



Analysis Study of Islamic Nomocracy and Pancasila Democracy in Indonesia

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<http://dx.doi.org/10.18415/ijmmu.v7i10.2238>

Abstract

Basic Demand is a concept of a rule of law of a nation. An indisputable fact is that in all countries in this world, there is nothing that is not included based on their country, be they communist, liberal, religious, national, or otherwise. In a complete understanding, we can understand that Islam is a comprehensive religion; This right is proven by how Islam can parse and become a solution to various moral and material problems and includes various human activities in life not only in the world but also concerning life in the hereafter. According to the author's analysis, the term nomocracy is the most appropriate choice to be used in the term "rule of law", a version of Islamic law, not "theocracy". The analysis of this author comes to this conclusion because it is based on the principles of Islamic nomocracy including the principle of power as 1) trust, 2) the principle of equality, 3) the principle of recognition and protection of every human rights, 3) the principle of deliberation, 4) the principle of justice, 5) principles of the free trial, 6) principles of peace, 7) principles of welfare and so on. As for the constitutional state of Pancasila, it is based on the values a) divinity, b) humanity, c) integrity, deliberation, and justice. The occurrence of a combinative conception relationship; Islam, the West, and Indonesia led to the formation of the concept of the rule of law, Pancasila. Based on this understanding, it can be concluded that the principles contained in the constitutional state of Pancasila are part of the values contained in the Islamic nomocracy.

Keywords: *Islamic Nomocracy; Pancasila Democracy; Indonesia*

Introduction

Various ways have been done to uncover or reveal the history of politics in Indonesia. One of them is by examining and examining in-depth and with various scientific methods to reveal the journey of changing the political system of Muslims in Indonesia, this is related to the fact that Indonesia is the biggest follower of Islam from several other Islamic countries. Thinking processes that are clear and full of caution and dialectical thinking will produce a complete understanding that the journey of history is something that is established and gets reactions to eventually give birth to a new synthesis. The methods and approach could also be used to observe the dynamics of the history of Islam and politics in Indonesia as the people of the majority who embraced Islam. It is interesting when the theme raised as Muslims in this country, and, certainly, the material discussed will never end, especially when we trace from the area of its role, it can be understood that the journey of Islam in Indonesia has experienced ups and downs throughout its history (Deliar Noer: 1988). It is important to have a shared awareness and understanding that the discussion of Islam in the political context in Indonesia shows that Islamic politics cannot be separated from the life of the Indonesian nation and state. Moment if we try to read Rule Government (PP) No. 2 the year 2017 which published government, on essentially can be a control or even become ammunition government to continue to suppress Organization of the society (CSOs) problems are popping up in the community the more mass anti or contrary to the ideology of the State Pancasila.

Rule Government (PP) No. 2 the year 2017 which published government as custodians of the pillars of the unity and integrity of the State Unitary Republic of Indonesia (Republic of Indonesia) as well as the ideology of the state, it is very important and a good strategy considering many emerging mass organizations that are not in line again with ideology Pancasila. The government is not allowed to lose and surrender, the government in various ways and potential hand in hand with the community to fortify and suppress of the possibility of the majority of the people of this nation are "rogue" who spread the seeds of disintegration state, for splinter from the ideology of the state.

Departing from indications and in-depth reflection as well as an objective reading of the dynamics, especially the organization that thrives in Indonesia, the government issued PP. 2 the year 2017. It is a fact that social organizations that are not in line with the Pancasila ideology have appeared in Indonesia, for example, it seems to be seen in HTI (Hisbut Tahrir Indonesia). Hizbut Tahrir Indonesia is an Islamic group, HTI in essence is an implementation of the idea of Islamic reform. In line with HTI, there are Salafy, Ihwanul Muslimin, Jamaah Tabligh. In reality, this kind of movement occurs at certain stages to form other groups based on their respective characteristics but still breathe in one understanding.

In this paper, the author must review a little about the organization called '*Hizbut Tahrir*'. In some of the literature that the author reads, it is found that HTI is short for its original name *Hizb at Tahrir al Islami* (Islamic Liberation Party). As for the place of establishment of this organization is in Jerusalem precisely in the year 1952 by Taqiyudin an Nabhani, he was a Hafidzul Quran, his profession was a Qadi/judges Palestinian graduates of Al- Azhar).

Hizb ut - Tahrir intends to revive Muslims from a very severe decline. They assume that the unfinished state of the country, such as rampant corruption, juvenile delinquency, immorality everywhere, shabu-shabu which is also increasingly being consumed, ranging from young people to adults, from small people to officials, poverty where all According to them, this problem is because the state does not carry out God's real legal system. liberating people from ideas, statutory systems, and laws of kufr, and freeing them from the grip of domination and influence of kafir countries. They concluded that Indonesia is a country that adheres to an ideology of man-made products which they think should be replaced according to the law of the Qur'an. There are big goals they want to achieve is to rebuild the Khilafah Islamiyah in the face of the earth, so that the law which derived Allah SWT can be applied back. And they think that if the laws of Allah SWT are enforced on earth, especially in Indonesia, then Indonesia will become a country that is just, prosperous, and full of peace.

From this objective, the Indonesian government and other social organizations which are in line and even desperately defend the Pancasila ideology have the same view that HTI can disrupt the integrity of the Republic of Indonesia and push the state ideology Pancasila. If we are serious about repeating history, to the fact that the Medina Charter (*Medina Charter*) was made and promulgated by the Prophet Muhammad SAW in 622 AD as the constitution of the society or State (Medina) he built, it clearly shows that the Prophet himself did not intend or advocated establishing a Religious State (Daulah Khilafah Islamiyah). Or state that theocracy comprehension.

The meaning of theocracy based on the Big Indonesian Dictionary is stated:

"The way of governing a country is based on the belief that God directly rules the country, the laws of the state are God's law, the government is held by ulama or religious organizations" (Department of Education & Balai Pustaka: 1993).

But in reality, the Messenger of Allah was the supreme leader of the Muslims at that time building a country that is democratic that adopts Islamic nomocracy (King Faisal Sulaiman: 2016). Or in other languages a society (state) which is imbued with the principles and principles of Islamic values and law. it means that the word caliphate does exist in the Koran which indicates a leader and not a government system. However, they interpreted the Khilafah as a government system.

The author sees that so far the concept of nomocracy has not been included in the absorption of Indonesian, although it does exist but is still not optimal. It is also important to note that the concept of Islamic nomocracy, is contained in the book "*Theory of Constitutional Law*" written by Dr. King Faisal Sulaiman SH (2016) explains that the Islamic nomocracy is a society (state) which in its application in carrying out religious teachings emphasizes the principles and principles of values. Of course, all sources of law are referring to the Al Quran and Al-Hadith or the Ass Sunnah of the Prophet Muhammad SAW" (Surhani Hermawan: 2006).

Discussion

1 Portrait of Indonesian Islamic Political History and Struggle

Every Muslim everywhere without exception must truly believe in and make resources such as religious teachings of Islam of the Qur'an and Sunnah as a foothold in every aspect of life, every Muslim believes both sources of teachings that give the scheme of life (*the scheme of life*) that clear. This life scheme means that people or Muslims who believe in al-Qur'an and hadith should be subject to and obey the divine will, so that the classification of good and bad values must be used as criteria or ethical and moral foundation for the development of all dimensions of life. Therefore, the noble and highest ideals of al-Quran and hadith are the earthing of Islamic values within the Muslims so that a society full of compassion can be created.

HAR Gibb in *Wither Islam*, states firmly that Islam is not only *a system of theology*, more than that Islam is *a complete civilization*. In line with this, Nasir also said that Islam and all elements of life are like two inseparable currencies, both of them hand in hand because Islam came and the Prophet Muhammad was sent to spread grace and peace throughout the universe. Islam came and was brought by the Prophet Muhammad SAW not only concerned with spiritual issues, on the other hand, Islam does not only focus on worldly issues without taking into account spirituality but Islam comes with complete and complete teachings, namely covering these two aspects between spiritual and worldly matters or between

this world and the hereafter. Islamic Shari'ah regulates the relationship between humans and God and the relationship between humans and others. From all of this, it is important and there needs to be such a vital instrument in the implementation of Islamic values and this is what is called political power.

Ibn Taymiyyah in his book entitled *al-Siyasah al-Syar'iyyah*, said that:

"Revealing that the value (political organization) for the collective life of humans is the most important religious need. Without a ride, religion will not be firmly established " (Ibn Taimiyah: 1952).

Muhammad Asad argues that:

"A country can become truly Islamic only by the conscious implementation of Islamic teachings on the life of the nation, and by integrating these teachings into state law. A country can be said to be an Islamic state if Islamic teachings on socio-politics are implemented in people's lives based on the constitution.

To realize all of this it is not as easy as clicking your palms, everything takes a long process and requires a long struggle and journey. However, all of this has been done by Indonesian Muslims. Indonesia with determination and courage without limits has succeeded in expelling invaders from Indonesia. Because a principle has been embedded in the soul of the Indonesian people that the struggle against all forms of injustice is a principle that cannot be negotiated and continues to be fought for. This principle is deeply embedded in the souls of Indonesian Muslims, because if this is not achieved, then Islamic teachings will be difficult to apply properly in Indonesia. Such principles also led to a kind of energy within Indonesian people so that the people of Islam Indonesia very hard in terms of challenging persevere against all forms of imperialism that appears. From this was born a high and burning spirit to expel all forms of invaders from the face of this Indonesian earth.

The proclamation of the independence of the Republic of Indonesia on August 17, 1945, indicates the end of the colonial period in Indonesian land. So after Indonesian independence, all elements of the nation were required to organize and give a new face to this Republic. To fill Indonesia's independence with various things that make the nation's dignity continue to be elevated. The most basic issue is establishing the Basic State. We realize that Islam is the largest religion in Indonesia, almost all Indonesian people adhere to Islam. Therefore, it is an effort that continues to be fought for through the leaders trying to consistently fight for Islamic values to be embodied in the state constitution so that in the end it can be translated into all aspects of the life of the nation and state.

The "Jakarta Charter" which was signed on June 22, 1945, which was commanded by Soekarno, is a testament to the burning spirit of the freedom fighters. The events of course show historical facts that cannot be forgotten by the Indonesian nation, especially Muslims, which have formed a trend of Islamic politics that has continued to develop in the history of Indonesian politics until today.

The passage of time through the dynamics of the history of the Indonesian nation raises the most fundamental question, is it necessary to form an Islamic government system or can it be called Islamic Daulah in the context of internalizing the values of Islamic teachings in the life of the nation and state or should Indonesia become an Islamic theocratic state?

2. Multiculturalism in Indonesia

The Indonesian nation is a nation full of grief in fighting for independence from the hands of the colonialists. For centuries, Indonesia was colonized, oppressed, and deprived of its rights by the colonizers. However, a strong and full of enthusiasm, finally on August 17, 1945, Indonesia raised the red and white Saka as a form of Indonesian independence. The Indonesian people have one sense, namely the ideals that are united in the chest of the people that Indonesia must be independent of any form of colonialism. Indonesia is a special country and cannot be found in other countries. Indonesia is the country with the largest number of islands, ethnicity, religion, race, language, and customs. Not to mention talking about abundant natural resources. So it is important to feel that there is an adhesive so that the development of Indonesia can be whole and remain united, therefore the name *Bhinneka Tunggal Ika* ("different but still one") was established. This motto is a principle that tries to emphasize the same ideals and diversity as the national adhesive.

A solid principle framed in national ties that is solely based on the values of prosperity (which are material in nature) and justice (which are spiritual in nature) will not be able to answer the question of how diversity is to be managed in the process of achieving common goals. That glorious. To reach a common goal is a complicated process and very complex economics and politics not only that, weeks to reach the common goal must pass through a process that is long and sustained by the social and cultural.

We all know that Indonesia is a very advanced nation, the Indonesian nation consists of many islands, tribes, religions, beliefs, languages, and so on, and all of this requires a binding to create prosperity and justice, otherwise it will be threatened because it is easily undermined by perceptions of our collective failure in achieving that common goal. And this is very dangerous for the integrity of the Indonesian nation.

It is important to realize that nationalism which is only formed and built on the promise of a life together that is good that, in the end, will easily fade given plurality is extremely vulnerable to the emergence of conflicts and tensions. It is continuous. The fact that is increasingly rampant lately is the emergence of various sectarian and sectarian politics and other groups that are in line with the existing ones. So in a basic idea like this, the interpretation of the roots of Indonesian nationalism must not but provide the basis for a collective awareness to continue to seriously form and develop and develop various kinds of creative patterns that will make Indonesia's diversity to be strong and full of peace.

A complete and perfect understanding of multiculturalism awareness, as well as various complete understandings, will become the background for teaching about '*common culture*' which will provide space for the achievement of two needs at the same time, namely to maintain pluralism and social integration of society and will become a united frame to achieve goals and shared ideals as a *nation*.

The facts that occur are recognized or not show that people's understanding of multiculturalism is still not optimal. Many indicators show this, all of which is that there are still conflicts between tribes, many of which still prioritize the truth of their own identity rather than seeing peace between different identities and many other examples. All elements of society should cultivate a shared awareness that the multicultural wealth of nationalities in Indonesia must be deeply lived and pondered so that the "spirit" of differences can be managed to produce adhesives that can be a buffer for the unity and integrity of the Indonesian nation.

One of the important paradigms of multiculturalism is that multiculturalism needs to open up space for dialogue on various themes and issues because whether we realize it or not, this dialogue will be a step or an effort to minimize conflicts that are prone to occur because of existing progress. Interestingly, we look at Masdar Hilmy's ideas in an essay, society must allow socio-cultural elements to dialogue with

each other, even "fighting" at the epistemological level in a *fluid and melting*, and not repressive, discourse. People are required to always improve their "emotional intelligence" so that they have sensitivity, sensibility, appreciation, sympathy, and empathy for other groups. If this is not a serious concern, then a new attitude may emerge from the new power which tries to confine pluralism-multiculturalism by the subjective wishes of the New Order's repressive power. If this happens, the advancement of multiculturalism will no longer be a strength for the nation but on the contrary, will be a threat that will lead the nation to division and even war.

It is important to an understanding that initiated by the Charter of Madinah (*Medina Charter*) by Prophet Muhammad SAW in the year 622 AD as the constitution of society or the State (Medina), the reality is not aimed at establishing the State religion or country theocracy comprehension. However, the meaning contained in the Medina charter is to develop a country that adheres to an Islamic nomocratic system. Or in simple terms, it is to build a democratic society (state) that is animated by the principles and principles of Islamic values and law.

The Medina Charter (*Madinah Charter*) is an understanding initiated by the Prophet Muhammad SAW, that in an Arab country there is a pluralism-multiculturalism character in the reality of the State of Medina he built. So according to Muhammad SAW, there is a need for an attachment to avoid division, the idea of the Medina Charter (*Madinah Charter*) is considered worthy of being the glue.

Medina Charter is a form of a joint agreement between Prophet Muhammad SAW with some chiefs in the city of Medina, namely in the year 622 AD, this phenomenon takes place after he emigrated from Mecca to Yathrib. In some literature, there are many mentions of this Madina charter. (Ahmad Sukardja: 1995).

In the historical literature mentioned there are thirteen communities united in agreement charter Madinah among them is as follows that is (i) the Mukminin and Muslim immigrants from the Quraysh tribe of Mecca, (ii) a tribe of Believers and Muslims of Yathrib, (iii) The Jews of Banu 'Awf, (iv) The Jews of Banu Sa'idah, (v) The Jews of Banu al-Hars, (vi) Banu Jusyam, (vii) The Jews of Banu al- Najjar, (viii) The Jews of Banu ' Amr ibn 'Awf, (ix) Banu al-Nabit, (x) Banu al-'Aws, (xi) The Jews of Banu Sa'labah, (xii) Spare Jafnah of Banu Sa'labah and (xiii) Banu Syuthaybah. (Jimly Asshiddiqie: 2004).

3 Counter Analysis between Islamic Nomocracy and Pancasila Democracy

If we look closely, we will find an interesting connection between the concept of an Islamic law state (Islamic Nomocracy) and the constitutional state of Pancasila. There is a similarity between the two, namely that the two concepts of rule of law place the values that have been formulated as standard values or measures of value.

Understanding the Islamic Nomocracy will not be completely complete without knowing its general principles and characteristics, the following are the characteristics of an Islamic Nomocracy as follows:

- a. The principle of power as a mandate.
- b. The principle of deliberation.
- c. The principle of justice.
- d. Equality principle.
- e. Principles of recognition and protection of human rights.
- f. Principles of free justice.
- g. Principles of peace.
- h. The principle of well-being.
- i. The principle of people's obedience

When we read and fully understand the principles above, we can conclude that such principles are what in the 'common-law' tradition is called the jargon "*the rule of law, not of man*", namely government based on the law by law, and not by the person. According to AV Dicey, the principle of '*the rule of law*' contains the notion of *the supremacy of law, equality before the law*, and the exercise of power according to legal procedures (*due process of law*).

Theories regarding '*rule of law*' and '*rechtsstaat*' were initially introduced by both Dicey (*rule of law*) and by Julius Stahl (*rechtsstaat*). However, recently, these notions have developed. However, in principle, both contain the same meaning, namely that the real government leadership is the legal system, not individuals who hold important positions in the state. If we further examine various historical kinds of literature, it can be found that this definition is the same as what is meant by Islam by "al-imam", namely a value system, a legal system, as reflected in the Koran, not a person or not the prophet Muhammad SAW.

Of the characteristics and principles of Islamic nomocracy, we can understand that the Islamic nomocracy is based on the values contained in Al Qur'an and Ass Sunnah. Pancasila law state concept, making the values contained in Pancasila as standard or measure of value so that the concept is having an element of similarity are combined in recognition of the value of standards that have been formulated in scriptwriting. Another interesting thing is these two concepts, placing man, God, religion, and the state in an inseparable relationship with each other. (Muhammad Tahrir Azhary: 2004).

There is a very striking difference and it can be said that the main difference between the concept of Islamic nomocracy and the concept of theocracy is that if in an Islamic nomocracy the rulers are ordinary people and are not classified into the territory of spiritual power institutions, one of the indicators is their egalitarian nature, namely the existence of equal rights. between citizens of countries both resident ordinary nor in religion, as well as the good people of religion Islam or who are not religious Islam. (Muhammad Tahrir Azhary: 2010). In Solomon's view, the concept of Islamic nomocracy is based on the promulgation of the Medina Charter (*Madinah Charter*) by the Prophet Muhammad SAW in 622 AD. (Muhammad Tahrir Azhary: 2010).

The phenomenon that occurs is that many Muslims themselves questions and question the idea of democracy which is liberal in nature and teaches the principle of one person one vote. What they question and question, according to the author, is completely wrong. Likely, they are not well-read on this subject. Because in fact and if they study a lot and read a lot of literature it will be the knowledge that the innate weakness that is contained in the one person one principle, has been the conversation of all experts from ancient times until now, and this is a historical fact and cannot be denied. And in fact, all proponents of the idea of democracy know that this is one of the weaknesses of the democratic system. All of this was realized by them. However, experts generally argue that a democratic system with all its weaknesses is still the most reliable system in our time. They all argue that there is no system governing the state that exceeds the Pancasila ideology system. They are also aware that only this democratic system with the Pancasila ideology can become the glue for pluralism in Indonesia. Therefore, in practice, the democratic system must be balanced by other principles, which are generally recognized as the need for a balance between the principles of *democracy and the rule of law (democracy and the rule of law)*. In the analysis and the results of the serious thinking of those who are proponents and supporters of the idea of democracy, they realize that then this democratic principle is accompanied by the application of the rule of law principle. Conversely, the principle of a rule of law also contains many shortcomings so that it must be balanced and accompanied by the application of a democratic system.

One of the things we can catch and know from the weaknesses of democracy is, among others, to prioritizing the number of majority votes, not the quality of justice. So that every moment of a democratic party the emergence of cheating and other things cannot be avoided. Conversely, the rule of law principle also has potential weaknesses. Among them are the authorities who tend to use the law as mere means of power. The law is sometimes even said that it is often used in various ways to reap the benefits of individuals or groups on their own, so that with this, cheating and injustice often occur, whether deficiently or not. Without democracy, the law only functions as a tool of power, so that state power can no longer be called a '*rule of law*', but turns into a '*rule by law*', that is, the law is played smartly so that it is used only as a mere tool of power. On this basis, democracy is indispensable and necessary to ensure

that laws intended to bind the public are not made unilaterally by the authorities to the detriment of others, but are made democratically by the people themselves through their representatives in parliament. Likewise, in terms of its implementation, it must be truly transparent and accountable under the principles of democracy.

When we already know and understand that there are weaknesses in the weaknesses of a democratic system, then our attitude should be wise, that is, we shouldn't cause us a priori that Islam definitely does not want the idea of democracy. This thinking has to be put away and we all have to voice everywhere that this kind of thinking is grossly wrong. Because in fact, arguable historical literature reveals that because in historical development it can be noted that it was Muslims who first applied democratic principles in a modern sense. This is important for all Indonesian people to understand so that they have a complete understanding of democracy and Pancasila. In historical literature, we can also find that in ancient Greece, the idea of democracy itself was not considered a good idea. A positive assessment of the term democracy itself is only taken into account and is considered ideal and good after passing through a long period in the history of developing practices that are considered ideal so that it is later given the term democracy which is taken back from the term that was used in ancient Greece.

It is important to increase reading sources to understand democracy concerning the history of the Prophet Muhammad SAW to obtain a complete understanding and not to oppose Pancasila democracy with Islam. In history, the figure of the Prophet Muhammad was a special human being that Allah gave birth to on earth to be precise in the city of Mecca as a role model for the universe. Many figures wrote and spoke about the personality of the Prophet Muhammad. For example, by Montgomery Watt in his book *"Muhammad: The Prophet and the Statesman"*, he said clearly and emphatically that Muhammad was not only a prophet and apostle but also ahead of the state/government of a country in a modern sense. With his leadership abilities as a gift from the almighty, he was able to lead the country and transform a backward civilization called '*jahiliyyah*' into an advanced civilization full of knowledge and progress in a short time. This is very amazing throughout history and only happened to this Prophet Muhammad. On the other hand, as head of state or head of government, Muhammad (saw) never made decisions except using and through a deliberative mechanism among his friends according to the matters to be decided. Sometimes decisions are made by involving deliberation among friends around him. And this happened not once but many times and it continues. As for issues that are universal in nature, the Prophet Muhammad usually invited his friends and tribal chiefs or representatives of groups to make joint decisions. This is what is meant in the Koran by the commandment "Wasyawirhum fi al-Amri" (And consult in their affairs), and "Wa amruhum syuro bainahum" (And in their affairs are deliberated among them).

Conclusion

From the explanation of this very simple writing, we can conclude that the main ideas of the two concepts of rule of law according to the two terms Islamic Nomocracy and Pancasila ideology democracy, although using different terms, are basically the same and the spirit is the same. One of the things we can know is from the idea of the rule of law, that is, both of them have the same commitment, that is, what leads us every day is a system of rules, not people or personal figures who occupy positions as leaders or superiors. Even in the jargon commonly used in connection with this, the term *"the rule of law, not of man"* has developed. What is considered a leader in the real sense, is not people but the law.

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