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SYSTEM OF GOVERNMENT IN ISLAMIC LAW FAZLUR RAHMAN PERSPECTIVE

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Abstract:

A nation-state that adheres to democracy is considered the best choice among the many options available, including countries with a majority Muslim population such as the Middle East. Muslim countries that used to be under the auspices of a system called the *khilafah* are now dividing themselves into small nations in the spirit of nationalism. Therefore, democracy is an option in the state system. The approach method used is a normative juridical approach. The type of this research is library research. In this case the researcher is dealing with texts or data that are directly usable and can be found in the library. The results of this research are in reading the present reality in the *double movement asbabun nuzul* macro is that the social context at the time this verse was revealed was where the people needed a sense of security and peace after the migration from Mecca to Medina. Therefore, the initial interpretation of the Prophet Muhammad about power at that time was to make a joint consensus contained in the Medina Charter, and this became the first constitution in the history of Islamic civilization as the basis for living in society, nation and state. Modern reality is essentially the same, in that the basic human need to feel safe and secure in an area of authority must continue to be fulfilled. At the same time, the shape and nature that are currently changing are not a fundamental issue because the moral ideals in the nation-state and democratic system are still dialoguing with Islamic values itself.

Keywords: nation-state, democracy, *double movement*

Abstrak:

Negara Bangsa yang menganut demokrasi dianggap menjadi pilihan terbaik di antara banyak pilihan yang ada, tak terkecuali negara-negara yang penduduk mayoritasnya adalah muslim seperti timur tengah. Negara-negara muslim yang dahulu bernaung dalam sistem yang bernama khilafah kini membagi dirinya menjadi bangsa-bangsa kecil dalam ruh nasionalisme. Oleh sebab itu, demokrasi menjadi pilihan dalam sistem bernegara. Metode pendekatan yang digunakan adalah pendekatan yuridis normatif. Jenis dari penelitian ini adalah penelitian kepustakaan (*library research*). Dalam hal ini peneliti berhadapan dengan teks atau data-data yang bersifat langsung pakai yang dapat ditemukan di perpustakaan. Hasil penelitian ini yakni dalam membaca realitas kekinian dalam paradigma *double movement asbabun nuzul* makro, yaitu konteks sosial pada saat ayat ini diturunkan adalah dimana masyarakat membutuhkan rasa aman dan tenang setelah peristiwa hijrah dari Mekah ke Madinah. Oleh karena itu tafsir awal dari Nabi Muhammad SAW tentang kekuasaan saat itu adalah dengan membuat konsesus bersama yang tertuang dalam Piagam Madinah, dan ini menjadi konstitusi pertama dalam sejarah peradaban Islam sebagai dasar hidup bermasyarakat, berbangsa dan bernegara. Realitas modern pada hakikatnya juga sama, bahwa kebutuhan dasar manusia untuk mendapatkan rasa aman dan tenang di dalam sebuah wilayah kekuasaan harus terus dipenuhi, adapun bentuk dan sifatnya yang berubah saat ini tidaklah menjadi perosalan yang mendasar, disebabkan ideal moral dalam sistem negara bangsa dan demokrasi masih dapat berdialog dengan nilai-nilai Islam itu sendiri.

Kata Kunci: negara-bangsa, demokrasi, *double movement*

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A. INTRODUCTION

The relationship between religion and politics has always been a topic of interesting discussion, both by the group, which adheres strongly to religious teachings and by the group with secular views. For Muslims, the emergence of the topic of conversation stems from the problem: what is the Apostolate of Muhammad. is Islam a religion that is closely related to political affairs, state and government; and is the system and form of government, as well as its principles contained in Islam?

The system of government in Islam began to wake up since Islam was built by the Prophet Muhammad. in Medina. The formation of the state of Medina, as a result of the development of adherents of Islam who became social groups and had real political power in the post-Meccan period under the leadership of the Prophet. That is why Pulungan mentioned that the first state and government in the history of Islam was famous for the state of Medina (Pulungan, 1995)

D. B. Macdonald also states that it was in Medina that the first Islamic State was formed and that it laid the political foundations for Islamic law. In the state of Medina the Prophet not only serves as a religious leader but also the head of State. Fazlur Rahman also confirmed that the Madinah society organized by the Prophet was a state and government that led to the formation of Muslims.

According to Madjid Khadduri, if Islamic law plays a role in the government of Muslims, then it is called nomocracy. While al-Maududi mentioned that the system of government is called teo-democracy. Because, in addition to the revealed Law of God as the sole sovereign holder of various legal provisions, the power of God is in the hands of the people to implement the law. Therefore, al-Maududi limited the sovereignty of the people but the people gained a leading position to discuss issues that are not clear in Islamic law (Pulungan, 1995).

The passage of time always presents new patterns, not least regarding the system of government in modern times or the era of nation states (democracy, Trias Politica). The current of globalization that presents democracy as a system is spreading so quickly to all corners of the world. Democracy is considered to be the best choice among many options, including countries whose majority population is Muslim such as the Middle East. Muslim countries that once sheltered in a system called the caliphate now divides itself into small nations in the spirit of nationalism. Therefore, democracy is a choice in the state system.

The fact that times have changed in terms of political and governmental systems is certainly a challenge for the Islamic political treasure, so that it continues to be able to be a relevant answer in every civilization. Therefore, in this paper will examine how the Islamic system of government can dialogue with democracy and adjust its shape in the contemporary realities of the nation state era.

B. RESEARCH METHODOLOGY

The method of approach used is normative juridical approach. Normative juridical approach is a method of legal research used to examine the literature or

secondary materials related to the problems concerning the synchronization related to the problems studied, namely the relevance of the paradigm of the nation state in the theory of double movement Fazlur Rahman (Soekanto & Mamudji, 2001).

This type of research is library research, in this case the researcher is dealing with text or data that is directly used that can be found in the library. Qualitative form with the object of study is library data containing ideas or ideas or thoughts supported by library data sourced from books, journals, previous scientific papers, reports, papers, as well as the results of literacy or documentation of scientific discussions and official documents issued by the government or other institutions (Zed, 2004).

C. RESULTS AND DISCUSSION

1. Islamic system of government (caliphate, caliphate, Ahl Al Hall wa al - ' Aqd, Baiat)

Etymologically, government comes from: (a) the root word "government" means to do a thorough job. (b) the addition of the prefix "pe" to "government" means the body exercising the governing power. (c) the addition of the suffix "an" to "government" means the act, manner, thing or business of the governing body (Sirajuddin, 2007).

Government is not synonymous with the state, because the state is static, while the government is dynamic. But between the state and the government cannot be separated because it is the government that functions to carry out state affairs. A government determines the pattern of the system adopted by the state, whether theocracy, nomocracy and so on. The rule of law gives birth to a state. The form of the state becomes important when the government of a country becomes the engine of power run by a leader.

Government in a broad sense means all functions of the state, such as legislative, executive, and judicial. While the government in the narrow sense includes executive functions only (Soemantri, 1976). In the literature of Islamic State known as Imamah, caliphate and Imarat. In this regard, Abd Muin Salim said:

"Government as one of the basic structures of the political system is an institution that organizes the political mechanism or wheel of government led by an official called "wali" or "amir" or by other terms known in the library of politics and Islamic State" (Abdul Muin Salim, 2002: 294).

Al-Mawardi in his work *Al-Ahkam Al-Sulthaniyah* uses it interchangeably. But the term caliphate and Imamate, more popular usage in various literature scholars of jurisprudence than the term emirate. Muhammad Rashid Rida also gives the same meaning to the word caliphate, *imamah*, *imarah*, which is a government to establish religion and world affairs (Rida, 1978).

Khilafah according to Ibn Khaldun is a general responsibility required by the rules of Shari'a to realize the benefits of this world and the hereafter for the people by referring to it. Because the benefit of the hereafter is the ultimate goal, then the benefit of the whole world should be guided by the Sharia. In fact, as a substitute for the function of the Sharia maker (Rasulullah SAW) in preserving religious affairs and regulating

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worldly politics (Ibn Khaldun, 1999).

According to Hasan al-Banna as quoted by Muhammad Abdul Qadir Abu Faris, Islamic government is a government consisting of government officials who are Muslims, carry out the obligations of Islam and do not commit immorality openly, implement the laws and teachings of Islam (Muhammad Abdul Qadir Abu Faris, 2003).

The system of government that has been practiced in Islam is strongly related to the contextual conditions experienced by each Ummah. In a very long span of time since the 7th century AD until now, Muslims have practiced several systems of government which include the *khilafah* system of government (based on *shura* and monarchical *khilafah*).

The term caliphate is a term for the reign of the Caliph. In history, the caliphate is a term for a government at a certain time, such as the caliphate of Abu Bakr, the caliphate of Umar Bin Khattab, and so on to carry out the authority entrusted to them. In this context, the word caliphate can have a secondary or free meaning, namely government (Ibn Manzur, 1996) or government institutions in Islamic history. Muhammad Rasyid Rida also gave the same meaning to the word caliphate, priesthood, and Emirate, which is a government to establish religion and world affairs (Pulungan, 1995).

The caliphate has a long and important history in the Islamic world. The institution of the caliphate arose from the time Abu Bakr was elected Caliph of the Apostles and continued during the time of Umar, Usman and Ali. Then formed also the Umayyad Caliphate in Damascus and Spain, the Abbasid Caliphate in Baghdad, the Fathimiyyah caliphate in Egypt, the Ottoman Caliphate in Istanbul. The latter is seen as the caliphate and the World Islamic government. The formation of the *khilafah* at the same time has changed the system and form of government from the deliberation system during the Khulafaur Rashidun to the system and form of dynasty and monarchy.

The arguments of nash who spoke about the caliphate are as follows:

وَأذِّقْ آلَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... .

“Remember when your Lord said to the Angels: I will make a successor on Earth...”. (Q.S. Al-Baqarah (2): 30).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And Allah has promised those of you who believe and do righteous deeds that he will certainly give them dominion in the earth as he gave those before them dominion. They worship me without associating anything with me. But whoever disbelieves after that-it is they who are the defiantly disobedient”. (Q.S. An-Nur (24): 55)

A person who performs the functions of the caliphate, priesthood and emirate in the history of Islam is called the Caliph Imam and Emir. The primary meaning of Caliph whose plural form is *khulafa* and *khalaif* derived from the word *khalafa*, is a substitute, namely someone who replaces the place of another person in several roles

(Abu Ja'far bin Muhammad bin Jariral-Thabari, 1978).

According to the term, and in historical reality, the caliph is the leader who replaces the prophet in the general responsibility towards the followers of this religion to make people keep following his laws that equate the weak, the strong, the noble and the despicable in front of the truth as the caliph of the Prophet in maintaining religion and governing the world. Al-Maududi also said the caliph is the supreme leader in religious and world affairs in lieu of the Messenger (Al Maududi, 1978).

Thus, it can be said, the word caliph meaning "successor" has evolved into a "title for the Supreme Leader of the Muslim community" as a title that is labeled a religion. More specifically he meant as a substitute for the Prophet in religious affairs and political affairs. So, in this context, the word is not biased to mean a representative but rather a substitute or ruler.

Ahl Al-Hall Wa Al-'Aqd (read *ahlul halli wal 'aqdi*) is defined by those who have the authority to loosen and bind. This term was formulated by the scholars of jurisprudence to refer to people who act as representatives of the Ummah to voice their conscience. His duties include choosing the caliph, imam, head of state directly (Zaidan, 1987). Therefore, *ahlul halli wal 'aqdi* is also called *ahl al-ikhtiyar* (the group that has the right to choose). The role of this group is very important to choose one of the *ahl al-imamat* (the group that has the right to be chosen) to be the Caliph.

The paradigm of thought of *fiqh* scholars formulating the term *ahlul halli wal 'aqdi* is based on the system of selection of the first four caliphs carried out by the Sahaba representing two groups, Ansar and Muhajirin. These are the people who are considered as *ahlul-bayt al-aqdi* and act as the representatives of the Ummah. Although in fact the election, especially the election of Abu Bakr and Ali are spontaneous on the basis of general responsibility for the continuity of the integrity of the people and religion. But then both figures received recognition from the people. In this connection precisely the definition put forward by Dr. Abdul Karim Zaidan, "*ahlul halli wal 'aqdi* are people who live directly with the people who have given their trust to them. They agreed to the opinion of the representatives because of sincerity, consequent, piety, justice and brilliance of mind and their persistence in fighting for the interests of the people."

Ahl al-halli wal 'aqd are people who have gained trust as representatives of the people. But the above statement is still abstract. It has not been mentioned concretely which social groups can be categorized as *ahlul halli wal 'aqd*. What are his qualifications, how is his relationship with the people and what mechanisms are used to obtain such an honorable position. But according to Al-Nawawi in Al-Minhaj, *ahlul halli wal 'aqd* are scholars, chiefs, community leaders as elements of society who are trying to realize the benefit of the people. According to Muhammad Abduh, *ahlul halli wal 'aqd* group is filled by the emirs, judges, scholars, military leaders, and all rulers and leaders who are used as references by the people in matters of public need and benefit.

Bai'at comes from the word *Ba'at* which means to sell. *Bai'at* contains the meaning of a covenant; pledge of allegiance or mutual allegiance. In the implementation of the *bai'at* always involves two parties voluntarily. A covenant is an agreement between two parties, in which one party sells what he has and surrenders himself and his loyalty to the other party in a sincere way. This means that in *bai'at* there is a voluntary transfer of rights and a statement of obedience or obligation of the first party to the second party. The second party also has rights and obligations to the first party. So, the exercise of rights and obligations between two parties takes place reciprocally.

This theory is similar to the theory of the "social contract" in political science. This theory states, a person or group of people handed over the right to power themselves to someone or to an agreed institution (Sabine, 1959). The implication of this theory is that the source of state sovereignty comes from the people and gains legitimacy through a social contract between the two parties.

Ibn Khaldun wrote, *bai'at* is an agreement on the basis of loyalty, that the person who takes the oath accepts a person elected to the head of State (*amir*) as his leader in carrying out his affairs and all the affairs of the Muslims. According to Abu Zahroh, *bai'at* is a condition agreed upon by the majority of Muslims, Sunnis, in the election of the head of state by *ahlul halli wal 'aqd* (Zahroh, 1977) as a representative of the Ummah. They entered into a social contract with the elected head of State on the basis of loyalty and obedience to him as long as he did not commit immorality. Therefore, the head of state must exercise his right to carry out laws and obligations to realize justice in accordance with the provisions of the book of Allah and the sunnah of his messenger.

2. Government System of the Nation State Era (Democracy and Trias Politica)

It cannot be denied that democracy is the best principle and system in the political and constitutional system. The treasury of thought and political performance in various countries came to a common point about this, namely democracy is the best choice from various other options (Huda, 2015). A report sponsored by UNESCO in the early 1950s found that no single response rejected "democracy" as the most appropriate and ideal foundation and system for all modern political and organizational structures.

We all know the term democracy. There are so-called parliamentary democracy, constitutional democracy, guided democracy, people's democracy, Soviet democracy and national democracy. All of these concepts use the term democracy which according to the origin of the word means "people in power" or "government or rule by the people". In Greek *demos* means people, *kratos/kratein* means power/ruling (Huda, 2015). Among the many schools of thought called democracy, there are two most important groups of schools, namely constitutional democracy and one group of schools that call themselves democracy, but in essence base themselves on communism. The fundamental difference between the two is that constitutional democracy aspires to a government with limited power, that is, with a legal state scheme (*rechtstaat*) animated by the rule of law as commander-in-chief. On the other hand, democracy, which bases itself on communism, dictates that the government should not be limited

to its totalitarian powers (*machtsstaat*).

A characteristic feature of constitutional democracy is the idea that a limited and unjustified government acts arbitrarily against its citizens. The power of the state is divided in such a way that the opportunity for abuse of power is narrowed, that is, by dividing or handing over to several people or organs or bodies and not concentrating the power of government in one hand or body. This is what became the forerunner of the state law adopted in the 1945 Constitution.

In its development, the understanding of the rule of law cannot be separated from the understanding of democracy. Because of this, laws that regulate and limit the power of the state or government are interpreted as laws made on the basis of the power or sovereignty of the people. The democratic principles underlying the *rechtstaat*, according to S.W Couwenbergh covers the basics, namely: (a) the principle of political rights; (b) the principle of majority; (c) the principle of representation; (d) the principle of accountability; (e) the principle of public (Huda, 2015). On the basis of these properties, namely liberal and democratic, the characteristics of the *rechtstaat* are:

- a. The existence of a basic law or constitution that contains written provisions on the relationship between the ruler and the people;
- b. There is a division of state power, which includes: law-making power that exists in parliament, independent judicial power that not only handles disputes between individual people, but also between the ruler and the people, and the government that bases its actions on the law; It recognizes and protects the rights of citizens.

The classic feature of the continental European legal state, commonly called the *rechtsstaat*, has a limiting element of power as one of the main characteristics of the legal state. The idea of limiting power is absolutely necessary, because previously all functions of state power were centralized and concentrated in the hands of one person, namely in the hands of the King or queen who led the country for generations. How the power of the state is managed depends entirely on the personal will of the King or queen without any clear control so that the power does not oppress or negate the rights and freedoms of the people.

In fact, when the power of the King also coincides with the theocracy that uses the principle of God's sovereignty, the doctrine of the power of the Kings develops more and more absolute. The voice and will of the king are identical to the absolute and indisputable voice and will of God. In history, the power of God that unites in the absoluteness of the King's power can be found in all human civilizations, ranging from Egyptian civilization, ancient Greek and Roman China, India, and the experience of the Europeans themselves throughout past history until the emergence of secularism movements that separate firmly between the power of the state and the power of the church.

Attempts to impose restrictions on the power did not stop only with the emergence of a movement of separation between the power of the king with the power

of the clergy and church leaders. Efforts to limit power are also carried out by establishing patterns of restrictions in the internal management of state power itself, namely by differentiating and separating state power into several different functions. In this connection, which can be considered the most influential thought in differentiating the functions of power it is Montesquieu with his Trias Politica theory, namely the legislative branch of power, the executive or administrative branch of power, and the judicial branch of power.

The legislative branch of power is the branch of power that first of all reflects the sovereignty of the people. State activities, first of all, is to organize life together (Asshiddiqie, 2016). Therefore, the authority to establish the regulation should be given to the people's representative institution or parliament or legislature. There are three important things that must be regulated by the representatives of the people in Parliament, namely: (i) arrangements that can reduce the rights and freedoms of citizens; (ii) arrangements that can burden the property of citizens; and (iii) regulation of expenditures by state officials. The regulation can only be carried out with the consent of the citizens themselves, that is, through the mediation of their representatives in Parliament as a representative institution of the people.

The executive branch of power is the branch of power that holds the highest administrative authority of the state government. In this connection, the world is known for the existence of three systems of state government, namely: (i) presidential system of government; (ii) parliamentary system of government or cabinet system; and (iii) mixed system. The system of government is said to be parliamentary if (a) the leadership system is divided into the position of head of state and head of government as two separate positions; and (b) if the system of government is determined to be accountable to parliament so as such; (c) the cabinet can be dissolved if it does not have the support of Parliament; and vice versa (d) the Parliament can also be dissolved by the head of state if it is deemed unable to provide support to the government.

The system of government is said to be presidential if: (a) the position of the head of State is not separate from the position of the head of Government; (b) the head is not responsible to parliament, but is directly responsible to the people who elect him; (c) the president also cannot otherwise dissolve parliament; (d) the Cabinet is fully responsible to the president as the holder of the highest state government or administrator. In the presidential system, it is not distinguished whether the president is the head of state or the head of government. However, there is only the president and Vice President with all their rights and obligations or their respective duties and authorities.

Meanwhile, in a mixed system, there are presidential characteristics and parliamentary characteristics simultaneously in the system of government applied. This mixed system is usually called by experts according to the customs adopted by each country. For example, the system practiced in France is commonly known by scholars as the hybrid system. The position of head of State is held by a president directly elected by the people, but there is also a head of government headed by a prime

minister supported by Parliament as in the usual parliamentary system. Therefore, the French system can also be called a quasi-parliamentary system. There is also a so-called quasi-presidential system where the presidential system is more prominent than the parliamentary side, that is, when the formal legal constitution of a country adheres to the presidential system but still adopts a system where the president is still responsible to the parliament, this is called the quasi-presidential system, as it was before the First Amendment to the 1945 Constitution in 1999.

The judicial branch of power is the third pillar of the modern system of state power. In Indonesian, this third function of power is often called the "judicative" branch of power, from the Dutch term judiciary. In English with the term judicative so that the same meaning is usually used the term judicial, judicial, or judicature (Asshiddiqie, 2016).

3. Analysis of *Asbabun Nuzul Macro* in the Dialectic of Islamic Government and Democracy

Before understanding *asbabunnuzul macro* theory, here is a brief biography of Fazlur Rahman (1929-1988) was a prominent Muslim scholar and Muslim intellectual of the 20th century. He was born on 21 September 1929 in Pilibhit, Uttar Pradesh, India (now India). Fazlur Rahman grew up in a religious environment and was academically educated in Islamic traditions. He studied at Punjab University, Lahore, Pakistan, and earned a bachelor's degree in Philosophy in 1949. After that, he continued his studies at the University of Oxford, England, and obtained a doctorate in philosophy in 1957.

The focus of his research and written work mainly deals with Islamic philosophy and thought. Fazlur Rahman became known as a progressive Muslim intellectual who sought to embrace renewal in Islamic thought and bridge the gap between Islamic tradition and modern times. He believes that Islam is a dynamic religion and relevant to the Times, and considers it important to interpret Islamic teachings taking into account changing social and intellectual contexts. One of Fazlur Rahman's important contributions was in the field of Qur'anic hermeneutics. He proposed a more contextual and historical hermeneutical approach to understanding Islamic sacred texts, known as the "Integrative Hermeneutical Method". This approach respects universal values in the Qur'an while paying attention to cultural and historical aspects in interpretation.

During his career, Fazlur Rahman taught at various renowned universities, including Durham University in the UK, McGill University in Canada, and the University of Chicago in the United States. He was also an active member of Muslim intellectual organizations, including the Union of Muslim students of Pakistan and the religious assembly of Pakistan. Fazlur Rahman died on July 26, 1988 in Chicago, United States. His works, including "Islam" (1966) and "Major Themes of the Qur'an" (1980), continue to influence contemporary Islamic thought and are regarded as important contributions to moderate Islamic thought and intellectual renewal.

Fazlur Rahman stressed that the understanding of Islamic texts, especially the Qur'an, must pay attention to the historical, social, and cultural context in which the text was revealed. He argued that understanding the purpose and purpose of the Qur'an requires a deep understanding of the historical context and life of the Prophet Muhammad and early Islamic societies.

Fazlur Rahman's theory aims to bring renewal and a more contextual interpretation in Islamic thought. It seeks to overcome the understanding that is trapped in the context of ancient times and pay attention to the relevance of Islamic teachings in the face of changes and challenges of modern times. Fazlur Rahman also proposed that in understanding the teachings of Islam, it is necessary to adopt a balanced approach between religious knowledge (religious sciences) and world knowledge (social sciences and humanities).

Fazlur Rahman criticizes approaches that overly separate religion and science, and promotes harmony between the two. In addition, Fazlur Rahman stressed the importance of critical thinking and rationality in understanding the teachings of Islam. He called on Muslims to use common sense in the practice of religion and interpret the teachings of Islam critically, without neglecting the values and basic principles of religion.

The "double-movement" theory developed by Fazlur Rahman refers to a complex approach in understanding the relationship between Islam and modernity. This concept is especially found in his work entitled "Islam and Modernity: Transformation of an Intellectual Tradition" (1982). According to Fazlur Rahman, there are two movements that occur in Islamic Civilization related to modernity.

The first movement is the movement towards renewal and adaptation in order to face the demands of modern times. The movement involves critical thinking of traditions and reinterpretation of Islamic teachings in accordance with contemporary needs and challenges. The second movement is a movement to defend and take root in the core values and principles of religion that are universal. Fazlur Rahman realized the importance of maintaining the roots of Islamic tradition and the values contained in it as a source of sustainability and identity of Muslims.

The main Idea in the theory of double-movement is that Muslims should involve themselves in the two movements simultaneously. They must adapt to the demands of modern times, but also must not sacrifice the core values of religion. In Fazlur Rahman's view, this is a form of equality and balance between progress and loyalty to Islamic principles. Fazlur Rahman's double-movement theory describes the challenges faced by Muslims in the face of modernity. He encouraged the renewal of thought and contextual approach in understanding Islam, while still recognizing the permanence and universal values in religious teachings. This approach has influenced many modern Muslim thinkers and continues to be the subject of debate and development in the context of the renewal of Islamic thought.

Comprehensive Islamic understanding (*syumul*) in which there are elements of static and dynamic (*thabit wal mutagoyyirof*) indicates that in view of the nature of life

mu'amalah open opportunities and new creations in regulating the life of the nation and state, not least in this case is the system of government IU itself. The development of governance systems from the classical, medieval and modern eras in Islam can show that.

The era of the *rosyidin* caliphate in the era of caliph Abu Bakr, for example, implemented a deliberation system that became the forerunner of the *ahlul halli wal 'aqdi* system in the middle era of the Islamic caliphate which in turn developed a power-sharing system in the modern era by the western civilization.

Fazlur Rahman commented that some scientific tools are needed to control the progress of the Qur'anic commentary, among others: first, it is recognized that not only the principles of the Arabic language are needed to understand the Qur'an properly, but also about the Arabic idioms of the Prophet's time as well; Second, historical traditions containing reports on how people in the Prophet's environment understood the Qur'anic commandments are also considered very important. Once that requirement is met, then human reasoning is given a place. Third, the background of the descent of the Qur'an is included as a necessary tool to apply the meaning of the word of Allah SWT.

The reconstruction of *asbabun nuzul* Qur'an current era no longer refers to the history of the companions but the social context of society at the time of the first verse began to be revealed as mentioned above and then how about the verse if applied in a different era this can be said as the theory of *asbabun nuzul* Qur'an (micro and macro). Related to Rahman's thoughts on *asbabun nuzul* Qur'an coupled with a sociological approach, which specifically describes the social conditions that occurred during the time of the Qur'an can be understood and accepted anytime and anywhere. Al-Qur'an always opens universality and flexibility to always be maintained (Sibawaihi, 2007).

Asbabun nuzul Micro of the Qur'an Surat An-Nur verse 55 is, as in a narration put forward by Al-Hakim according to Al-Hakim this Hadith Sahih and Ath-Thabarani, sourced from Ubay bin Ka'b. when the messenger of Allah (peace and blessings of Allah be upon him) and his companions (the people of Mecca) reached Madinah and were welcomed and guaranteed their livelihood by the Ansar, they did not take off their weapons Day and night, because they were always targeted by the infidel Arabs of Madinah. They said to the Prophet (peace and blessings of Allah be upon him), "when you see us living in peace, there is no fear except of Allah." this verse (QS: 24 An-Nuur: 55) comes down with regard to these events, as a guarantee from Allah SWT that they will be awarded power on Earth.

While if you read the current reality in the paradigm of *asbabun nuzul* macro is the social context at the time this verse was revealed is where people need a sense of security and peace after the *hijrah* event from Mecca to Medina, therefore the initial interpretation of the Prophet Muhammad. about the power at that time was to make a joint consensus contained in the Charter of Medina, and this became the first

constitution in the history of Islamic civilization as the basis of life in society, nation and state. The modern reality is essentially the same, that the basic human needs to get a sense of security and peace in a territory must continue to be met, while the shape and nature of the current change is not a fundamental issues, because the moral ideal in the nation state system and democracy can still dialogue with the values of Islam itself.

The essence of democracy is that the people choose the people who will rule and organize the policies they like or the regime they hate, they are given the right to correct the ruler if he is wrong, given the right to revoke and replace him if he deviates, they should not be led by force to follow various economic, social and political systems that they do not know and do not like. If some of them refuse, then they should not be tortured, persecuted and killed. This is a democracy that provides practical forms and means, such as elections and general referendums, supporting the majority, implementing a multi-party system, giving the right to minorities to oppose, guaranteeing freedom of the judiciary and the division of power.

Such is the development of social reality that continues to metamorphose into the best shape that is in accordance with the needs of civilization. As long as the universal values of Islam and its moral ideals are able to continue to manifest in the life of a society, nation and state, then as long as the form and system can be used for the benefit of many people.

D. CONCLUSIONS

Departing from the above description, the development of the modern world in forming a mass organization called the state in the current context is always changing. This is a challenge in the Islamic world in responding to such a rapid development. Therefore, by using the theory of double-movement Fazlur Rahman according to the author is able to read the current reality by not leaving the classical treasures that have long been the foundation of Islamic epistemology and in the context of Islamic law. Reading Fazlur Rahman's theory, the author found that the moral ideal in the formation of a mass organization called the state is the same, namely the basic human needs to get a sense of security and peace in a territory must continue to be met, while the shape and nature of the current change is not a fundamental problem.

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