

Synthesis of Religion and The State

Asriani

Faculty of Social and Political Sciences, Universitas Sulawesi Barat

Correspondent Email : asriani@unsulbar.ac.id

ABSTRACT

The discussion between the relationship between religion and the state never stops being debated and it is difficult to find points of common ground, because each considers the conception offered to be correct and very appropriate for every condition of the times. Islam in general. This is because almost all the figures and scholars who are used as references with their various arguments are inseparable from the three models of state that currently exist in the Islamic world, namely: Islamic, Secular, and Muslim. Even though there are differences between the three, this substantially boils down to one of these state models. In principle, the relationship between religion and the state in general can be polarized into two parts. both. Second, the theocentrism (fundamentalism) group which considers religion and the state cannot be separated, in fact there is not even a single space in this world, including the state which is allowed to be free from religious constraints. However, the development of both (religion and state) is very much determined by human belief.

Based on the description above, the writer is interested in studying the relationship between religion and the state.

Keywords: *relation, religion, country*

INTRODUCTION

Until now, the discourse on the relationship between religion and the state is still an endless debate in many Muslim countries. Is religion a private area for individual citizens or is it included in areas that must be regulated by the state. Experts and academics raise these issues as discourses which is interesting to study as a scientific study. Even though it does not provide answers to some of the demands of some people who want an ideal relationship between Religion and the State.

All religions have their own conception or discourse about an ideal view of the relationship between religion and state. Islam is one of the religions referred to as the religion of a community that has demonstrated and experienced this process (Syadzali.1990). Nonetheless, in Islam the view of the relationship between Religion and The state is very varied, especially in the view of the Islamic state of Medina which was formed by the Prophet.

The issue of the relationship between religion and the state has surfaced in a series of polemics and debates in this decade. This debate seems to have started with

the Turkish youth revolution under the leadership of Mustafa Kemal Pasha which abolished the khilafah system followed by the repeal of Islam as the official state religion and the abolition of the shari'ah. as the supreme law of the State(Nasution.1988). Turkey was born as a secular republic which strictly separates religious and state matters(Berkes.1964).

In almost the same year as the Turkish revolution, in Egypt a Sharia Court Judge Sheikh 'Ali ibn' Abd al-Raziq(Jamilah.1995), who published the book, Al Islam wa usul al-Hukm. This book not only caused controversy among al-Azhar, but its echoes have caused polemics in Indonesia. According to him, Islam does not recognize the institution of the caliphate. The problems of government and state functions have absolutely nothing to do with religion. All of this is involved in matters pertaining to politics. Religion does not recognize such an institution, but neither does it deny its existence, nor does it order nor prohibit it. Everything is up to considerations of reason, experience and the prevailing political rules(Mahendra.1989). In his book, among other things, it is stated that the Prophet was only sent to convey pure religion without the intention of establishing a state. The Prophet had no worldly power, State or government, nor did he establish a kingdom in any sense politics or something similar to a kingdom. He was a mere Prophet like the other Prophets. He was not a king, not the founder of the Islamic State nor did he invite the people to establish a worldly empire.

The views expressed by 'Ali ibn 'Abd al-Raziq received challenges and criticism from several other Muslim figures by providing different views and ideas. They include, namely Ahmad Salabiy. According to him, the divine message conveyed by the Prophet to mankind, namely Islam, pays attention to religious and worldly affairs. Apart from being a belief, it is also a rule. Muhammad saw became the leader of the first Islamic community, he held two religious positions in charge of receiving revelations and conveying them and administrative positions (worldly) as power holders (head of State) (Yahya.1975).

The two views above are very different in assessing Muhammad's prophetic function in leading the Islamic state in Medina. Everything can be described in the discourse on the relationship between religion and the state. The first group argues that religion does not need to be regulated by the state, let religion develop according to its teachings and be carried out by each of its adherents.

KH.Abd.Rahman Wahid (Gusdur) argued about a state that assumes religion. According to him, Islam is only seen in a ceremonial manner and does not see religion as functional in daily life by taking the example of Indonesia. Because Islam only develops as an ornament. The functional style championed by the Human Rights movement and the desired legal style were in fact championed by those who did not use religious views. According to Gusdur, Islamic legal formalities, justice and democratic formalities are all embodiments of human rights that are equal and have the same position. This is meaningless until now, because the Islamic movement in general has only been touched by mere ornamental aspects of the implementation of divine religion(Wahid.2000).

Buya Hamka, in commenting on the relationship between religion and the state, stated that no political power could be charged (originating) from the sky, which is often referred to as theocracy. If a Prophet heads a country, (then the position) is at

the will of the people many. Because of that not all Prophets became heads of state(Hamka.1984). According to him, the notion of unification of religion with the State carries implications for the obligation for Muslims to form a state based on human reasoning or rational reasoning and not based on strict shari'ah texts in both the Koran and Hadith. The state is needed by humans for practical considerations, but the state it is not a religious institution itself directly. The state in the view of Islam, is a tool to carry out the laws of truth, equality and justice for the people(Hamka.1984).

Upholding truth and justice for its people is an important and basic shari'ah obligation, while the implementation of this obligation is impossible without the tools and equipment. According to him, providing tools and equipment by itself is also an obligation. religion and state. The existence of the Islamic state of Medina is proof of how the Prophet Muhammad carried out his dual functions, one side as a Prophet who had to convey his religious message to Muslims, on the other hand as the head of government who had to regulate and pay attention to its citizens. In the life of the state, of course Muhammad saw. took the basic teachings of Islam which were manifested in the positive law of the state.

Ibn Khaldun in his political thoughts argued that the role of religion was very large in establishing a large state. According to him, every country with a wide area and great power must be based on religion, whether broadcast by the Prophet (nubuwah) or the call to truth (da'watul haq) (Zainuddin.1992).

The two views above are indeed difficult to reconcile in a common consensus, because apart from each having their own arguments about the relationship between religion and the state, they also have very different visions and missions and orientations. It is possible that the concept that Ibn Khaldun fought for led to the birth of an Islamic government state. with the caliphate system based on Islamic law. The same goes for views on the separation of religion and the state, also expecting the birth of a state which, although not based on religion, has an ideology that breathes religion.

Based on the above description, the discussion between religion and state relations never stops being debated and it is difficult to find points of common ground, because each considers the conception offered to be correct and very appropriate for every condition of the times.

METHOD

The author uses a library research approach. The goal is to find out more in-depth discussion of a topic or theme. This topic is adjusted to the topic raised in the writing. In the literature study the author uses book literature as a reference. Through this approach, the author collects library data, reads and records and processes research materials. The steps taken in library research are topic selection, information exploration, determining research focus, collecting data sources, preparing data presentation, and compiling.

FINDING AND DISCUSSION

a. Defenition of religion and state

The notion of religion can be found in various terms. For example al-Din in Arabic and religion in European languages(Nasution.1979). Experts put forward various theories about religion. Some say that the word religion comes from Sanskrit, namely from the word "a" which means not and gama which means "chaotic or topsy-turvy". Thus, religion means not chaotic, not topsy turvy, orderly(Ansari.1983). In the Big Indonesian Dictionary, religion means belief in God with teachings of goodness and obligations related to Islamic, Christian, Buddhist and Hindu belief. While the state is an area that has the highest legal authority and is obeyed by the people or social groups that occupy certain areas or areas that are organized under effective political and governmental institutions, have political unity, are sovereign so that they have the right to determine national goals. Thus the relationship between religion and the state has a relationship between the two. Humans are religious because they need something from that religion. Humans need religious instructions for the happiness of their lives in this world and the hereafter. Meanwhile, humans cannot live in an orderly, orderly manner and guarantee security together without country or region.

b. Relations between Religion and State

The debate on the relationship between religion and the state never ends and ends from the past until now and is likely to continue in the future. Debates and differences are difficult to reconcile. Because of this, the debate is at least polarized into two trains of thought, namely:

1. Secularism group. This group is of the view that religion and the state have absolutely nothing to do with each other. The state as a whole is a worldly matter which is the authority of man with his reason (lust). There should not be a single point of religious teachings intervene in how human society governs the state, because it is likely that what will happen is the politicization of religion for momentary political interests.
2. Theocentric group (Fundamentalism). This group insists that there is no single space of life in this world, including the country, which is allowed to escape the control of religion. This is actually the space to put it as well as possible so that it can be known and explained what is meant by state and religion in the relationship between the two.

Masdar F Masudi in the relationship between religion and the state questions, what is meant by the state is its institutional building or the value system that becomes its spirit and soul, which becomes the reference for its movements and steps? Similarly, what is meant by religion; are the transcendental moral teachings or institutional and organizational institutions? Without clarity in this regard, then the answer given can be wrong. Masdar further said, if what is meant by the state is its institutional structure and how the state is organized, then it is certain that no religion is capable and worthy of answering it. However, it is a different matter, if what is meant by the concept of the state is the ethical and moral principles that are the reference for its orientation (for what purpose the state was founded and defended, for whose benefit and with what ethical principles). If this is what is meant, Masdar believes that religion has an interest

in answering it. It is indeed very philosophical what Masdar said above, this is expressed by raising examples of cases regarding zakat and taxes which are contextualized by emphasizing the relations and roles of religion and the state. Of course it is realized that this thesis is one side of the many values and teachings of religion that can be raised and contextualized with the state as a partner or part that can be integrated with religion. However, this can be done if the relationship between religion and the state is understood as meant by Masdar F. Masudi.

If analyzed further, he places religion and state in one unified whole, the two (religion and state) very clearly have a horizontal relationship and need each other. Although he in this case, does not clearly state a direct relationship between religion and state. historical records concerning the struggle between religion and the state which do not get a solution or find it difficult to find common ground. Everything is still in ongoing debate among experts to emphasize whether or not religion and state are separated. However, among Muslims, there is agreement that the existence of a state is a necessity for the continuation of community life.

According to Hussein Muhammad, the state is needed to achieve the goals aspired to by society: humans together. The state with its authority regulates the necessary relations between people. Meanwhile, religion has the authority to regulate the relationship between humans and humans and also the relationship between humans and their God(Muhammad.2000).

In principle, humans apart from being citizens, social beings, are also God's creatures. As social creatures, humans have the freedom to fulfill and manifest their human nature, to understand societal values or ethics. As God's creatures, humans also have an obligation to serve Him in the form of worship or worship taught by the religion or belief he adheres to. Carrying out what has been outlined by their religion in social life, understanding religious teachings properly and consistently. Thus, matters related to the state are manifestations of human agreements. Meanwhile, the relationship with God contained in religious teachings is a revelation from God. By Therefore, there is a golden thread that connects religion and state.

Based on this description, it can be understood that in fact the concept of the relationship between religion and the state is very much determined by the ontological basis of each human being. Religious teachings that are believed by humans greatly influence the relationship between religion and the state.

Azyumardi Azra said that the debate regarding the relationship between religion and the state has been going on for almost a century and has not been completely resolved today(Azra.1966).

In fact, if one looks at the Islamic world or state today, there are three directions or models in the relationship between religion and the state, namely: Islamic, Secular, and Muslim. With these three views, it is easy to classify the views of figures and scholars. Muslims in viewing the relationship between religion and the state in an Islamic perspective.

Nurcholis Majid stated that discussions on the relationship between religion and the state in Islam always occur in a stigmatic atmosphere. This is because: First, the relationship between religion and the state in Islam is the most impressive in the history of mankind. Second, throughout history the relationship between Muslims and non-

Muslims in the West (Christian Europe) is a relationship full of tension(Munawwar.1995). Munawir Syadzali is of the opinion that there are three schools of thought that provide responses in this regard. The first stream considers that Islam is a complete religion, covering everything including state matters. Therefore, religion cannot be separated from the state and state affairs are religious matters. vice versa(Syadzali.1990). The second stream, says that Islam has nothing to do with the state because Islam does not regulate the life of the state or government. According to him, the Prophet Muhammad did not have a mission to establish a state. The third stream, argues that Islam does not cover everything, but includes a set of ethical principles and values. regarding social life including the state. Therefore in the state, Muslims must develop and implement the values and ethics that are taught in outline in Islam(Syadzali.1990). Apart from that, Hussein Muhammad also mentioned that in Islamic thought, there are two models of the relationship between religion and the state. The first model is called an integralistic relationship, namely a relationship that can be interpreted as a totality relationship, where religion and the state are an inseparable unit. two integrated institutions (integral. This also gives the sense that the state is a political institution as well as a religious institution(Muhammad.2000). This concept reaffirms that Islam recognizes no separation between religions with politics or the state. Meanwhile, the second model is a symbiotic-mutualistic relationship. According to him, he emphasizes that between religion and the state there is a relationship that requires each other. Religion must be carried out properly and this can be accomplished if there is an institution called the state. Meanwhile the state also cannot be allowed to run alone without religion, because without religion there will be chaos and immorality in the country(Muhammad.2000).

The concept put forward by Hussein Muhammad firmly establishes a direct correlation between religion and the state that cannot be separated. If we pay attention at a glance, it is difficult for us to distinguish between these two views, because both (religion and the state) need each other and it will not be possible to run or create a good order of social life without the two of them uniting in one unit.

The same thing was expressed by ibn Taimiyah, according to him without coercive state power, religion is in danger. Meanwhile, a state without the discipline of revelation law is bound to become a tyrannical organization. This theory was also expressed by another Islamic political thinker, namely al-Mawardi. He revealed that the state was built to replace prophetic duties in order to preserve religion and regulate world life. For al-Mawardi, God's power is absolute and must be made the basis of state power(Ubaidillah, et. al.2000). Meanwhile, al-Ghazali in his book *al-Iqtishadfiy al-l'tiq* said that religion and the state are twins. Religion is the foundation and the ruler or state power is the guardian. Everything that has no foundation will be destroyed and everything that is not a guard will be in vain. Al-Ghazali further concluded that Sulthan (leader of state or power) is a necessity in the system of world life. And the system of world life is a necessity in the system of religion. Furthermore, the system of religion is an absolute must in achieving happiness hereafter. by God. So the existence of a state leader is a religious imperative that cannot be allowed to go unpunished(Ghazali.1988).

This diversity of views of figures and scholars is a body of knowledge in Islam that can be appreciated as Islamic thought (classical/modern) especially talks about

the relationship between religion and the state, moreover this diversity has been proven in the Islamic world and has become a distinctive style in recognizing the Islamic conception of the relationship between religion and the state.

It is realized that it is rather difficult to find a standard and permanent theory that can be considered as a representation of Islamic thought in view of the relationship between religion and the state. This is because in addition to the discourse that was developed which did not experience a substantial change in meaning, what has been described above is also a discourse that is assumed to always be in motion for every era. However, the polarization that was developed by each of the figures and scholars above, especially their views towards the relationship between religion and the state and then directed to look at the format or example that the Prophet had used with the state of Medina, it appears that almost no one can doubt – apart from the pros and cons of the state of Medina. If it is said that the relationship between religion and the state in Islamic thought can be found in the history of the exemplary Prophet Muhammad himself after he migrated from Mecca to Medina. In fact, said Nurcholis Madjid, from the name chosen by the Prophet. for the city of migration, shows the Prophet's plan in order to carry out his holy mission from God, namely to create a highly cultured society, then produce a socio-political entity, namely a state(Majid.1995).

CONCLUSION

Based on the description above, conclusions can be drawn regarding the relationship between religion and the state, namely:

1. In principle, the relationship between religion and the state in general can be polarized into two parts. First, the secularism group which separates the relationship between religion and the state. Because there is no mutual connection between the two. Second, the theocentrism (fundamentalism) group which considers religion and the state cannot be separated, there is not even a single space in this world, including the state, which is allowed to be free from religious constraints. However, in the development of both (religion and country) is largely determined by human beliefs.
2. In Islamic thought, there is no standard and permanent idea about the relationship between religion and the state that can be used as a representation of Islamic thought in general. This is because almost all figures and scholars who references with various arguments, are inseparable from the three current state models in the Islamic world, namely: Islamic, Secular, and Muslim. Although there are differences between the three, they substantially lead to one of these state models.

REFERENCES

- Abdal-Raziq, Ali ibn *al-Islam wa Usul al-Hukm*. Mesir: t.p., 1926.
- Anshar, Endang Shaefuddin. *Philosophy and Religion*, Surabaya: Bina Ilmu, 1983.
- Azra, Azyumardi. *Islamic Political Upheaval from Fundamentalism, Modernism, to Post-Modernism*. Jakarta : Paramadina, 1996.

- Berkes, Niyazi. *The Development of Secularism in Turki*. Montreal: McGill University Press, 1964.
- Esposito, John L. *The Islamic Threat : Myth or Reality*, Terj. Alwiyah Abdul Rahman with the title *Threat of Islam Myth or Reality : Menggugat Tesis Huntington*. Bandung : Mizan, 1996.
- al-Ghazali, Abu Hamid. *al-Iqtishad fiy al-I'tiqad*. Beirut : Dar al-Fikr.
- Hamka. *Islam: Ideological Revolution and Social Justice* . Jakarta : Pustaka Panjimas, 1984.
- Jamilah, Maryam. *Islam and Modernism*. Surabaya : Usaha Nasional, 1995.
- Al-Mawardi, *al-Ahkam al-Sulthaniyah*. Beirut: Dar al-Fikr, t.th.
- Muhammad, Hussein. *Islam and the National State: A Political Review in Ahmad Suaedi, Pergulatan Pesantren dan Demokrasi*. Yogyakarta: LKIS, 2000.
- Nasution, Harun. *Islam Viewed From Its Various Aspects*. Jilid I, Jakarta: UI Press, 1979.
- Rahman, Budhy Munawwar. *Contextualization of Islamic Doctrine in History, in Nurcholis Majid, Religion and the State in Islam: A Study of Sunni Siyasi Fiqh*. Jakarta : Yayasan Paramadina, 1995.
- Syadzali, Munawwir. *Islam and State Administration: Teachings, History and Thought*. Jakarta: Universitas Indonesia Press, 1990.
- Syalabiy, Ahmad. *al-Mujtama' al-Islamiy* , Terj. Muhtar Yahya, *Masyarakat Islam*. Surabaya: Ahmad Nubhan, 1957.
- The Team for Developing the Center for Language Development and Development Dictionary, Big Indonesian Dictionary. Jakarta : 1989.
- Ubaidillah, A. et.al. *Citizenship Education: Democracy, Human Rights and Civil Society* . Jakarta : IAIN Jakarta Press, 2000.
- Wahid, Abdurrahman KH. *Building Democracy* . Bandung: Remaja Rosdakarya.
- Zainuddin, Rahman. *Power and State: Pemikiran Politik Ibn Khaldun*. Jakarta: Gramedia Pustaka Utama, 1992.