

AL-FARABI ON THE STATE AND POLITICS

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Abstrak

Konsep pemikiran Al-Farabi tentang Syahsiyah Al-Madaniyyah dan Ara'al-Madinah Al-Fadhilah ini termasuk dalam pemikiran politik. Dalam penulisan ini, penulis menginterpretasikan karya-karya Al-Farabi yang berkaitan dengan pemikiran politiknya dari perpaduan unsur Platonik, Aristotelian dan konsep Islam. Dalam teori politiknya, Al-Farabi menekankan bahwa kebahagiaan bagi warga negara harus ditekankan dan itu termasuk tujuan utama bernegara. Menurut Al-Farabi pemerintahan dalam suatu negara itu bagaikan unsur tubuh yang saling melengkapi antara satu dengan yang lainnya untuk menciptakan suatu tujuan yang sama dalam bernegara, hal tersebut berarti sama dengan adanya salah satu anggota komunitas itu menderita, maka penderitaan itu dirasakan juga oleh anggota lain dari komunitas itu sendiri. Kepemimpinan yang ideal (baik) menurut Al-Farabi ialah dengan mementingkan peran, fungsi yang tepat bertujuan untuk membentuk pemimpin negara yang sesuai dengan citra kemanusiaan yang ideal. Negara ideal bagi Al-Farabi adalah adanya suatu tujuan yang mensejahterakan warganya, dan yang menjadi pemimpin utama dalam bernegara ialah orang yang filsuf yang mempunyai sifat-sifat kenabian dan berpengetahuan luas dengan menggunakan fikiran, perbuatan dengan cara melalui akal mustafad.

Kata kunci: Al-Farabi, Politik, Negara.

Abstract

The concept of Al-Farabi's thought about Syahsiyah Al-Madaniyyah and Ara'al-Madinah Al-Fadhilah is included in political thought. In this writing, the writer presents Al-Farabi's works related to his political thinking from a combination of Platonic, Aristotelian, and Islamic concepts. In his political theory, Al-Farabi stressed that happiness for citizens must be emphasized, and that is the primary goal of the state. According to Al-Farabi, governance in a country is like a complementary body element to one another to create a common goal in the state. This means that just as one member of the community suffers, the suffering is also felt by other members of the community itself. The ideal (ethical) leadership, according to Al-Farabi, is to emphasize the role, the right function aims to form a state leader following the ideal image of humanity. The ideal state for Al-Farabi is the existence of a goal that is prosperous for its citizens, and the foremost leader in the state is a philosopher who possesses prophetic qualities and is knowledgeable by using thoughts, actions through means of mustafad reason.

Keywords: Al-Farabi, Politics, State

INTRODUCTION

Al-Farabi is a philosopher who is a very perfectionist political thinker (perfectionist), where one must have the confidence to be perfect for achieving the best conditions in both physical and non-material aspects. He also created political theory by combining the various thoughts of political figures from Greek philosophers, such as Aristotle, and Plotinus. Before proceeding any further, it would be nice to know Al-Farabi from his biography

first. There is also the term unidentified then unfortunate, regarding Al-Farabi biography; his full name is Abu Nasir Al-farabi. However, from other sources there are those who say that his full name is Abu Nasr Muhammad Ibn Muhammad Ibn Tarkhan Ibn Uzalah Al-farbi, who was born in a wasij which was located in a small village called Farab (Transoxania) in 257 H / 870 AD¹, while in Europe he was better known by the name that is still somewhat

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¹ Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, cet. ke-12, (Jakarta : PT Bulan Bintang, 2008), p. 16

unfamiliar to us, namely Alfarabius². He was still a descendant of the Turkish nation but still had relations with the Persians.

Formerly his father was a general of the Persian nation while his mother was from the Turkish nation. Therefore some say that the Al-Farabi is from Turkey. However, there are also those who say of the Persians, but if we follow the Islamic religion that is more inclined is the party of his father who was a Persian national, although he was the most prominent Muslim philosopher among other figures, it turned out that his information was minimal, because of what he did not really tell about himself as well as his students. According to some sources or documentation about this Al-Farabi he had traveled to Baghdad, which at the time he was 40 years old, at that time, Baghdad was the center of culture and science throughout the world.

While he was in Baghdad, he studied logic and philosophy with Christians, Abu Bisyr Mattius Ibn Yunus, not only that he also studied Arabic rules to Abu Bakar al-saraj, while he studied in Baghdad he often discussed, taught and reviewed books. Philosophy books to deepen philosophy, then in 330 H / 945 AD he decided to move to Damascus to concentrate more on science and philosophy, while at Damascus he became acquainted with the sultan of the hamdan dynasty in Aleppo with the name Saif al-Daulah al-Hamdani After getting acquainted with the sultan, he seemed very interested in the figure of Al-Farabi with his sentence and intellectual intellect. The sultan invited Al-Farabi to move to Aleppo with a good position³. What is meant by a good position is that the sultan makes Al-Farabi as a scholar in his palace with a considerable allowance from the sultan. However, Al-Farabi refuses and prefers a simple life (zuhud) not interested in the wealth and privileges of the world, so simply he only needs only four funds dirham course, if it is realized today at

the same time as fifteen thousand rupiahs to fulfill his needs in daily life, but on the other hand Al-Farabi also benefits the benefits from his allowance to be distributed to the poor and performs charitable activities in Aleppo and Damascus⁴.

If we look at the simple habits of Al-Farabi (zuhud), he likes to invest some of his possessions and do social charity. He likes the silence where his love of writing and reading is very extraordinary he does it under the lights of the night watchman⁵. It is not wrong if we say that Al-Farabi is a Sufi (one who always draws himself closer to Allah SWT).⁶

Al-Farabi left many essays, but his compositions are not as famous as Ibn Sina's. It could be that Al-Farabi's essays are only treatises or short essays if there are very few big books with in-depth discussion. Many of his essays are lost, and there are still around 30 pieces and written in Arabic⁷. However, in other sources, some say that the composition consists of more than one hundred works.⁸

However, there is another opinion, that the number of books recorded there is about 102 books, and even then it is divided into 17 books that are commentary, 60 books by themselves and 25 books. Based on 6 knowledge bases, Al-Farabi's book reaches 117 books, one of which is *mantiq* or commonly called logic as many as 43 essays, about the science of counts, stars, techniques, and music about 11 books, about natural science consisting of horizons, there are about 10 pieces of medicine, animals and chemistry, about the science of resilience, namely the science of reason, natural secrets, metaphysics of approximately 11 books⁹, about

⁴ Mustofa hasan, *Sejarah Filsafat Islam: Geneologis dan Transmisi Filsafat Timur ke Barat*, (Bandung: CV Pustaka Setia, 2015), p. 194.

⁵ Muhammad Iqbal., *Pemikiran Politik.*, pp. 5-6.

⁶ De Boer, *The History of Philosophy in Islam* (Edward R. Jones, Trans), (New York: Dover Publications, Inc, 1967).

⁷ Ahmad Hanafi, *Pengantar Filsafat Islam*, (Jakarta: Bulan Bintang, 1996), p. 82.

⁸ Osman Bakar, *Hierarki Ilmu: Membangun Rangka Pikir Islamisasi Ilmu Menurut Al-Farabi, Al-Ghazali, Qutb al-Din Al-Syirazi*, terj. Purwanto, Cet.-I, (Bandung: Mizan, 1997), p. 47.

⁹ Yusran Asmuni, *Pertumbuhan dan Perkembangan Berpikir dalam Islam*, (Surabaya: Al-Ikhlash), p. 43

² Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam*, (Jakarta : Kencana, 2010), p. 5.

³ Sirajud din Zar, *Filsafat Islam : Filosof dan Filsafatnya*, (Jakarta : PT RajaGrafindo persada, 2004), p. 66.

political science namely the science of state and morals of about 14 books, about anthology which includes the works of Greek philosophers and the other there are about 28 books. When viewed from his compositions, it seems that Muslim philosophers do indeed master various kinds of scientific branches.¹⁰

Al-Farabi became very famous in medieval times. So that many Jews who study his compositions to the point of being translated into Hebrew. In European libraries, the copy is still kept today, besides Arabic and Hebrew, it is also copied to Latin.¹¹ Al-Farabi's essays mostly consist of commentaries and explanations about Plato¹², Galenus, and Aristotle's philosophy, in the fields of ethics, metaphysics, logic, ethics. Although many figures are reviewed, he is more famous in reviewing Aristotle. Ibn Sina, when studying the book of metaphysics written by Aristotle, in one reading still did not understand, it took more than four times to read and even then could not understand it. After reading Al-Farabi's book "Aghradl Kitabi ma Ba'da at-Thabi'ah" (The essence of the metaphysics book), then he understood what was meant by his book Aristotle¹³.

Al-Farabi also wrote several treatises in each field of philosophy. In the field of logic, Al-Farabi reviewed Aristotle's work (organon). One of his treatises in the field of logic is the Risks of the Periodic Answer Su ila ila 'Anha (Treatise on Answers Submitted to Him)¹⁴. In the field of physics, one of his works is Syarh Kitab Al-Sama 'al-Tabi'i li Aristutalis (Commentary on Aristotle's Physics). In the field of mathematics, namely al-Musiqa al-Kabir. In the field of metaphysics namely Al-Jam'u Baina Ra'yain al-Hakimain Aflatun wa Aristutalis (Book About the Harmony Between

the Ideas of the Two Wise Men Plato and Aristotle).

He also wrote works that explained the political problems of the state, namely the Book of al-Siyasat al-Madaniyah (Book of the Main Country), the Book of Ara 'Ahl al-Madinah al Fadilah (Book of Opinion of Ideal City Dwellers), Fushul al-Madani (Motto of the Statesman), Talkhis Mawamis Aflatun (Summary of Plato's Laws), Risalah fi al-Siyasah (Summary on Politics).

His essays, which are scattered in the form of scientific disciplines, are divided into two parts. The first part is the theory of philosophy, which is in knowing something does not need to be done in the form of deeds. His scientific discipline is physics, mathematics, and metaphysics. The second part, namely the practical philosophy, knows something that should be done in the form of actions and gives rise to salvation to do good. His scientific discipline is political science and morals¹⁵. The essays include: (1) *Ih-sha'u al-Ulum*; (2) *Tahsil as-Sa'adah*; (3) *'Uyun ul-Masail*; (4) *Aghradlu ma Ba'da at-Thabi'ah*; (5) *Al-Jam'u baina Ra'yai al-Hakimain*; (6) *Ara-u Ahl-il Madinah al-Fadlilah*¹⁶; (7) *Tahqiq Gharad Aristhu Fū Kitāb Mā Ba'da Al Thabi'ah*; (8) *Syarah Risālah Zainun Al-Kabīr Al-Yunāni*; (9) *At-Ta'liqat*; (10) *Risālah Fimā Yajību Ma'rifat Qabla Ta'llūmi Al-Falsafah*; (11) *Ihsa Al-Ulūm wa Al-Ta'rif Bi Aghradita*; (12) *Maqālat Fī Ma'ni Al-Aql*; (13) *Fusūl Al-Hukm*; (14) *Risālat Al-Aql*; (15) *Al-Masā'i Al-Falsafah wa Al-Ajwibah Anha*¹⁷

In his latest book, Al-Farabi discusses various kinds of science as well as its parts. Linguistics (ilm al-lisan), mathematics (at-ta-alim), psychology, divinity (al-ilm al-ilahi), physics (al-ilm at-tabi'i), natural science, fiqh (ilm al-fiqh), and urban or political science (al-ilm al-madani). It seems like these sciences have been coined by people before. However, Al-Farabi added two more branches of science, namely fiqh and kalam science, to become

¹⁰Joshua Parnes, *An Islamic Philosophy of Virtuous Religions, Introducing Al-Farabi*, (New York: State University of New York Press, 2006).

¹¹Parnes, *An Islamic Philosophy*, p. 48.

¹²Majid Fakhry, *Al Farabi: Founder of Islamic Neoplatonism*, (London: One World Publications, 2002).

¹³Fakhry, *Al Farabi*, p. 51

¹⁴ Bakar, *Hierarki Ilmu*, pp. 38-39. See also Fakhry, *A History of Islamic Philosophy*, (New York: Columbia University Press, 1983), p. 109.

¹⁵ Widayastini, *Unsur-Unsur Filsafat Islam*, (Yogyakarta: Fakultas Filsafat UGM, 1991), p. 38

¹⁶ Hanafi, *Pengantar Filsafat*.

¹⁷Mahmudah, "Konsep Negara Ideal/Utama (*al-Madinah al-Fadilah*) menurut al-Farabi," (Medan: Pascasarjana Universitas Islam Negeri, 2017), Vol. 2, No. 2, 292.

scientific branches because these sciences received significant attention at that time¹⁸.

AL-FARABI'S POLITICAL THOUGHT

As we know above Al-Farabi including Greek philosopher who also mastered the science of politics, about Al-Farabi political theory is very thick with theological nuances that refer to an actual human goal by combining worldly happiness and *ukhrawi*. The theory put forward is not easy to carry out in one country or another country, because it is complicated to apply. However, Al-Farabi still tried hard to introduce his theory with originality and independence, although some consider it to be a derivative of the theories of classical Greek philosopher figures. Here Al-Farabi tries to introduce his theory through theological problems involving the relationship between humans, heavenly bodies (ats-Tsawani), God (Almabda 'Alawwal), and active reason (Alaql Alfa'al). In his political thinking, Al-Farabi not only discusses the leader (state) or primary state (ideal state), but also discusses starting from cities that are still within the scope of ideal nations and up to a world consisting of significant nations¹⁹.

For Al-Farabi the people or society can be formed after the existence of a state leader to form a component element in a country that is directed in realizing a common goal, as the formation of the universe, where God must exist before the existence of this nature. In the concept of Al-Farabi's leadership of particular concern is the relationship between the ideals of individuals and communities, the role and function of leaders towards their citizens is very diverse in form, to produce a thought for a goal of each country. However, Al-Farabi made the best choice that could be considered ideal (excellent) by emphasizing the role, function to form a reasonable and appropriate state leadership with an ideal image of humanity.²⁰

¹⁸Mahmudah, "Konsep Negara.", p. 298.

¹⁹Acamad Toquero Macarimbang, "Envisioning A Perfect City; An Introduction to Al Farabi's Political Philosophy", in *IQRA': Journal for Islamic Identities and Dialogue in Southeast Asia*, 1 2013, 73-92.

²⁰ Robert Hammond, *The Philosophy of Al-Farabi*, (New

From his various works, Al-Farabi including philosophers who pay attention to social problems, among his works two books specifically discuss social and political issues Ara 'ahl Madinah Alfadhilah and *alsiyasah Almadaniyah*. Also, there was also a summary of Plato's (nawamis) laws that were written by hand and were still well preserved in the Leiden library²¹. Humans cannot meet their own basic needs in their daily lives without help from others, in this case, also included in the category *Alsiyasah Almadaniyah*, and ordinary humans also can't live without a social, group, interact, or blend in a group. Then the community itself also exists from large, medium, to small, while the large community itself consists of people who vary in their characteristics, but can become one with one mind and one goal because of an attitude of mutual understanding, please help and all it started from a tradition that had been planted from an early age. Medium community, consisting of only one community. Whereas with a small community that is the population of the city itself, of the three communities mentioned, including the perfect community component, for example, the city here is one of the first forms of an entire community. As for the imperfect include the village, complex, and home. However, there are more or less perfect, namely the family, where the family itself is part of the complex, while the complex itself is part of the village. Although, according to Al-Farabi itself, the defective part is covering the individual/self-esteem. Directly or indirectly, the imperfect community that surrounds the complex and village may be subject to regulations under the leadership of the municipal regulations themselves. Moreover, cities are part of the human struggle. The city itself is scattered in various regions.²²

Al-Farabi's description, which follows the plateau is in terms of it is social, coupled

York: The Hobson Book Press, 1947).

²¹ Ibrahim Makdur, *fi Alfalsafah Alislamiyah: Manhaj Thatbiquh*, III. (Mesir : Dar Alma'arif, n.d.), p. 74.

²²Al-Farabi, *Kitab Alsiyasah Al madaniyah, Tahqiq Oleh Fauzi Mitri Najjar*, II (Beirut: Dar Almasyriq, 1993), pp. 69-70.

with the existence of doctrines of the Islamic religion, which all of that there is dependence and interest in someone with others. For example, if one of the members of the community suffers, then the suffering is felt by other members of the community itself. If the community is happy, then the pleasure is also felt by its members within the scope of the community itself. Likewise, each member also works together according to their respective roles and functions within a member. Moreover, they work not on their terms but must with their abilities and expertise, each with the direction of a leader. When looking at Plato's view, a country is divided into three classes, namely the people, the military, and the head of state. Justice can be formed if they can carry out their respective obligations. Even though their class is lower if they have the right qualities to be heads of state or military, they can get the position.²³

According to Al-Farabi, every leader in carrying out his duties as a leader is not only limited to being political but must be balanced with ethics (*ahklak*)²⁴. In his work entitled *Ara 'Ahl Almadinah Alfadhilah*, three types of community types refer to sociological views ranging from large, medium, and to small. The first is a large community, which is a community that is located in the world, then a medium community that is located in a part of the world, and a small community that is a city community that is housed in one place from the hemisphere of an area²⁵. In the most critical community, members must cooperate, among others, because, in essence, humans are social beings who need each other, help, help, cooperation with one another.

According to Al-Farabi, on the theory of the sophists, in the community itself, natural phenomena appear, there is no coercion, even no engineering or homemade, so everything is pure²⁶. From the results of this collaboration,

²³Hermawan, *Konsep Negara*, p. 5.

²⁴Makdur *Fi Alfalsafah*, pp. 74-75.

²⁵ Al-Farabi Abu Nashr, *Ahl Almadinah Alfadhilah* (Beirut: Maktabah Alhilar 1995), pp. 112-113.

²⁶Muhammad Abdurrahman Marhaba, *Min Alfalsafat Alyunaniyah ila Alfalsafat Alislamiyah*, (Beirut: Libanon: Uwaidat

a unity which refers to mutual trust, mutual strengthening, and having the same direction as nature is integrated. Al-Farabi's view of society is more universal than that of Plato, which is still limited to the Polis or the scope of the Greek region. While Plato has ideals to side with the old Greeks, but in a good life, it is not only in the policy, because Plato rejects the existence of modern opinions (which deviate from the old Greek tradition) that arise in the sophists, that the state only feels customs but not nature. In essence, humans are social creatures in living as a state.

Then as a human being who is intelligent, who is incorporated in the community itself must be concerned with interaction, although large or small scope. The community is growing big by continuing to emphasize the existence of interaction, and then, in the end, the same goal will be achieved. After having achieved the goals, a sense of satisfaction will arise, then useful, flattered, and so forth. However, of all these goals, there are still some that have not yet been reached or even not yet felt; that is, there is a sense of calm in their souls. Then what is achieved next is to try to achieve that feeling, from this situation arises where they ultimately consider it more important than the first goal that has been formed, in the real sense of their lives more peaceful and make their lives happy²⁷.

Then Al-Farabi has described the above statement as a form of the process of transitioning the objectives of urban society to achieve perfection.

STATE AND POLITICS

In a country, politics is almost like everyday food, not to be missed, though, and must be thought about. Seeing the existence of a country, many thought experts who also contributed their thoughts from the Greek era. In Islamic knowledge, scholars who include paying attention to the field of state politics are Al-Farabi. Although before, other scholars

li Annasyr wa Atthiba'ah, 2000), p. 459.

²⁷ Al-Farabi, *Kitab Alsiyasah*, p. 44.

had contributed their thoughts, such as Ibn Al-Muqaffa (106 H / 724 AD - 145 H / 762 AD), who talked about government issues. Then there is also Al-Kindi, who holds the title, The First Philosopher of Muslim, in his notes M. Lutfi Jum'ah, Al-Kindi has produced as many as 12 works of books with a political theme. Although they were already first in work, still Al-Farabi is considered as the first Muslim scholar who has a complete concept of state about a state which is complete with a variety of concepts and political theories. Al-Farabi, who brought his concept entitled al-Madinah Al-Fadilah, was considered as the beginning of the concept of the state.²⁸

Al-Farabi has an opinion that a country was born with the agreement of the residents of the city community who bartered mutual needs for life. Indeed, each of the residents has different intelligence in each individual. However, they promised to contribute their intelligence to the ideals they want from the founding of a country, which is a simple idea called happiness.²⁹ In every country, it must have a goal, which is the most profound desire of its citizens. Al-Farabi stated that every citizen must have an idea that must be fought towards the final point of his country, which could be a common goal. Al-Farabi called that final goal happiness³⁰.

In addition to having a goal, a country must also have an ideology, the principal ideals, or a perfect state. In his work entitled "Ara'u expert *Madinah al-Fadilah*" (The principle of the community of City models). Al-Farabi believes that citizens or humans in a country have thoughts and opinions that make it have to struggle and work until it reaches a point called happiness.³¹ People who think and have ideals can become citizens of a country, and the principal citizens can only establish a central country. To become a significant citizen, humans must have a determined

determination to be able to encourage them to behave well, which encourages it to turn into a source of strength to do good for humans or other living creatures³².

A country must also consider its morals, whether it is the morals of its citizens or its leaders. Regarding this main character, Al-Farabi has his comments on Aristotle's book called *Kitabu al-Akhlaq* (Aristotle Nicomachean ethics). The book is the first book on the subject of morality in Arabic. As a person who pioneered the field of science, Al-Farabi also laid strong foundations. Al-farabi not only translates his writings from Aristotle, which only views philosophy, but underneath it, he adds a stronger new foundation, namely Islam, and he adds that the ultimate goal of morals is total happiness, material, spiritual, moral, divided into good character and bad character.

There is also, if, as a major country, which must pay attention to the diversity within the country. Al-Farabi himself has a desire to fight for the realization of the idea of equality and unity among humans, as championed by Plato. However, such ideas are challenging to fight for because, in reality, at Al-Farabi's time, there were differences between nations that had their diversity because there was a factor, such as customs, character, the natural environment that surrounds it, and in each of those nations. Also, they have their language in communication. In his opinion, these nations have their diversity because there are two factors, namely natural factors which show the reality and nature around the nation, coupled with one factor, namely factors outside the language factor.

Differences like the above are also triggered by natural causes too, such as differences in the elements of the sky that make spiritual differences in the elements that make up the physical earth and geological elements for where they live. Geological differences also affect the difference in steam rising from the earth. Every vapor point that occurs on

²⁸ Zainal Abidin Ahmad, *Negara Utama, (al-Madianah al-Fadilah)* (Jakarta: Kinta, 1968), p. 2.

²⁹ Mahmuda, "Konsep Negara Ideal." P. 293

³⁰ Mahmuda, "Konsep Negara Ideal." P. 298.

³¹ Mahmuda, "Konsep Negara Ideal." p. 301.

³² Abu Nars Al Farabi, *Directing Attention to the Way to Happiness. In Classical Arabic Philosophy: An Anthology of Sources*, (USA: Hackett Publishing Company, Inc, 2007).

earth can be a particular problem for various regions. The difference in steam also affects how air and water are, and that can also have an impact on the plants and animals that live around it. Therefore it is natural that the food is a bastard is very diverse. The diversity of food is also followed by the diversity of material possessed by humans and agriculture from which humans in ancient times could be formed. It can also affect his character³³. With the influence of geographical factors, the environment, climate, food, and people's lives will form a mindset of social relations, and there is a possibility that will further affect social relations, character, and traditions that make the political system different from other political communities³⁴.

Each of the leading citizens must familiarize himself with the traits of the central state, namely the good qualities that exist in humans so that these traits enter into him to produce good character for him and go away from evil deeds and lower nature of humanity. In addition to humans having the central ideology, he must also have the main character³⁵.

In knowing how to measure the main morals and how to measure to determine bad morals. Aristotle's answer was, "The measure is thought or reason, and philosophy³⁶. Al-Farabi has an opinion, from most people in a country, not all of them can be the main head of state. Only people whose position or class is higher and most perfect are more entitled to chair the head of state to lead their society. The first head of state should have existed first, then formed a state complete with its parts or people, he has the authority to determine the obligations, duties, or dignity or position of its citizens. If there are people who are contrary

to the good, the head of the state has the right to eliminate the wrong things³⁷.

Al-Farabi also made a condition of how to become an ideal head of state, namely a person whose understanding is high, his intelligence is excellent, his limbs are complete, not tricky in opinion and easy to understand, love for education and teaching, not greedy for food or power or women, like honesty and throwing away lies, big-hearted, virtuous, not seeing that matter is everything, not too in love with worldly, just, away from cruelty, fixed stance and no doubt³⁸. However, Al-Farabi added another essential requirement, namely, ahead of state must guide, attract, educate his people to go on the right path, and achieve happiness in the world and the hereafter³⁹. Besides, the head of his country must reach the *Sense-Faal*, which is a source of revelation and inspiration for him. *Sense-Faal* is one of the ten ways which influences events that occur in nature. Mind-sense is also a source of connection between humans and God, a rule and a source of law that is needed for social, moral life⁴⁰.

In the issue of the Mind's Mind, the power of Al-Farabi's imagination is stronger than Plato's. Plato wanted the philosopher who became his republican head to descend from the realm of reflection into the world of politics, if Al-Farabi argued that the head of state should enter into his spiritual realm, besides having to be in constant contact with the Mind-Spirit. In other words, in his concept, Plato the ruler of the philosophers after turning to al-Farabi became a wise judge and could relate always⁴¹.

The head of state, like Al-Farabi's opinion, people who have had ultimate happiness and like to deal with the spiritual realm, are more able to invite their people to themselves and educate their souls to beautiful light. If we

³³ Muhammad Ali Abdul Mu'ti, *Filsafat Politik Antara Barat dan Islam*, terj. Rosihon Anwar, (Bandung: CV. Pustaka Setia, 2010), p. 357/

³⁴ Abdullah Said, *Filsafat Politik Al-Farabi*, (Yogyakarta: UIN Sunan Kalijaga, 2019), pp. 68-69

³⁵ Said, *Filsafat Politik*.

³⁶ Said, *Filsafat Politik*, p. 85.

³⁷Richard Walzer, *Al-Farabi on The Perfect State; Abu Nasr al-Farabi's Mabadi Ara' 'Ahl Al-Madinah Al-Fadilah*, (New York: Oxford University Press, 1985), p. 240.

³⁸Walzer, *Al-Farabi*., pp. 246-248.

³⁹Muhammad Azhar, *Filsafat Politik; Perbandingan Antara Islam dan Barat*, (Jakarta: P.T. Raja Grafindo Persada, 1997), p. 81

⁴⁰Hanafi, *Pengantar Filsafat*., p. 96.

⁴¹Hanafi, *Pengantar Filsafat*., p. 97.

are suddenly approached in a country where the people are all holy while the head of the country is a scholar who is very similar to the concept of Al-Farabi, however, this only exists in Al-Farabi's imagination, from which it can be concluded that Al-Farabi's thoughts are more inclined to his theory than to the nature of practical reality, because Al-Farabi himself is indeed a thinker who can think deeply and study it against something too broad⁴².

According to him, Harun Nasution, the most critical work in the social world, is the work of a community head/head of state. His body must be strong and healthy. He must be smart, love science, and justice. He must have a mind that is at the third level, a *mustafad* (acquired intellect) that can make him communicate with the Tenth Reason, which is what governs the earth. The head is best a prophet or apostle. Such a head can enforce good, wise, and beneficial rules for his people, and as a result, his people become happy, prosperous, kind, and happy. The duty of a head of state is not only to regulate his country but also to educate people so that they have good morals. If in a country there are no human beings who are close to the characteristics of prophecy or profanity, but certainly there are some specific people, if there are people who have these characteristics, the state should be left to people like them, because there must be among them those who have character as a philosopher, just, and at least there is the nature of the prophet in it⁴³.

Al-Farabi divides decent people to lead into three parts, the first, the leader must be able to guide and advise, he must get a position as the foremost leader especially he does have an original talent as a leader, he must also be a role model for his subordinates. He must also be someone who has broad insight and brilliant brains so that he can provide precise and accurate directions to the leaders of his position and the community.

⁴²Hanafi, *Pengantar Filsafat*, p. 97

⁴³Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1995), pp. 32-33.

Secondly, humans who have the role of subordinate authorities, in addition to their theoretical sciences, also have confidence in what their superiors have taught and can teach it to others. Their leadership abilities are above the average community but can only lead to a city. Third, namely humans who are adequately controlled, brands have theoretical abilities, but their strength is limited⁴⁴. In a country there must be a country that does not like the country, other than being disliked, it might be a rival, a country like them is a definite opponent in a country. A country, namely a heretic country (*al-Madinah ad-dlallah*), a changed country (*al-Madinah al-mutabbadilah*), a wicked country (*al-Madinah al-fasiqah*), and a stupid country (*al-Madinah al-jahilah*)⁴⁵.

A misguided country, a country where people have wrong thoughts about God and Faith. The head of state admitted that he had received a revelation, then many people were deceived by the treatment and speech he said. A country that has changed is a country that initially had the same opinion as to the opinion of the leading country, but then suffered damage to those opinions and thoughts⁴⁶.

The wicked country, that is, the land where they are familiar with happiness, God, and the Faith, is almost like a resident of a major country. Yes, they understand, but their actions and words are no different from a stupid country⁴⁷. So like they say A when, in fact, it is B, it is hard to believe⁴⁸.

Wild land is a country which does not know the word happiness, and even then did not cross his heart. If shown or reminded, they will not believe, and they will not look for, according to them both if they are a healthy body, sufficient wealth can enjoy the pleasure of material. While misery is the opposite of good,

⁴⁴Eko Indrayani, "Pemikiran Politik Al Farabi," in www.agil-asshofie.blogspot.co.id, or see also Akbar Dwianto, *Konsep Negara Utama (Al-Madinah Al-Fadhilah): Al-Farabi dan Relevansinya Bagi Negara Indonesia*, (Lampung: UIN Raden Intan, 2018), p. 51.

⁴⁵ Hanafi, *Pengantar Filsafat*, p. 97

⁴⁶ Hanafi, *Pengantar Filsafat*, p. 90.

⁴⁷ Hanafi, *Pengantar Filsafat*, p. 94.

⁴⁸ Hanafi, *Pengantar Filsafat*, p. 97.

they mean⁴⁹. They never knew, except for the kindness of the senses that animals enjoy, they only manifest bodily pleasure, convenience, and delicacy. In this stupid country, there are still more divisions if according to Al-Farabi, divided into six types:

1. Democratic or anarchist state, in this country, every citizen wants to get the freedom to do what each individual wants because their aim is individual freedom even though it ends in violation of law and arrogance.
2. Responsive or tyrannical countries, the people who are in it are eager to conquer or dominate, and even it becomes their desire. They will continue to insist on invading and defeating others to seek a position, namely power.
3. A state of respect commonly referred to as a timocracy or liberal state, most of the inhabitants of a country like this that they are only concerned with is their honor because they are based on prestige or honor in the public eye.
4. Sick and despicable country, the country here is only concerned with the pleasures of worldly life, the pleasure of sex, drinks, food, and various other things that smell of pleasure according to them.
5. The hedonist state, in this country the population is only concerned about accumulating wealth and facilities that are material. Material is the primary goal.
6. Primitive countries, countries like this, only think about the necessities of life, such as eating, drinking, clothing, shelter, soul mates, and doing cooperation to meet those needs⁵⁰.

It turns out that, in addition to a stupid state, there are still other types that are also quite dangerous, called weeds (*nawabit*) or an evil state that can be found in the leading country. What is meant by wild grasses here are people whose character is shallow, their

character is dangerous that is very wild and does not use culture, and this can interfere with happiness in a country that has reached the level of the leading country⁵¹. People like them are like thorns stuck in humans, can't escape, and suck the lives of others and can never provide a benefit. They are no different from animals in their treatment. They are like a society that is very much like a community of crime that is covered with tyranny, murder, robbery, and other ill-treatment; they live by sucking the lives of others⁵².

Al-Farabi makes these thoughts are not without a specific basis and suddenly think about these things, but also some factors cause him to think of philosophy with the concept of a state that is ideal. The creation of this concept was because he lived at that time during the Caliphate of *al-Muti'*, at that time it was a chaotic period of the caliphate with a very pathetic political stability. Then, with the destruction of the dynasty, he imagined and thought about an ideal form of state he had seen in the *Sammaniyyah* dynasty. Al-Farabi's living conditions show that he lives in a very chaotic country where conflicts are always going on, and his background is a political motive. To the extent that the change of the caliph often occurs. In his life, Al-Farabi was also not close to the rulers and did not serve in the government. Because he is not related to the smell of government, he gets the freedom of thought without adjusting to the political situation that occurred at that time.

Al-Farabi created this concept with the aim that he wanted to be able to regulate the international world with an institution that was universal and wanted to model this country as it should be, similar to Aristotle and Plato whom both wanted in a country to be led by a philosopher whose soul was sacred to the point of being similar to a prophet. According to Al-Farabi, it can be said of a country if it is a divine country whose purpose is to share

⁴⁹ Hanafi, *Pengantar Filsafat*, p. 99.

⁵⁰ Abdul Mu'ti, *Filsafat Politik*, p. 362. See also Said, *Filsafat Politik*, p. 74

⁵¹ Munawir Sjadzali, *Islam dan Tata Negara; Ajaran, Sejarah dan Pemikiran*, (Jakarta: Universitas Indonesia Press, 1990), p. 58.

⁵² Abdul Mu'ti, *Filsafat Politik*, p. 364

happiness, materially, and spiritually under the leadership of a president who has the qualities of a prophet⁵³.

CONCLUSION

Al-Farabi's essays mostly consist of commentaries and explanations about Plato, Galenus, and Aristotle's philosophy, in the fields of ethics, metaphysics, logic, ethics. Although many figures are reviewed, he is more famous in reviewing Aristotle. According to Al-Farabi, every leader in carrying out his duties as a leader is not only limited to being political but must be balanced with ethics (ahklak). The community itself also exists, ranging from large, medium, to small, while large communities. Medium community, consisting of only one community. Whereas with a small community that is the population of the city itself, of the three communities mentioned, including the perfect community component, for example, the city here is one of the first forms of an entire community. As for the imperfect include the village, complex, and home. However, there are more or less perfect, namely the family, where the family itself is part of the complex, while the complex itself is part of the village. In a country there must be a country that does not like the country, other than being disliked, it might be a rival, a country like them is a definite opponent in a country. A country, namely a heretic country (al-Madīnah ad-dhallah), a changed country (al-Madīnah al-Mutabbadilah), a wicked country (al-Madīnah al-Fāsiqah), and a stupid country (al-Madinah al-Jāhilah).

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⁵³Abdul Mu'ti, *Filsafat Politik*, p. 294

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