

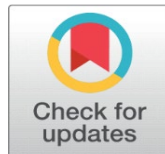
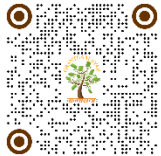


POLITICS AS A PATH TO HAPPINESS (REFLECTIONS ON AL-FĀRĀBĪ'S ISLAMIC SOCIAL AND POLITICAL PHILOSOPHY)

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ABSTRACT

Islamic politics echoed as ideal ideals in studies of Islam can be applied in various joint life nations and states. In the context of Indonesianness, things thus can be realized using the idea of politics as road happiness initiated by al-Farabi. Although Indonesia is not an Islamic country it will, al-Fārābī's ideas can become a prototype for building a country to use present happiness in the middle society. Islamic politics al-Fārābī focuses on the position of the ideal leader as a prophet or philosopher—someone who has the capacity and thus can govern the country based on religious wisdom. Therefore, al-Fārābī also classifies countries based on their leaders. The better the leader, the better the country, and things Likewise apply on the contrary. Research This nature is descriptive-analytical based on the study bibliography. The thoughts of Fārābī that colored Islamic studies have a broad impact on the world to create a leading country that can present happiness in the middle to its people through road politics. Reflection on al-Fārābī's thought can applied to study area in a matter. This is Indonesianness, which presents a leader with character, personality, religion, and peak wisdom at every state leadership level.

Keywords: Al-Fārābī, Islamic Politics, State, Society, Happiness

1. INTRODUCTION

Social and political discourse in human civilization is never-ending. This is because the discussion of both is a unity related to the livelihood of many people. As Ibn Khaldun stated, humans need other humans [Khaldûn \(1967\)](#), p. 549. Therefore, the order needs to be upheld. How to organize, direct, and guide society in a government becomes necessary and inevitable in realizing a sense of security, peace, and tranquility in society. Instead of making a government a victorious, harmonious, and famous government, most of what happens is an absolute,

authoritarian, and tyrannical government so that the desired ideals are only dreams that are never achieved.

Looking at the political practices that have developed in human history, Islam, as a religion For all over man, also teaches the procedures for organizing human life [Iqbal & Nasution \(2017\)](#), pp. 1–2. It is not just a practice of worship in daily life (*mahdhah*), which seems to be oriented solely to the afterlife. However, Islam also regulates human worldly affairs in all aspects of life. The way to regulate worldly life is through politics. One form of discussion of the concept of politics in Islam is initiated by an Islamic philosopher named al-Fārābī. Al-Fārābī, who is known as a great philosopher of classical Islam with the title *al-Mu'allim al-Tsānī*, taught how the concept of politics in regulating society, government, and state [Nasr & Leaman \(1996\)](#), pp. 853–854. Whether it is a country or a kingdom, regulating a state based on Islam must be upheld to achieve a happy and prosperous life.

Al-Fārābī, as a philosopher, not only discussed the complex problems in Islamic philosophy around ontology, epistemology, and metaphysics [Al-'Iraqy \(1978\)](#), pp. 35–37. But also addressed the issue of axiology practically. One of the practical philosophies is politics (*siyāsat*). The discourse of Islamic politics was also read as an alternative to building a civil society. In addition to being influenced by the political thoughts of Plato and Aristotle [Watt \(1995\)](#), pp. 19–20, al-Fārābī tried to reconcile the two significant figures' thoughts and explore them further based on Islamic values. In addition, prioritizing commendable morals is the basis for building a rational religious political system. So, in the end, the political goal initiated by al-Fārābī is to achieve happiness itself—perfect happiness, not imperfect. Politics is a way to achieve happiness both materially and non-materially.

Also, pay attention to the contemporary situation in Indonesia; the figure leader has become central to the discussion that is always discussed and reported in various mass media from regional, national, and international levels. With such attention, leaders must present kindness in every policy taken later to show happiness for their people. Pay attention to the general election results and inaugurate the country's leadership. Indonesia's new president and vice president gave a glimmer of hope to presenting exemplary leadership and being an example at every leadership level in Indonesia.

This study will discuss how al-Fārābī's political ideas as a path to happiness are used in a system in society. The division, emphasis, and goals that politics itself wants to achieve. In the discussion section, this article also reflects on contemporary Indonesian politics, the current situation, and how it should not present a utopian country without action but lead a clean, transparent, and elegant political discourse. The leader who becomes a source of presence and happiness must realize his promise as he has spoken in oath positions and duties carried out for the sake of the people.

2. METHOD

This research is based on library research *using* descriptive-analytical methods. He explored al-Fārābī's thoughts on his main work, *al-Madinat al-Fadhilat*, and his other works. Secondary sources in this study are other works discussing al-Fārābī's political thoughts and other relevant political-state concepts in journal articles, papers, books, and other sources. The analysis provided will be critical-philosophical with pay attention to How to view al-Fārābī in philosophy politics. Then, it also analyses Indonesianness, how far the leader is present in society, and how it creates happiness in the middle of its people.

3. AL-FĀRĀBĪ'S POLITICAL THOUGHT AND ITS BACKGROUND

As is known, Islamic political thought was not born just like that. Islamic civilization was not born just like that either. However, it also interacted with other civilizations, including Greek thought. Various new sciences and forms of Islamic civilization were born from this interaction. So, Islam has a lot of scientific knowledge besides science that comes from evidence (*naqlī*), also developing rational science (*'aqlī*) that can be used in everyday practical life. Various studies and developments of science that interact with Greek culture were carried out. Many sciences were then born from this development until they were perfected. One of them is philosophy.

Al-Fārābī, as a philosopher, also discussed politics. Al-Fārābī's ideas about the concept of politics were greatly influenced by the thoughts of the great philosopher Plato. However, this does not mean that al-Fārābī's thoughts thoroughly copied Plato's thoughts. There must be things that al-Fārābī filtered when absorbing knowledge from the West. Moreover, he also included the uniqueness of Islam in supporting his arguments. Al-Fārābī's political thoughts are based on humans who can use their minds well. Reason, as the greatest gift given by God, must be used as well as possible. Al-Fārābī's focus is on building the best politics through the concept of the state [Fakhry \(2002\)](#), p. 101. Good state governance will lead to a good community life.

For al-Fārābī, just like Aristotle, humans are creatures that live with other humans. Humans can't live alone without interacting with other humans. Therefore, building interactions, relationships, and connections with other humans is an obligation humans must carry out. Al-Fārābī emphasized that the relationship between one human and another will be well-established if all prioritize commendable morals. Commendable morals will emerge as the character and attitude of a pure heart and a clear mind. Therefore, using reason and heart as well as possible is necessary for humans. You will show bad attitudes, character, and behavior if you do not use reason well and follow your lusts. This will lead to bad morals that will not follow the surrounding community.

However, al-Fārābī's thought structure is still influenced by Plato and Aristotle's thoughts. However, al-Fārābī, in explaining the structure of political thought, still provides a large portion of Islamic views. Al-Fārābī emphasizes the Prophet Muhammad's SAW figure as a prototype for building a solid government system. How the figure of the Prophet Muhammad SAW organizes, directs, and guides his people to the straight path becomes the figure that al-Fārābī dreams of. Great and noble morals are always put forward by the Prophet SAW when leading his people. So, it is not an exaggeration to say that the best leader in a country is a prophet.

Al-Fārābī also explains how a country should or should ideally be. The ideal country should be led by a prophet or philosopher [Corbin \(2014\)](#), p. 162. Because the prophet and the philosopher have the highest intellectual level and can communicate with active reason (*'aql al-fa'al*) [Al-Farabi \(1995\)](#), p. 142. As is known in Islamic philosophy, Neoplatonism's nuance is robust, giving character to al-Fārābī and the classical philosophers of Islam after him [Al-'Iraqy \(1978\)](#), p. 36. The discourse of the prophet and the philosopher who can communicate with active reason shows that humans can reach the highest degree and the best of creation. The difference between a prophet and a philosopher is that the prophet gets wisdom directly from active reason because he has been prepared to be a messenger for a long time, so he is pure. So he gets pure reason (*hads*). The philosopher must try to

train himself in thinking and purifying himself to communicate with active reason. The wisdom that comes to the prophet does not contradict the wisdom that comes to the philosopher. Both are equally true because they come from active reason [Zar \(2014\)](#), pp. 82–83).

Regarding government structure, al-Fārābī highlighted that every government or country should prioritize wisdom in governing. The figure of a leader who becomes a role model must demonstrate leadership values with full wisdom and prudence [Al-Farabi \(1995\)](#), pp. 135–136. Al-Fārābī gave the requirements for the best leader for a major country, namely, being physically and spiritually perfect, brave, strong, intelligent, a lover of knowledge and justice, having a tenth intellect so that he can communicate with the *mustafad* intellect [Zar \(2014\)](#), p. 85. Considering al-Fārābī's various criteria for a significant country leader, it is undeniable that the leader meant by al-Fārābī is a prophet or philosopher. However, al-Fārābī did not rule out the possibility that if there is no longer a prophet in a country community or a philosopher who is an expert in wisdom, then choosing someone with almost the same characteristics as these criteria. Then, he and other field experts can hold an affair in society and the country. Don't give a task or mandate to someone who is not an expert.

Al-Fārābī, in this form of government, divides the concept of the state into five forms.

1) The Main State (*al-Madīnat al-Fadhīlat*)

The leading country is a country that has everything perfect (*al-mujtami' al-kamīlah*). In this country, the leader is a prophet or philosopher. The office holders are experts in their fields. So that every part of the country is complete and perfect, and each leader or official has duties, functions, rights, and obligations arranged neatly and systematically. The government is governed fairly and wisely. The lives of its people are prosperous, and the entire social order in law is running well. The people help each other in all aspects of life. The leader or head of state becomes a source of inspiration and everything that concerns many people's lives.

2) The Ignorant State (*al-Madīnat al-Jāhīlat*)

According to Fārābī, a country in ignorance is a country that does not have a high ideology, that is, that does not have the same ideal goal significantly or adheres to conflicting false ideologies with happiness. This country is occupied by people who do not know the meaning of happiness, which should become the main objective of humans and things. This, of course, had not crossed my mind. If they are directed correctly until the matter (happiness), they still cannot understand it, even if they do not believe it. The greatest happiness is perfect for them when people can obtain everything, such as physical health, prosperity, pleasure, freedom to indulge in lust, and respect. Conditions such as an unhealthy body, lack of entertainment, lack of freedom to indulge in lust, and not receiving respect are suffering [Al-Farabi \(1995\)](#), p. 138).

3) The Heretical State (*al-Madīnat al-Dhāllat*)

A lost country is a country whose people believe that happiness is true after death in the afterlife. They also believe in God, but they have false beliefs about things that can bring them happiness that are considered valid. They express these beliefs in the form of statues and fantasies. Leaders are mainly trusted people, but their beliefs are abused, and they create opinions alone, which ends in falsehood, fraud, and deception [Al-Farabi \(1995\)](#), p. 140. Ideology in a country like this can be found in capitalist countries. In general, they honor the existence of religion but do

not adhere to understanding socialists, and their society tends to be selfish and individualistic.

4) The Wicked State (*al-Madīnat al-Fasiqat*)

An evil country is a real country that adheres to major country views. They know the concept of happiness by believing in the existence of true happiness, God, and all the methods commonly used by citizens of the leading country to achieve the desired happiness. However, what they do is very far behind the view that they have now. They precisely wish to get needs as desired public *jahiliyah*. So, the equation between the inhabitants of this country and the leading citizens is a matter of the opinion they have to believe only, not in practice. Ideology in a country like This This is what happens to countries that admit it block socialist Now this. Fārābī Is against such an ideology because religion is one of the most essential traits [Al-Farabi \(1995\)](#), p. 139.

5) The Changing State (*al-Madīnat al-Mutabādilat*)

Its citizens make wealth and prosperity in a way that is over the top as an objective. What they get Can originate from work in various types of professions and also from the robust nature of that country. The main among them is the most able to obtain riches quickly. What makes a leader for the citizens is a person who most widely acquires his wealth and can always maintain it [Al-Farabi \(1995\)](#), pp. 140–141.

Looking at the various forms of discourse above, it can be seen that, in al-Fārābī's political thought, he emphasizes how important the head of state is in a government structure because it is from him that the source of happiness itself. Politics is a strategy for regulating people's lives to achieve happiness. If the leader or head of state has or at least approaches the nature and characteristics mentioned by al-Fārābī, the ideal of presenting a perfect and happy leading country can be realized.

A country's happiness lies in the happiness of its people. When a country can guarantee its people's survival, human rights, health, and preservation of property, then happiness will be present in the country's life. Mutual assistance between the government and its people will reap happiness [Hammud \(1990\)](#), p. 96. On the other hand, if the leader or head of state cannot act reasonably and does not use wisdom and prudence in leading the country, then bringing happiness to the community is difficult to realize. There needs to be synergy between elements of society when building a country. Concern for each other and a sense of responsibility are the keys to happiness.

Al-Fārābī emphasized that true happiness is immaterial happiness. Immaterial happiness is perfect without anything lacking [Hammud \(1990\)](#), p. 96. Al-Fārābī assessed that societal happiness will be felt when all physical and material needs are met [Sa'ad \(1982\)](#), pp. 53–54. It is true when it is said so. However, if it is limited to physical and material happiness, the happiness is not yet perfect (*al-sa'adat ghayr tamm*). Perfect happiness is felt by all elements of society in a country when the soul feels satisfied and does not need anything. That is what is called ideal happiness (*al-sa'adat tamm*).

Looking at the concept of happiness initiated by al-Fārābī, it is closely related to al-Fārābī's philosophy of the soul. The soul that al-Fārābī said is a spirit with growth or stratification. From a plant soul, then an animal soul, to a human soul. When humans can actualize their potential, the soul will experience an increase from the lowest to the highest level [Al-Farabi \(1994\)](#), pp. 80–82. The human soul's highest growth level is when it can communicate with active reason (*'aql al-fa'al*).

That is when the human soul reaches the reality of the highest happiness. Thus, the task of a leader or head of state is to lead, educate, and train society to achieve the highest level of the soul because perfect happiness can only be felt by the soul.

4. LONGING FOR AN IDEAL STATE AND REFLECTION OF CURRENT CONDITIONS

The need for a good leadership and political system *is* everyone's dream. A government that is in power and is controlling its people must be present in society because the state is an element that regulates society in its various dimensions. However, leadership does not mean the government alone; it can embrace its people in every activity of daily life [Daloz \(2019\)](#), p. 3. It will not be possible for an order to occur in a country without reasonable regulations. A state leader must have good leadership values in organizing and managing his country. So that the highest ideal of a nation, namely to prosper its people, will be achieved.

Looking at one dimension of al-Fārābī's thought from the perspective of practical philosophy, namely politics, at least it becomes a dream or ideal and can even be said to be the central prototype of an actual or perfect state. Although it can be said that the prototype is intended primarily for the capacity of a state leader, at least it can also be applied to state administrators. Because a well-organized state will lead to a good life for its people, seeing this, the ideals of a state can be achieved. Therefore, it is essential in state policy to determine what direction its life will follow its people's will [Muthhar \(2018\)](#), pp. 43–44.

In the current context, where humans face modernization in all fields, the leading country and all its elements can still be used as a reference. The challenge now is how to include clean political principles in which the country is managed by prioritizing a ratio based on religiosity [Dewi & Mashar \(2019\)](#), p. 3. Suppose the leaders and state administrators do not place both in the same magnitude or do not use both. In that case, the country will experience various inequalities and violence in multiple sectors. The use of reason or ratio is needed to maintain the truth above common sense, and the practices of the organizers in various policies must be beneficial for all levels of society. Even so, using reason alone without being accompanied by religious values will feel empty. State policy will lead to a capitalist, liberal, and even secular system. The aspect of religiosity must also be used as a corridor in organizing the state and political system so as not to lose direction. Political contestation must be won by those who want prophetic and not secular justice [Jurdi \(2016\)](#), p. xvi. Because politics is used as a way to achieve happiness, not as a way to gain power.

Considering the current conditions amid modernity, instead of implementing the concept and making the leading country a mere dream. Modernity, with all its dependencies, makes unfair, violent, and totalitarian attitudes emerge as a result [Pitaloka \(2010\)](#), p. 32. Public officials and policymakers cannot optimally use their rights and obligations. Following worldly desires and lusts, the thirst for power and wealth is undeniable. Even so, clean officials and administrators still prioritize reason and religious values in organizing the country. As al-Fārābī said, a prophet or philosopher must lead the best government. If it cannot, it must be led by a person or people with the capacity almost or close to the criteria mentioned. The leading country can combine various elements of society, such as experts in the field, to lead the country according to their field of expertise so that the main tasks and functions of state administrators can run well, which also affects the lives of its people.

As for reflection in context, Indonesianness now cannot be denied, even negated, that Indonesia is facing modernity. As part of a civilization and implementation constitution, Indonesia recently carried out party democracy with the Election General In 2024. Indonesia is the fourth country democracy, the largest in the world. It has displayed election in a way that directly positions President and Vice President, People's Representative Council, Regional Representative Council, Provincial and Regency /City Regional People's Representative Council held on 14 February 2024. [Nurhanisah \(2022\)](#). The highest-ranked leadership candidates were Prabowo Subianto as President and Gibran Rakabuming as Vice President of the Republic of Indonesia for the 2024-2029 term. It has become an obligation for everyone appointed to occupy positions in government to serve the people with a whole heart and arduous struggle.

Although the present leadership of the new national through the selection process general also presents a paradox in the middle of the series process, the election general said, like elections common in periods previously received attention in various parts of the world. The election of General Indonesia in 2024 has presented controversy outside of usual, including the son of the president. The incumbent, Joko Widodo, is Gibran Rakabuming in the general president and vice president contestation election [Parandaru \(2023\)](#). It started with the decision of Court Constitution Number 90/PUU-XXI/2023 concerning the minimum nomination limit for the president and vice president. This has caused an anomaly in the Indonesian public, known as the Chairman Court. The constitution in force at that time was the uncle of the nominated vice presidential candidate and your brother-in-law from the president, the incumbent still in office. [Mantalean \(2023\)](#). Plus, various movements lower real land in a way that the government carries out in favor of one of the partner candidates for president and vice president [Puspita \(2024\)](#). This shows that standard ethics and morals are unsuitable for the general continuity of the state, government, and sustainability elections.

The turmoil of politics has produced crisis ethics and morals for the Indonesian nation. The Indonesian nation has agreed to Pancasila, and as state ideology becomes the standard ethical highest in a frame, anyone can run the country. With existence, turmoil said, in a manner direct has to tarnish values sublime Pancasila and destructive belief people. The country's supposed leader puts himself as the person who becomes an example for people in matters of ethics and morals, then becomes one who injures the values, ethics, and morals of the nation [Santoso \(2024\)](#), [Wahidin & Marasabessy \(2024\)](#). Therefore, it is necessary to teach lessons to every person in Indonesia who acknowledges and has values, living ethics, and morals in the country. They must become a reference in everything they say and act.

Pay attention to the above as part of the reflection on inequality and crisis transition era leadership from government previously to the government in power. Now, it is on the morals and ethics of the leaders. Philosophy political al-Fārābī describes as a reflection of how leaders are fair to their people. Among them, they put forward moral and ethical values of the sublime in leading the uninitiated applicable bad with clear moral and ethical actions that violate the values of the living sublime in Indonesia. Although in a way juridical-normative, not yet proven in a way clear in front of the law, will but matter thus can be felt by Indonesian society in particular and the world in general.

On leadership currently in office in 5 years to the front will face various complex problems that not only confiscate time, mind, and energy. However, it will also present moral and ethical issues that are not endless. Task leaders, especially in matters This leadership nation brings a sense of justice for people who impact the

presence of happiness that is felt materially and spiritually. A strong, courageous leader concerned for the people and the nation is the main thing, not hoping for a utopian state without action. There is absolute action in those who have power without action.

5. CONCLUSION

As explained above, politics for al-Fārābī is used to achieve happiness. Happiness will be realized if all elements in a country, society, and state leaders can work together well. A good state leader is a leader or organizer who can use his common sense well. Then, he uses this potential in organizing, guiding, and fostering his people without exception. Religious values must be put forward so that the country and its people do not lose their way to achieving happiness. What al-Fārābī said as the primary state (*al-Madinat al-fadhilat*) becomes the prototype of an ideal state to prosper its people to achieve happiness.

Seeing the current conditions, especially in Indonesia, it is hoped that a major country will be born. It is not just a hope, but it must be realized from the awareness of society individually (personal), then moving to the community (collegiate, civil society) to the highest level, namely the head of state (president). Through its politics and government, the state must prioritize a prophetic attitude in running based on human values and humanizing humans as a whole. That way, politics, and the state aim to achieve perfect happiness that can be felt materially and immaterially.

CONFLICT OF INTERESTS

None.

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