecting the arrival of the Prophet with various motives.

3. Holding a pledge of allegiance with the youth of Yathsrib (Madinah). Aqabah I year 621 M. That they vow not to worship other than Allah, and leave all evil things and will obey the Messenger of Allah in all things right. Next in Aqabah II in 622 M. They promised to protect the Prophet as they protect their family and will obey him as their leader.

Bai'at aqabah aims at freedom in broadcasting Islamic preaching. A few months later, the Mecca Muslims migrated to Yastrib on the Prophet's orders. In history it is recorded that the Prophet and Abu Bakr along with the Muslims arrived in Yastrib on the 16th of Rabiul Awal which coincided with the 20th of September 622. This migration event was later made the beginning of the calculation of the Hijri year.

Based on events *bai'at* It can be said as a symbiosis between two interests in one history. (1) The interests of the Prophet Muhammad as Allah messenger to broadcast Islamic teachings to the Yastrib people, (2) The interests of the Yathrib people for a leader who can handle social conflicts between the Aus tribe and the Khazraj tribe which have not been resolved. With the conflict of the two tribes can give birth to awareness about peace. So encourage them to *dobai'at* or what is called in political science with a social contract.¹³

C. Reconstruction of Medina on Political Orientation

The population of Yathrib consists of Arabs and Jews. Where the Jewish Community is Jewish, while the Arab community consists of adherents of Paganism (*musyrik*). Some of the Arabs who embraced Islam were called the Ansar and the Prophet Muhammad SAW and his followers (*Muhajirin*) migrated to the city and a new group emerged, namely the hypocrites who often behaved as provocateurs. So it can be understood that the population of the city of Yathrib is not like the city of Mecca which has a homogeneous population, the population of

¹³ Fatih Syuhud, *Islam dan Politik: Sistem Khalifah dan Realitas Dunia Islam* (Malang: Pustaka Al khoiro, 2019).

Yastrib is plural or heterogeneous in terms of religion, ethnicity and nation.

The Prophet Muhammad SAW really understood the nature of the Yathrib people who were quick to cause conflict. Therefore, the Prophet Muhammad SAW made social management to regulate relations between groups in economic, social, religious and cultural life. Therefore, he compiled three political steps in the form of :¹⁴

1. Establishing a mosque as a place of worship, Islamic preaching, and as a religious learning assembly. Moral and cultural development of Muslims to establish brotherhood among the congregation. The mosque was established as the starting point for the development of the city and society. Prophet Muhammad as a leader is very attentive to the development and progress of trade. Road development as well as special places in trade transactions. Until finally Madinah appeared as one of the big cities as well as the center of trade in the Arabian Peninsula.
2. Strengthening the ties of brotherhood between the Ansar and Muhajirin in the formal *Al-ukhuwah islamiyah* for progress and glory together with guided by religion. This system aims to strengthen the economic basis, especially for oppressed groups of people. The strength of this brotherhood gave birth to a valuable impression in the development of Islamic civilization.
3. Residents of Medina made a written agreement as evidence of close unity between Muslims and Jews in social and political life. This agreement is the law of a country which contains arrangements in political power, human rights and the management of public affairs. This agreement was made in the first year of Hijriyah, this sheet is called the Medina charter (*Mitsaq al-Madinah* or *Dustur al- Madinah, The Constitution of Medina*). The Medina Charter as a reference by the Prophet to all his followers to unite the brotherhood of the people of Medina. The contents of the text of the Medina Charter include when a people make peace with other people, they are not allowed to be separated by leaving other believers, this aims to

¹⁴ Pulungan dan J Sayuthi, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah; Ditinjau dari Pandangan al-Qur'an* (Jakarta: Raja Grafindo Persada, 1994).

create peace for the unity of Muslims. Several other texts state that if a believer invites peace to another believer, then he should accept it except in fighting religion.

The Prophet as a leader really likes deliberations by cultivating opinions when all Muslims give their approval for these deliberations. In the political aspect, the Hudaibiyah agreement includes several things, namely (1) carrying out peace so that goals are not hampered, (2) the obligation to have the ability to read situations and give conditions in the form and accept them, (3) the obligation to have the ability to arrange the right time so that the goals can be achieved. According to Miriam Budiarmo, the Prophet's politics was in accordance with the political power of the state. This power aims to regulate human relations in society, control and manage phenomena that occur in society.¹⁵

D. Political Problems After the Death of the Prophet Muhammad

The Messenger of Allah died on Monday, 12 Rabi'ul Awwal 11 H or June 8 632 M. After the death of the Prophet in his leadership he never made a will regarding a successor for his successor. So there was a problem about who had the right to replace his leadership thereafter. Sa'ad bin Ubadah, an Ansar figure, proposed a meeting to discuss the matter of replacing the Prophet at the Saqifah Bani Sa'adah Hall in Medina.

According to Muhammad S. Elwa in his book, that the meeting at Saqifah produced three views which included:¹⁶

1. Friends of Ansar argue that they are the ones who deserve to replace the leadership of the prophet because of their services to help and protect the Prophet Muhammad SAW.
2. Friends of the Muhajirin by Abu Bakr argues that in demanding the position of caliph it is not suitable if the reason is in the form of a service. However, Abu Bakar only replied that those who had the most right to replace the prophet were those with the highest national blood, namely Quraisy.

¹⁵ Abdul Mukti Thabrani, "TATA KELOLA PEMERINTAHAN NEGARA MADINAH PADA MASA NABI MUHAMMAD SAW" 4, no. 1 (2014).

¹⁶ Elwa Muhammad, *On the Political System of Islamic State* (Surabaya: Bina Ilmu, 1983).

3. Friends of Ansar by al Hubah bin al-Mundhir argues that in leadership it is better if there are two leaders of the Islamic government, each from the Ansar group and the Muhajirin group. But the proposal was rejected by all groups

Umar Bin Khattab proposed Abu Bakr as a substitute for the Prophet because of his closeness to him and was more senior than the others so that Abu Bakr was taken Bai'at by Umar who was then followed by other Muslims at that time. The process of selecting Abu Bakr was carried out by acclamation by an individual, namely Umar Bin Khattab and then the Muslims agreed.¹⁷

E. Islamic Politics During the Khulafa' Ar-Rasyidin

1. Abu Bakar Ash - Shiddiq

The full name of Abu Bakar is Abdullah ibn Abi Quhaifah Attamini. In pre-Islam, he was named Abdullah ibn Kaaba, who later the Prophet replaced him with Abdullah, who was the first Islamic caliph after the death of the Prophet Muhammad SAW. In 632-634 M was the period when Abu Bakr led the Muslims for 2 years and 3 months of his reign.

The problem faced by Abu Bakar As. while leading the Muslims include:

- a) Fighting those who left Islam (apostate) and claimed to be Prophets such as Musailamah al-Kazzab, Aswad Ansi, sajah and Tulaihah bin Al-Asadi. The role cost many people who memorized the Qur'an until Umar bin Khattab proposed bookkeeping on the Qur'an.
- b) There is a group of people who do not want to pay zakat because they think that zakat is the same as forced tax. They think that the payment of zakat is only during the reign of the prophet. That

¹⁷ Ely Zainudin, "PERADABAN ISLAM PADA MASA KHULAFUR RASYIDIN," *Intelegensia* 3, no. 2 (2015), <https://doi.org/10.34001/intelegensia.v3i1.1337>.

way Abu Bakr wanted to fight the dissidents, but they argued that it was illegal to have war against those who uttered the shahada.

- c) The development of a fairly large area in the form of territories that were successfully conquered was Ubullah (Persian Gulf), the Mesopotamian Valley, Hirah, Dumat al-Jandal, parts of the area bordering Palestine, the border with Syria, and its surroundings.
- d) Division of the province outside Medina by lifting amir or still where the Mecca region was entrusted to Itab bin Asid, Taif to Uthman bin Abi al-Ash, San'a to Muhajir bin Abi Umayyah, Hadramaut to Ziyad bin Labid, Khaulan to Ya'La bin Umayyah, Zubaid and Rima to Abu Musa al-Ash-ari, Janad to Muaz bin Jabal, Najran to Jarir bin Abdullah, Bahrain to al-Ula bin al-Hadrami, and the regions of Iraq and Sham were entrusted to military leaders aswulat al-amr.¹⁸

When Abu Bakr was sick, he held a deliberation between the Ansar and Muhajirin groups regarding the next leader who would replace him. In this deliberation, Umar was elected as caliph to replace Abu Bakr based on the deliberations of the Muslim Council. And right on Monday, August 23, 624 M Abu Bakar died.

2. Umar bin Khattab

Caliph Umar is known as a creative and clever administrator in systematically managing the government administration system. Islamic territories include the Arabian Peninsula, Palestine, Syria, Iraq, Persia and Egypt. The government of Medina is so good that it can be seen the characteristics of Islamic politics. As in the mechanism of forming a consultative council whose members are composed of the Muhajirin and Ansar groups.

¹⁸ Junaedi Lubis, "KONTRIBUSI PERADABAN ISLAM," *Madania* XVII, no. 1 (2013), <http://download.garuda.kemdikbud.go.id/article.php?article=1643838&val=14679&title=KONTRIBUSI%20PERADABAN%20ISLAM%20DI%20MASA%20KHALAFATURRASIDIN%20PEMBENTUKAN%20MASYARAKAT%20POLITIK%20ISLAM>.

Following are the policies by Caliph Umar bin Khattab includes:¹⁹

- a) Establish permanent military camps with outposts in border areas
- b) Establish a governing council
- c) Set up baitul mall
- d) Create gold currency
- e) Creating hijri year and
- f) Control hisbah. Hisbah is a system of market supervision, paying attention to weights and measurements as well as supervising road rules
- g) Traveling around the village individually every night to investigate and find out the condition of the people.

On Wednesday of the month of Dzulhijjah in the year 23 H Caliph Umar bin Khattab died tragically by a boy from Persia named Abu Lu'lah, where the event happened when he entered the mosque to lead the morning prayer, the boy attacked with a sharp knife and then with quickly he ran away. The murder was motivated by revenge as a result of age Islamic forces conquer Persia. Umar's reign lasted for ten years and six months.

3. Utsman bin Affan

After the death of Umar bin Khattab, the Islamic community held an association for deliberations regarding the replacement of the previous caliph. The meeting was chaired by Abdurrahman. In three days and three nights Abdurrahman met the companions of

¹⁹ Suleman Jajuli, "Kebijakan APBN Khalifah Umar bin Khattab," *ALAMIAH: Jurnal Muamalah dan Ekonomi Syariah* 1, no. 1 (7 Juli 2022), <https://doi.org/10.56406/alamiahjurnalmuamalahdanekonomisyariah.v1i1.46>.

Rasulullah SAW who were in Medina, and on the fourth day the Muslims gathered at the Medina Mosque to give their opinion on who should replace the previous leadership. Uthman and Ali are candidates who are appointed to promise to Allah when later they will be given responsibility. They took turns advancing in front of Abdurrahman. But when Uthman was already in front of Abdurrahman raised his head to the roof and immediately pledged allegiance to Uthman and all the people followed.

In the election of Utsman bin Affan, the process was carried out with a democratic system. Where at that time the caliph was appointed through election by six people called Ahlul Shura right to vote and vote. This process is called the first democracy in the history of the Islamic caliphate.

The following are some of the problems and policies of the Utsman government, namely:²⁰

- a) The compilation of the holy book of the Qur'an aims to stop differences in the recitation of the Koran.
- b) Weak leadership and nepotism. Where in government positions filled by members of his family without regard to their quality. Besides that, the behavior of officials who were not commendable so that the people were dissatisfied with their leadership and there was a rebellion with the killing of Uthman, or known in Islamic history asal-fitnah al-kubra.

4. Ali bin Abi Thalib

The killing of Uthman made Ali appointed as caliph by the Muhajirin and Anshor groups. But this request was always rejected by Ali on the grounds that it would be better if it was done by deliberation. The community continues to urge Ali that the Islamic community needs to have a leader immediately so that there will be

²⁰ Ahmad Irwan Hamzani dan Havis Aravik, *Politik Islam Sejarah dan Pemikiran* (Jawa Tengah: PT. Nasya Expanding Management, 2021).

no more disputes. With his firmness, Ali asked to gather at the mosque and Ali was sworn in by the Islamic community at the mosque.

There was a lot of opposition in Ali's government, one of which was Muawiyah who pushed to separate from the government by spreading political issues by accusing Ali bin Abi Talib as someone who was behind the murder of Uthman bin Affan. He also ordered the people of Damascus to overthrow the government and propagandize the revolution. Ali approached the opposition with a persuasive approach but still failed and eventually Ali had to fight them. namely (War of Jamal) which occurred between Ali and Aisha and (War of Siffin) which took place between the forces of Ali against the army of Muawiyah bin Abu Sufyan.

The cause of the Jamal War was caused by Ali not wanting to punish the murderers of Ustman. Ali actually wanted to avoid war and settle the matter peacefully. However, the invitation was rejected by Aisyah, Zubair, and Talhah. Zubair and Talhah were killed when they tried to escape, while Aisyah was captured and sent back to Medina. While the Siffin war was caused by the policies issued by Ali during his reign, it also resulted in resistance from the governor in Damascus, Muawiyah bin Abu Sufyan, who was supported by a number of former high-ranking officials during the reign of Caliph Uthman who felt they had lost their position and success.²¹

The conflict between Ali and his opponents gave rise to religious trends in Islam, such as Shia, Khawarij, Murji'ah, Muktazilah, Ash'ariyah, Maturidiyah, Ahlussunah wal Jama'ah, Jabbariyah, and Kadariyah. The dispute was almost uncontrollable until finally Caliph Ali died in the year 41 H/661 M because he was killed by a Khawarij leader named Abdurrahman bin Muljam.

²¹ Moch Yunus, "Konsepsi Politik Islam Klasik (Suksesi Kepemimpinan Muhammad SAW dan Khulafa' ArRasyidin)," *PALAPA* 4, no. 2 (30 November 2016): 72-84, <https://doi.org/10.36088/palapa.v4i2.25>.

In the history of the khulafaur Rasyidin government, Islamic political principles have been maximally and optimally applied. For example, the principle of deliberation, freedom, equality before the law. Apart from that, the principles of social justice and people's welfare are also well implemented. The mechanism for replacing the caliph is not fixed, from the time of Abu Bakr to Umar using a will, Umar to Uthman with the formation team, Ustman to Ali by acclamation. After that, finally Islamic power was taken over by Muawiyah by using a monarchy system in government.²²

Conclusion

After the death of the Prophet Muhammad, the problems that occurred to the Muslims were political conflicts. The trigger was the leadership vacuum after the death of the Prophet Muhammad. Until before his death, the Prophet never explicitly and clearly appointed a replacement for him after him. Then leadership four *caliph* passed, the political conflicts that plagued Muslims increasingly developed into divisions among Muslims, because each group had a different political paradigm.

The Khulafaur Rasyidin during his reign carried out many positive policies. Whether starting from expanding the territory, creating security stability, restructuring problematic officials, managing state revenues, or making savings on the state budget.

Apart from the several positive policies above, there are other aspects regarding the end of the term of office of the three caliphs besides Abu Bakr, namely; Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. The three ended their tenure as caliphs by being killed. Politically this is caused by other factors, namely; because at that time there was no strict security system for the safety of heads of state, no special security forces for heads of state (unlike in modern and contemporary times, there were already special security measures for heads of state, such as in Indonesia there is Paspampres). A new special security system was introduced in the Islamic world when Mu'awiyah

²² Ahmad dan Sulaiman, *Sketsa Pemikiran Politik Islam*.

served as caliph in Damascus, Syria. When he made a visit to Medina or Mecca, special security forces were sent in advance three days or seven days before Mu'awiyah arrived in these two cities.

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