



Munich Personal RePEc Archive

Religion, Economy, and State: Economic Thought of al-Mawardi in Adab al-Dunya wa-al-Din

Aan Jaelani

Shari'a and Islamic Economic Faculty IAIN Syekh Nurjati Cirebon

25 July 2016

Online at <https://mpra.ub.uni-muenchen.de/74832/>

MPRA Paper No. 74832, posted 1 November 2016 15:06 UTC

**Religion, Economy, and State:
Economic Thought of al-Mawardi in Adab al-Dunya wa-al-Din**

Aan Jaelani

Shari'a and Islamic Economic Faculty IAIN Syekh Nurjati Cirebon

Jl. Perjuangan By Pass Sunyaragi Cirebon 45132

Website:

<http://orcid.org/0000-0003-2593-7134>;

<https://ideas.repec.org/f/pja475.html>;

https://www.researchgate.net/profile/Aan_Jaelani

Email:

aan_jaelani@syekhnurjati.ac.id

Abstract

The relation between religion, economy and the country became a major topic in the development of public welfare systems. Humans are political creatures that have the potential to realise the level of moral conscience to meet the needs of a better life, but humans as spiritual beings must have a balance between religious morality and economic morality. With economic ethics are supported by religious morality, the welfare system can be realised systemically if the state, communities, and individuals can realise the six-dimensional form: religious observance, good governance, justice, national security, the prosperity of society and the nation's vision.

Keywords: religion, economy, state, ethics, welfare state

JEL Classification: B3, I3, N3, P5, Z12

Introduction

For the analysis of the public welfare, al-Mawardi al-Baghdadi (d. 450/1058) start a discussion philosophically about political ethics and Muslim character with an emphasis on the role of individuals and communities to create integrity and social balance. In fact, the goal was set to realise the happiness of living in the world and in the hereafter (al-Arzanjani, 1328: 221-223). By applying philosophical postulates for a solid religious grounds, al-Mawardi describes human beings as political creatures (M. Arkoun, 2000: 250). If a man is a political creature, because he is basically weak (QS. Al-Nisa', 4: 28), then he can not live without the help of others, in contrast to animals capable of living independently (al-Mawardi, 1996: 92- 93; al-Arzanjani, 1328: 218-219).

There are a few things to note with regard to the concept of "man as a creature of politics." First, al-Mawardi influenced by philosophical thought through diffusion, which at the time of production of broadly philosophical thought. This is evident in excerpts of the al-Kindi and Aristotle in Adab al-Dunya wa-al-Din, and some discussion of philosophy as reason and revelation. Second, unlike the philosopher who uses philosophical methods and thoughts that are rational-speculative, whereas al-Mawardi rests on juridical methods, which always departed from the base to the various branches. So, no a priori and

dogmatic as other jurists. It shows also the idea of progress in Islam due to the fact the philosophy of failure before the victory of juridical methods. On the other hand, the Muslim philosophers did not use evidence of the Qur'an and hadith as a complement to validate apodicticity, while al-Mawardi always includes philosophical postulates as a strong religious base (M. Arkoun, 2000: 250).

If God distinguishes and putting human beings who have various needs and shortcomings of nature, it is because of the help and love of God to man, that humiliation which gives rise to the need and humiliation that cause weakness was rescued from arrogance and showing off luxury, tyranny raises tyranny (al-Mawardi, 1996: 92-93; al-Arzanjani, 1328: 219-220). Although God created man so attached to their needs and natural weaknesses, but God provides the means to meet their needs and gesture-tips to overcome weaknesses. He encouraged her to know both of them with the aid of reason and found its way to subtlety. So, God gave human mind potential and giving instructions through his mind intelligence in regulating certain behaviour patterns and beneficial for the happiness of living in the world and in the Hereafter.

Al-Mawardi (1996: 9) asserts that each has a foundation of virtue and every good deed has other sources. Basic virtues and good deeds is a reasonable source. In fact, God made sense as the basis of religion and pillars of this world and associate rulers of this world to the implementation of legal obligations and commandments His, and creating harmony among His creatures, whatever the diversity of intentions and their needs, and no matter how far the distance, passion and their purpose.

Allah imposes a duty to fix the situation that always contains wisdom to the mind and thoughts. Sense leads man to meet the needs of life through knowledge and success that God has given, directing human weaknesses both in a state of happy or sad and rich or poor, in order to always observe the principles of raghbah (reward) and rahbah (the threat of) Allah, and help people in looking for a decent living (al-Mawardi, 1997: III: 468). For al-Mawardi (1996: 23-60, 30-31, 93, 168-170), reason is not used to determine the truth with the help of the principles of logic, but to appreciate the public interest (mashlahah) which is then adjusted to the national criteria.

If a reasonable person has a good inkling to God through the brightness of his mind, then he will be able to know the causes benefit and position themselves in the group who always emphasised the truth. Reasonable people should also pay attention to the essence of life in this world, as a place of loading and the charity (dar taklif wa-dar 'charity), and at the same time must be given an afterlife as a place of decision making and the vengeance of God (dar qarar wa-dar Jaza ') (al-Mawardi, 1996: 93).

Because of this, God gives the means and changing needs of human helplessness, demanding man to strive to achieve the most good life in this world without forgetting the slightest necessities of life for the hereafter, so that people always consistent on a straight path to meet their needs (al- Kinani, 1975; al-Jahiz, 1966).

This paper will analyse the concept of the welfare state in the perspective of Islamic economics. To achieve the welfare of the community needed an integrated system between the parts, so that whether Islam formally become imperative as the basis for a system of government called Islamic state or Islam

only serve as guidelines that contain rules for the economic functions of the state and the economic behavior of individuals in the welfare people in the middle of the plurality of religious communities in the world?. By exploring the thoughts and ideas of al-Mawardi about the relation between religion, economics, and the state of his work, *Adab al-Dunya wa al-Din*, this article will attempt to answer the question.

Literature Review

The study of religion and the economy can be traced to the interpretation of "economic rhetoric" and "economic theology" as major new intellectual development on this subject (Gary M. Anderson, 1988). This study usually begins with Adam Smith's economic theory. In his writings, *Wealth of Nations* (1776), Smith explain religious behaviour in the context of "non-market exchange problems" (Paul Oslington, 2003).

Adam Smith in "An Inquiry into the Nature and Causes of the Wealth of Nations" confirms that one of the economic function of religious belief is to give a strong impetus to follow the moral structure that helps to support the civil society, namely, honesty, virtue, refrain from violence, and so on (see Ghazanfar, BC, 1995).

In "The Theory of Moral Sentiments," Smith explained that the highest concept which serves as the enforcement mechanism of moral behaviour among people basically been integral in upholding the secular authorities and complements another impulse that causes individuals can control their own behaviour. Religion tends to produce and distribute information about the morals of individual members. As far as the moral duty is felt in the market are relevant for assessing the potential risk in the transaction, the moral reputation of the individual into capital; human capital in the market with a social cost which is considered an efficient form of immoral behavior that is relevant to the economic value will be fully reflected in the value of capital along with the reduced individual reputations. Therefore, Gary M. Anderson (1988) stressed, given the man into the capital for an efficient market, good economic morality will be established in each individual, because the individual does not directly bear the costs of their behaviour.

Smith's theory of the many motivated by a number of belief systems that are ignored by scientists. During the modern economists, economic studies and religion have new topics connected with the role of the church in the context of modern economics (Ekelund, Hébert, & Tollison, 2006).

Another study of Woodhead (2008) has applied the hypothesis Smith on religion by analysing the role of churches among Muslim women in the UK. This research received significant attention to the subject, which focuses on public space when debating whether religion still occupies a central role in the lives of most people in the UK.

Dean and Waterman (1999) asserts that the relationship between economics and religion as a combination of logical and epistemological issues raised by social normative theory. They found religion in a secular society can define the normative social theory. Furthermore, the policy objectives clearest secular society associated with the production and distribution of goods and services, so it is economical.

Santelli, et.al. (2002) offers also a theory by analysing the economic activity through the theological perspective of the human person. This study suggests a new direction that makes the difference between moral ramifications of economic activity and economic development in the theological context of Christian moral concern. This concept takes the topic of economic personalism, on the relationship between individuals acting experience, human values, dignity, and self-interest, with the public, namely the experience of acting with others as an extension of the social order.

On the other hand, the study of relations of the economic and the state, then the mainstream economic theory provides a framework of public finances. Of course, this framework can not be used to understand public finance only the macroeconomic area. According to F.M. Bator (1957) and Richard A. Musgrave and Peggy B. Musgrave (1989), as is the case in other branches of economics, normative approaches to public finance refers to the concept of economic well-being (welfare economics), an economic theory which focuses on social needs of the country's economic alternatives. The concept of welfare economics with emphasis on conditions of allocation of economic resources called Pareto optimality or Pareto efficiency, an efficient allocation of resources to improve the prosperity of a person and does not cause others to be worse economically.

Pareto efficiency is quite rational normative criteria, if the allocation of resources is not an efficient form of "waste" can make a person feel better without hurting others. Conclusion The welfare economic theory can be accepted if the following two assumptions are met, then economic actors would accept the conditions of Pareto efficiency of resource allocation without government intervention (Edmund Whittaker, 1960). Such assumptions include all players in the production and consumption is a perfect competitor, with a record of one of them does not dominate the market; and a place for the current market is becoming a commodity. In some circumstances, the results of this formalisation is an old perspective when it appeared to provide goods and services (providing goods and services), freedom of enterprise systems was quite productive (Harvey S. Rossen, 2002).

Support for the fulfilment of these conditions indicate the required two assumptions. If so, does the government have a role in regulating the economy? Just a little government maintain ownership rights and establish laws and rules. However, if a resource allocation is Pareto efficiency, this is not necessarily met socially. Communities may wish to trade efficiently to achieve an even distribution of the resources for its members. Then, if the economic activity reaching Pareto efficiency, government intervention is needed to regulate the equitable distribution of the revenues obtained.

In fact, the real economic world can not meet a requirement of two assumptions that the achievement of Pareto efficiency. The first assumption would be violated when firms have market power and increase prices above competitive levels. Monopoly is an extreme example. The issues associated with market forces generally occurs in a variety of production organisation, open to the public finances. The second assumption is violated when the market will provide a commodity that is not important.

Finally, if the market as a commodity does not exist, we will strive to create a market for efficient allocation function. For example, the air needed by

humans and not owned by market participants. As a result, individuals can use the air purifier with a price of zero. This specific resources can not be used efficiently. The forms of the market that have no existence emerged in a variety of situations; where everything that could potentially cause the government to intervene and create prosperity.

The concentration of economic activities by the government, and conversely, economic freedom by discouraging market players with the role of government led to the economic conditions that impact on people's welfare problem (F.M. Bator, F.M., 1957). Therefore, public welfare is the responsibility of the government became a key issue in public finance management or public sector economics. Other problems arise due to failure to achieve the welfare of society (see Hunter, M.H. & Allen, H.K, 1940; Hugh Dalton, 1966).

First, fairness or equity in the economy. Efficient pattern aimed at the market of economic activity is not necessarily a pattern of fair society. Capitalism leads to a maximum ownership of capital and means of production, while other communities as workers are in poor condition. In other words, the rich getting richer and the poor are getting worse economy.

Second, the existence of public goods (public goods) that are not provided by the private sector market economy. This stuff has a fundamental nature that, if available, then it is available equally to everyone. Because everyone benefited from this stuff, so it can not be produced and sold on the basis of profit, unless the government provides on this item.

Thirdly, the production activities of the enterprise and consumption activities of individuals are interdependent. Therefore, there are external factors that have to be in it called externalities, through government intervention.

Fourth, many activities that are produced through competition and efficiency can be met if provided by an undertaking, such as government subsidies that ensure economic efficiency and limiting income inequality.

Fifth, the function of the market economy are not always able to create stability because it appears the unexpected shift in overall demand (aggregate demand) that cause inflation or economic recession.

Sixth, the rate of capital formation does not reach the standards set to meet the expected rate of economic growth. Therefore, we need government policy to change the parameters that could affect economic growth.

In building the country's welfare system, al-Mawardi (1996: 94-95) confirms the importance of functional morality as a dimension of the regularities in social life, ie when existing units are well integrated and each individual has an ideal morality as a system of rules for behaviour and attitude social. Morality is the ideal mid-life stance and moderate in all things that align with the economic moral religion (al-Arzanjani, 1328: 224-226). Therefore, the main happiness which begins on world prosperity will be realised when the jib elements integrated into a harmonious system.

M. Arkoun (2000: 252, 274) analysed that these conditions are characteristic of the functional morality of a society which gave birth to the forerunner of capitalism and essential absolutism according to the functional relationship. Al-Mawardi (1996: 93) states on the principle of balance between economic and moral religious moral. Human beings are not meant to live in the splendour of the world or keep away from the tendency of the world live. Man

must take a position on the level of life of subsistence is facing and the top priority at the time, which is an absolute requirement fulfilled and live well. Nevertheless, the need to train the soul to reject the world has implications for the mental fortitude to behave simply.

Human beings imply political self-actualization through the practice of body and soul to make ends meet (Aan Jaelani, 2006). Humans should have a moderate principle by balancing the fulfilment of life in the world to behave in a simple and fulfilling life. On the other hand, human existence will be revealed through the fulfilment of religious obligations at the time he tried to overcome his weaknesses, and aware of its presence in the world as social beings who need others.

Discussion

Welfare State: The Balance of Moral Economy and Moral Religion

Public welfare will be realised if it meets two essential requirements. al-Mawardi (1996: 95-96, 105) asserts that, first, this prosperity will be created if people are consistent in ideal central position with socio-economic systems are integrated and organized, namely religion adhered to by its adherents, the administration held up well, justice is upheld for everyone, national security under control, the welfare of society equally, and the vision to build a future society; and second, every member of society has a behavioral system that contains the norms, rules, and order of action, which includes the actualization of the soul towards truth and curb the potential ugliness, social solidarity that motivates fellow feeling to realize the benefit and to reject any damage, and fulfillment needs to placate souls and to be straight to the obligations in achieving the ultimate priority needs.

According to M. Arkoun (2000: 252, 274), the system is formulated al-Mawardi an ideal life, not ideal effort, struggle, and discussion. In other words, al-Mawardi major supporter of the morality of the middle position is primarily an attitude of restraint humans Middle Ages to face the world that is less mastered, which is highly dependent on political leaders, natural (climate, disease outbreaks), neighbor (robbery, insurrection) and naturally to God (metaphysical dread because of the threat of hell). Similarly, the officials who hold political power and financial is inseparable from the future worries.

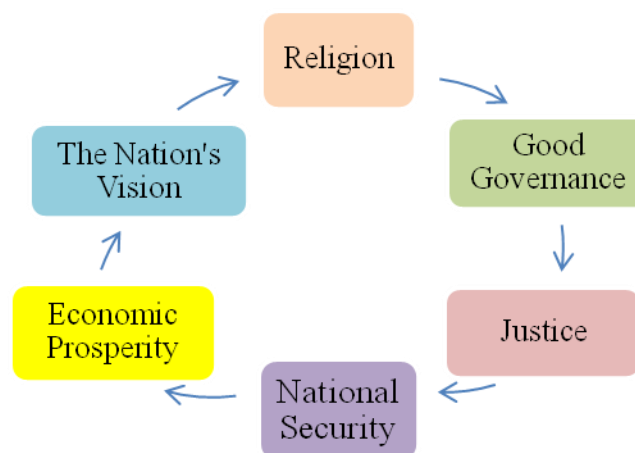


Figure 1. Public Welfare System According to al-Mawardi

The six dimensions are a requirement for the development of public welfare systems can be explained in the description below.

1. Dimension of Religion

According to al-Arzanjani (1328: 128-129), the language of religion is to obey and reply. As it shari'a, religion is a gift of God that is thorough to the people of understanding with their commendable efforts to achieve the essence of goodness in accordance with what is brought by Prophet Muhammad.

Al-Mawardi (1996: 61) explains that religion is the concept of worship to God, contains the teachings set forth shari'a and recorded in a holy book, and was taken by an apostle to ordained to humans. Allah imposes a religious obligation to man not merely a necessity or compulsion for him, but for the sake of man himself so that people get pleasure in conducting worship, the happiness of living in the world and in the hereafter.

The concept of worship, for al-Mawardi (1996: 61, 63-65) comes from reason and religion ('aql matbu' and shar' masmu'). Reason and religious law are not contradictory because God has to distinguish between obligations which are required to sense and in accordance with religious laws and obligations that make sense and are required to religious law. Thus, the sense is the foundation for a religious duty, earnest this world, and organise social life because it creates harmony between the members of His creatures. obligations religion that includes belief systems, actions and moral rules must be implemented by pragmatically because of the human impact on individuals and society.

Al-Mawardi (1996: 64-66) emphasises the ideal of religious attitudes which includes an attitude of gratitude for the gift of God, always fear Him, return to Him and His will always remember the form of an obligation in the religion. The attitude of the main ways and most appropriate way to address any potential damage morals.

Humans can do something in between some of the attitudes associated with obedience and disobedience. Someone carrying out any acts of obedience and avoid any immoral acts. This attitude is a perfect behaviour of the priest and the main characteristics of the righteous. There is also someone who neglect acts of obedience and courage to do immoral acts. This attitude is a bad behaviour of mukallaf and reprehensible nature of a servant. Other behaviour in the form of a person who performs acts of obedience, but also performs immoral acts, and also someone who neglect the acts of obedience and avoid immoral acts (al-Mawardi, 1996: 68-70).

This does not mean that the ideal attitude is the first (carry out the acts of obedience and avoid sin). However, people adjust to the first attitude must avoid two blemishes that could remove every virtue, that is pride because they feel strong and able to give directions, which is a form of denial of the favour of God and turn away from Him, and feelings of guilt after leaving deed helpful act. In addition, he must utilise the physical health and spare time, not necessarily because he enjoyed forever to raise his spirits in conducting the main behaviour (al-Mawardi, 1996: 70-71).

Al-Mawardi (1996: 71) also analyse the human condition relating to the Shari'ah obligation covering three states. Someone who achieve perfect behaviour by running the obligation in full, no less than that charged and no more than an obligation that was ordered. This behaviour is a moderate religious attitude.

There is also someone who does not practice what it is not required of him. This occurs due to causes suffer from weakness and pain that weaken it to run shari'a; expectation of the Lord's forgiveness and mercy expect when they are being lazy in worship as a result of deceit sense and deluded by ignorance; putting bad things than good deeds required to implement the Sharia which caused little hope of getting a reply from the good things you have done, but was never completed and reach the ultimate goal; and find it hard to meet obligations and achieve the perfection of worship, thus reducing the obligations on the road because he felt the weight implement (al-Mawardi, 1996: 71-73).

Then there is also someone who can run a lot more obligations. This religious behavior includes a variety of circumstances such as the amount of the obligations undertaken with the aim of showing yourself and praise others, thus making the heart is not calm and sense deceived by lust; obligations more for others to follow the lead being gathered people who are good and the first and add Muttaqin precedents. This meeting will cause the hospitality hang out, so they will follow his actions and he did not let anyone else degenerate worship or out of benevolence.

It can be motivating to improve the implementation of the obligations under their similarities, sometimes even pushing them more worship and achieve happiness. On the other hand, their friendship is instrumental in the formation of morality, so that a person's character to be good for associating with good people, and otherwise be damaged if hanging out with those bad morals; and someone runs a lot more obligations that start by itself, because of the demands obtain merit and expects the peak of glory. Ideal religious attitude is manifested from the pure soul and boost expectations of a perfect, which both showed sincerity and truth of religious beliefs. Al-Mawardi (1996: 74-77) calls it the ideal behaviour of the people who labour and peak position of those who worship.

Thus, al-Mawardi (1996: 76-77) tried to open the discourse on Muslim perfect is not a perfect human being. A Muslim can attain perfection begins with fulfilling all obligations to avoid any reproach and doom. Then, realising its main stance middle stance and moderate in religion and economic and carried out continuously, and exceeded those who were unable to develop a continuous worship as the first stage of the perfection and absolute behaviour and peak position.

In carrying out good deeds, perfect Muslims strive to keep from falling on the intention to show yourself. In addition to these actions do not get the reward, it will lose its religious significance and morals because he turned away from the "face of God" and opposes censure everyone. Meanwhile, there is an urge others to do what is not required, the healthy competition that keeps the association of the righteous. In particular, according to al-Mawardi (1996: 74-75), in social psychology, friendship determine and affect a person's character, whether he was among those who morally good or bad.

Al-Mawardi (1996: 76-77) asserts that the ideal of religious attitude requires us to devote themselves to good deeds with sincerity and just to get the reward and draw closer to God. This includes forms of pure soul and spirit encouragement. Both expressed a sincere love for religion and faith. However, we also need a sense of moderation in the good deeds, which is to remain committed

and in doing so, because God is more pleased to charity a little but do constantly compared with many charity but do briefly.

In this regard, al-Mawardi (1996: 76) classifies humans in terms of good deeds into four categories, namely a noble man, he always started to do good; a wise man, he follows the good deeds; despicable people, he refused, to put it mildly, good deeds; and wretched, he refused a good deed in the rough.

Thus, the emphasis of the principle of the centre position is that character does not immediately fall in lust and deceit sinful-vices. Therefore, God made science as a judge, namely that those who labour based on science and the person who is grounded in truth. This is important because the life of the world is closely related to human existence. So if he follows the splendour of worldly favours will cause damage and if separate themselves from worldly life will cause intolerable misery (Al-Mawardi, 1996: 52-54, 77).

Science relationship with a charity specifically discussed by al-Mawardi (1996: 52-54) on the *Adab al-'Ilm*. Citing Q.S. 62: 5, he interpreted that those who labour without science as Himar. This is due to that the science is more important than charity for people who are ignorant and charity more important than knowledge for a knowledgeable person (see Monzer Kahf, 1995).

Al-Mawardi (1996: 77-78) provides a solution in order to train the human body and soul in the face of the world lives through a discipline that can smooth nature. Purification of the soul (al-riyadhat al-nafs) The multilevel covers three states. Someone train carriage so that the liver is able to reject the love of the world and even beyond it because love can damage the charity world hereafter. Thus, a Muslim should not also make the happiness of the world be able to prevent themselves from the appeal of pleasures of the world and does not make the world as a means of security for himself.

Al-Mawardi (1996: 79-81) emphasizes that, exercise will form the soul of a person's character, which rejected the mercy of those who love him, keep yourselves from moral aberration, since the people who have a feeling of compassion is not stronger and for those who nourish themselves no pleasure; nourish themselves and be aware of all the lies lust for turning away from the pleasures of the world, and survived a habit that can derail lives. He has confidence that the world is a guide love lust distanced owner of the mercy of Allah; and felt enough of the effort and the results obtained in meeting the needs of life in the world. This is due to that the people who love something to be determined to achieve it, and the objectives are achieved can harm themselves and when a failure will be hated by others. So, psychologically, a human character can be trained through affluent life and the simple act against something given by God and efforts that have been made in meeting the needs of life in this world.

Then the state of a person who trains the soul to give up something that is loved and hard-earned, because the administration will be restored and the aid will come back to him, taking into account the needs of his duty and possible risks of receipt (Shaybani, 1986). Thus, the human character can be trained in how to soften the mind (remember the favour of Allah) and act in relation to God, the soul is able to provide something that belongs to someone else (Ibn Abi al-Dunya, 1990).

This mental exercise will shape the human character, the self-control that can provide safety of life and always remembers the favours received and

strengthen the soul. This is due to that the people who delude themselves will be deceived and turn away from the good of souls would become a fool, that is, those who can not use his mind's ability to attain virtue; *zuhud* be against something that is not owned, because they feel adequate to the needs that have been achieved, and feel happy of his job responsibilities; and take advantage of good opportunities by providing property owned to others who deserve it (*mustahiq*), where he had stashed wealth and has no responsibility to family or any other person with respect to such property (al-Mawardi, 1996: 81-82).

As for the state of a person who is able to open the dimension of the soul to the glory and nobility of character, refused deceit wishful thinking, so he always thought the concrete and to goodness, and always remember the dead and the afterlife. So, this mental exercise form will reflect the inner richness of social life. Humans should pay attention to the norms to be followed in an attempt projection of the inner wealth.

This mental exercise can shape human character, refusing expectations were not objective and urge the passions of life-threatening; Hereafter attention to charity and take advantage of a good opportunity to reach the top of the nobility by doing good deeds. It is due to that person a little daydream could achieve glory by doing good deeds, and be generous by not denouncing anything that does not deviate from the *shari'a* or reasonable and there is no way to turn it down. This is due to that the people who are in truth he would stand on his skill, so make it easy if it appears (al-Mawardi, 1996: 83-85 and al-Arzanjani, 1328: 202-204).

Thus, religion adhered to will shape the character of someone who has the strength to resist the tendency of the soul to this passion and control the heart to the whim of the soul in evil, so that the soul will be controlled by any kind of deviation. Thus, the power of the soul needs to be trained in controlling passions and become the principal adviser to avoid bad deeds. Soul power for self-control and self-control can not be established except by religion, since the power of the soul tends to follow the passions, and people will not prosper without religion (al-Mawardi, 1996: 95; al-Arzanjani, 1328: 226-227).

Therefore, religion is a basic rule for the public welfare and the stability of the government, because religion has become a major factor in achieving prosperity. Hence, Allah. give to the people of understanding of *Shari'ah* obligation and religious belief that humans obey its laws. In this case, also, the country needs a law or regulation that is used as a foundation in managing government and public finances. For Indonesia, though not the state religion, but the *Pancasila* and the Constitution of 1945 has been formulated in accordance with the teachings of the religion. Therefore, the economic behaviour of the Indonesian people based on these provisions.

2. Dimensions of Good Governance

Rulers are leaders who govern and guardian of religion for its followers. Thus, if a leader does not do justice, then none of the people who uphold justice, and vice versa if it was not unjust then the public will follow him (al-Mawardi, 1960; al-Ghazali, 1964).

To realise it, according to al-Mawardi (1996: 97-98), then the leaders have obligations to the public, namely:

- a. Maintaining the religion of any changes or deviations efforts and encourage the community to implement sharia law.
- b. Keeping the religious sanctity and ensure the security of the people of the separatist movement and the radicals that kill the human spirit and create unrest in society.
- c. The prosperity of society by taking into account the public interest by facilitating and supporting facilities.
- d. Managing wealth of the country in accordance with the rules and not deviate in obtaining and give it to the public.
- e. Run the legal and judicial institutions in accordance with human rights, namely the provision of equal rights and equal justice.
- f. Enforce the law fairly, without prejudice or exceeding their rights.
- g. Preparing for leadership replacement through deliberation mechanisms (democracy) and give the mandate to them.

In terms of the relationship between religion, state and society, al-Mawardi (1996: 98) argues that, if the authorities meet those obligations, then he has to fulfill the rights of God to the people, to encourage people to obey and assist government policy, and establish love and their submission to the government. On the other hand, if the authorities do not carry out these obligations, he was partly responsible for the spread of various irregularities and hostility in society (Ibn Taymiyya, 1976). If so, society will face a major disaster, such as treason and hostility destroyed the foundation of social life (Aan Jaelani, 2004).

Al-Mawardi emphasises the harmony relationship between the state and the people in the public welfare. Al-Mawardi (1996: 99) provides solutions that humans always subject and fear of Allah. Human submission to God motivate the community to have a loyalty to the government, and obedience to God encourage people to help the government policy. This was possible except in the presence of an authoritative leader so that people obey government regulations that have implications for integration and harmonious relationship between man and his fellow man, the universe, even with God.

3. Dimensions of Justice

Justice is one of the factors that ensure the realisation of the benefit of society and shaping social life, regularly. The Justice is a behaviour balanced, straight, and inclined to truth, straight to the establishment of truth by abstaining from a prohibited act of religion. Muslim jurists interpret justice as a gesture away from sinful deeds large and small, are expecting the reward, and stay away from bad deeds, such as eating and urinating in the street. So, justice is the establishment in the middle between the two ends of attitude is the commendable and despicable act. (Al-Jurjani, n.d. : 147).

Al-Mawardi (1996: 99) states that equal justice becomes the means that fosters friendship, motivate obedience, the prosperity of the country, increase production economy, large population growth, and maintain the integrity of the government. So, fairness useful for maintaining social order, social welfare, and humans relationship.

Sayyid Qutb assesses social justice in Islam is justice that includes all aspects of humanity and the basic factors of human life. Justice arises from the

intermingling between the values of economic and material with moral values and spiritual together (Khurshid Ahmad, eds., 1983: 147-148).

In the view of al-Mawardi (1996: 100), a fair is a form for yourself in creating welfare and prevents bad deeds. Adil is a founding principle-centered midway between the attitude of excessive and disadvantages. In other words, any unfair means adjusting behaviour by considering the reasonable soul. Without a firm fair attitude towards the "cracks" subjectivity and desire, one can not act justly toward others, because whoever unfair to him, he will be unjust towards his neighbour.

As for justice to others demanded a different attitude, in accordance with one's status and position in social life. Al-Mawardi distinguishes the forms of justice into three types. First, justice to those beneath him. Secondly, the justice of the people on it. Thirdly, justice against those who are equal (al-Arzanjani, 1328: 242-244).

Justice first and second can be analysed simultaneously through the perspective of reciprocity between the government and the people. Miskawayh (1964) asserts that the leaders of the country will show the attitude of justice in the form of generosity, attention, power without violence, and uphold the truth in power. Indicators of good governance are to be followed by people who demonstrate regulatory compliance, active support in carrying out development, and support for his leadership.

As for justice against those who are equal will be realised by preventing acts arrogant and exceeded the limit, prevent conflict, and injustice. If these three attitudes are not fully implemented in other people, it can create conflicts that lead to destruction and social disintegration (al-Mawardi, 1996: 100-101).

Thus, social strata justice show that justice is a principle of the moderates in every behaviour between the attitude of excessive and deficient because justice stems from the balance, and any exaggerations or weakness will destroy society because it upset the balance of the (al-Mawardi, 1996: 101). Therefore, virtue is a middle stance between the two states is lacking, and virtue is the attitude of the middle between the two extreme conditions.

Thought al-Mawardi as developed by Muslim philosophers. According to al-Ghazali, justice is one of the faculties (powers) that controls the soul of lust and anger to obey the dictates of reason and Shari'ah (al-Ghazali, 1993, III: 46-47 and M. Abul Quasem, 1988: 89). This mid principle can be achieved when obtaining the ability to perform the function of human worth, which seek beneficial knowledge, doing good deeds, and avoid evil. Therefore, the purpose of moral training is to bring the soul back in the middle of the path, because it would foster mental health while the shape deviation cause mental illness.

Al-Mawardi focus only benefit the fairness of creating a good social order. However, in general, justice that can be felt by everyone will give you prosperity and happiness in the world. Because of this, justice becomes a factor of power that can save people from the tendency of lust, either in anger or willing, in addition to always feel the fear of Allah both overt and covert and be moderate both in a state of rich and poor, ie generosity and sufficiency attitude. Thus, a thorough justice can guarantee the welfare of society.

The principle of moderate propounded by al-Mawardi closer to the opinion of Miskawayh (1997: 35-55), which equate justice with the nature of the moderate

or considered a virtue, not the power of the soul. As for al-Ghazali (1993: III: 46-60) defines justice is the name of a soul power and good nature of that force. So, for al-Ghazali, the attitude of the middle which is the mental state to achieve good morals, if always forged and trained will produce main qualities, namely wisdom, courage, tolerance, and justice, which is the opposite of bad traits, which is stupid, greedy, cowardly, and cruel.

The view of al-Mawardi about the need for fairness in accordance with the philosophical thought of Aristotle, Plato, and the Muslim philosophers, though he does not pay attention to the division of the faculty of the human soul. Substantial differences between al-Mawardi with them about mid-position, among others: (1) He relied on the Qur'an and hadith with an important emphasis on the attitude (2) He researched a list of virtues expressed the Muslim philosopher by holding alteration and modification importantly, reduce and add the other virtues. It is an appropriate conviction that virtue can serve as a means to happiness in the hereafter. By applying the method of juridical, al-Mawardi always relativistic that virtue is an effort towards Muslim perfectly in compliance with the laws of reason and sharia, which clearly distinct from al-Ghazali who use methods with an emphasis Sufi spirit of devotion to God.

4. National Security Dimensions

Security is one of the cornerstones in creating public welfare. Security is realized on the whole territory can encourage openness every member of society to achieve prosperity, have hope in the future life, the assurance of freedom in their activities, and interwoven harmony and hospitality in the lower class, so that they will be freed from the shackles of fear and avoid the various the threat of peace, including conflict among religions or race or tribe (al-Mawardi, 1996: 102).

Historically, in the view of Ibn Sina, to create the security of the whole society, the state established institutions charged with maintaining security, such as the leadership of jihad to deal with the polytheists and the police in the country to confront and crush the rebels that undermines the power and harm the public (Zainal Abidin Ahmad, 1974: 226-227).

Security embodied in social life, so al-Mawardi (1996: 102) explains, aims to free people from the fear that shackles the soul, disturbance of public interest, and subsistence, kerbing social activities, and darkening economic resources which guarantee their life needs, and create harmony among them. If security is the result of justice and liberation from situations of injustice, the subjectivity that is the goal of human life is sometimes not in harmony with the principles of justice and other causes that deviate from the original intention. Therefore, humans under any circumstances must always adhere to the principle of justice.

Mustafa al-Siba'i (1982: 79) confirms that, to ensure the safety and security of the country from the threat of the enemies of Islam, the government may charge for the purposes of troops to the people if the state treasury assets are inadequate, so as to fend off danger, and protect the lives, wealth and national independence.

National security, as justice, is a solid foundation to organise the happiness of living in the world. This is important because the human form of fear that covers personal freedom, self-esteem, family, and the property has always been a

challenge for humans that can be fatal, which weakens the social activity and prolonged sadness (al-Mawardi, 1996: 102). In a modern economy, the safety factor becomes one of the conditions of economic growth since the creation of national stability is assured (see Mancur Olson, 1982).

The effects that can occur from other forms of fear and the main factors that weaken the human need to be seriously considered by the hope that the fear of fear. On the other hand, any pattern of behavior of individuals can not be identified from the forms of the fear that solving this problem should consider the level of weakness and distress experienced by them, for fear of this in the form of the ideals and expectations of the future life (al-Mawardi, 1996: 102 -103; Abu A'la Maududi, 2000: 99-103). This is where the soul of man needs to take medication to eliminate the fear that can neglect the pleasures that have been acquired and can even be disastrous for the individual.

So, for people who have sense should always remember in a state of pain or fear, that the enjoyment of health and safety souls who had felt before. Therefore, people need to train themselves in a way to thank God in a safe condition and be patient in sickness, so he obtained the happiness of life (al-Mawardi, 1996: 103). So, safety rules ensure a prosperous human life for peace of mind and the ability to remember the pleasure of admission, so he has the spirit of a long day in economic activities and social.

5. Dimension of Economic Prosperity

Economic prosperity is one important factor in the welfare state. Al-Mawardi (1996: 103) states that this prosperity will awaken the human spirit to improve the work ethic, forming various social associations between social classes, reducing the level of social tension preventing conflict and hostility, creating advances in all fields, and establish social harmony and cooperation. Various forms as a result of this prosperity will be the driving force for the realisation of public welfare and social well managing the system because the cause of prosperity and wealth of material wealth led to an attitude of trust and generosity.

This means that the prosperity of everyone will create prosperity for their level of economic growth achieved by the government. On the other hand, is actually prosperity raises economic surplus that should be followed by an attitude of trust and generosity. However, the facts show various forms of corruption committed by those who are economically has a surplus value (Jacob Viner, 1978).

In the view of Ibn Sina, the prosperity of society can be achieved if the means of production that generate wealth and material needs of food was obtained in a good manner and used in accordance with the rule of law. These conditions are realising the benefit of society and the stability of life (Zainal A. Ahmad, 1974: 190).

Al-Mawardi (1996: 103), al-Ghazali (1993: III: 47-48), and Ibn Miskawayh (1997: 48-49) agree that the happiness of the world and the hereafter determined by piety and wealth, while the two resulting abominations woes and indigence. In accordance with the doctrine of the medium, as a means of increasing the wealth required of worship, so that every Muslim is required to be benefactors who gave birth to the attitude of generosity, altruism, a readiness of

mind, and dedicated and open arms. Generosity is a form halfway between attitudes wasteful and miserly attitude. However, material wealth is not solely for the trimmer and the means of achieving worldly pleasure, but a Muslim is required to eliminate multiple stinginess and generosity and charitable giving (Ghazanfar, S.M. and Abdul Azim Islahi, 1998).

If prosperity is a factor which embodies the public good, then the retardation be a factor causing the destruction of society, both of which can be felt by the community itself. Therefore, the maintenance of the principles of public interest and encouragement on a balance must always be the primary concern of government agencies and the public.

In the present context, as revealed Francis Abraham (1998: 97-104) and Rusli Karim (1991), it can be seen, especially in third world countries that suffered economic setbacks and issues surrounding community due to underdevelopment in various fields. Can lead to economic underdevelopment are also various criminal acts in the community

In a modern economy, prosperity is a prerequisite once the purpose of the economic role of the state in performing the function of creating public welfare. An important note of the idea of al-Mawardi, among others backwardness of the people in the economic field, they cause the destruction of society, so that the state needs to consider the public interest to facilitate the availability of public goods and create economic balance (equilibrium economy) ,

Economic prosperity can be classified into two kinds, namely prosperity in business and prosperity in the ownership of the means of production. The first form is closely related to human work to meet the needs of the economy, such as trade and carpentry, which is part of the prosperity of the two, thus increasing asset trade and open market opportunities, although the benefits are inadequate. The second form can encourage growth and economic development, such as agriculture and livestock (al-Mawardi, 1996: 103-104, Ibn Khaldun, 1967).

The idea of al-Mawardi can be seen also in the analysis of Francis Abraham (1998: 97-104) concerning the employment relationship and the production resources. Francis Abraham discussing this matter by applying the model to analyse the conflict in modernization. This model rests on Marxist theory, the theory of the power struggle and the theory of evolution is expected. In such cases, employment and production resources are all factors that can be used for modernization, especially in the third world. On the other hand both can lead to upheavals that are not visible (census), imbalance, class antagonism, and revolutionary.

Thus, the prosperity derived from the economic effort realised with the security that is consistent with the advanced means of production. This can be realised because the situation is safe trading with established political stability will accelerate economic growth and increasing per capita income. Thus, al-Mawardi (1996: 104) emphasises theory that political stability and improved production results will improve economic assets, ie factors that lead to economic progress and open up opportunities for foreign investors to invest capital. Instead, the political situation is unstable will reduce production results and ultimately lead to underdevelopment and economic downturn, even the whole field of human life.

Al-Mawardi quite carefully read the economic reality of society in the context of the implementation of the state role in the economy (see Aan Jaelani,

2013). The concept of the welfare state from al-Mawardi shows that; First, national prosperity achieved in the presence of security to maintain national stability, especially guaranteeing security for trade or the entry of foreign investors in investing; second, the prosperity of society can be achieved if the state provides facilitate-public facilities for the fulfillment of public interest, particularly the means of production that help people in improving revenue; Third, political stability and a secure trading situate can accelerate economic growth and be increasing per capita income, otherwise the unstable political situation may lead to the economic downturn, even the destruction of the state.

Al-Mawardi (1996: 105) describes the relation of economic prosperity with the religious aspect. Production resources are part of the means of divinity, such as kinship, marriage, brotherhood, friendship, kindness, benevolence, and social associations based on the principles of goodness. This prosperity materialised from moderate behavioural outcomes which grow along with the causes of divinity (see Alexander Gray, 1967). It is encouraging people to always keep the social morals in communicating and dealing with market participants in the economic cooperation.

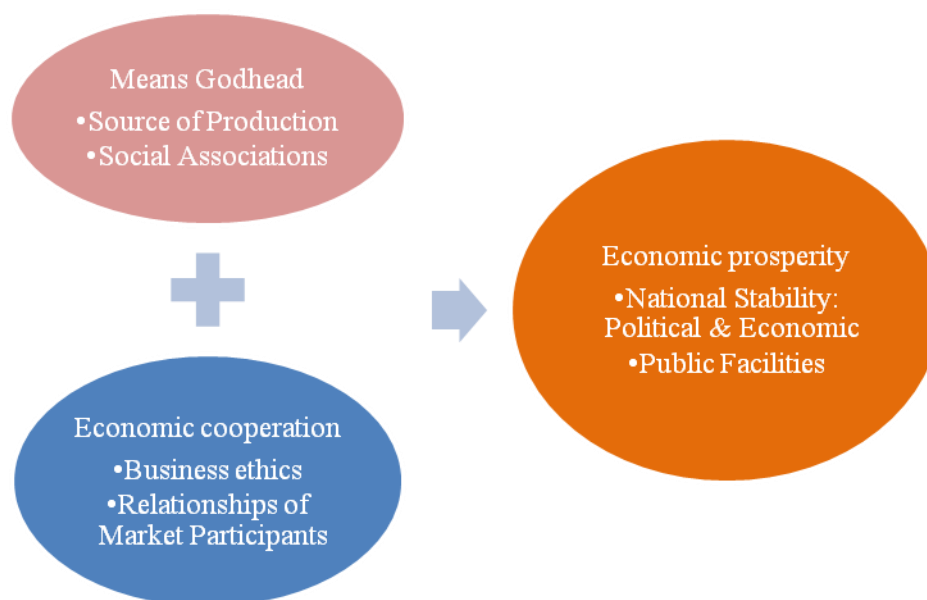


Figure 2. Economy Prosperity According to Al-Mawardi

A thought of al-Mawardi can be analysed with the cultural model approach in the context of modernization. Based on the cultural approach, David Harrison (1990: 34-35) explains that the changes in the normative structure of society led to the values that impede or accelerate progress (modernization). These values appear as a form of social interaction are regarded as the foundation of people's behaviour. On the other hand, aspects of kinship, marriage, friendship, and so used as a medium to obtain economic resources while increasing economic output, as had happened in the beginning of Islam in Indonesia. In fact, the relationship between religion, economy, and culture in modern society can be analysed on the idea of Max Weber (1976) about the role of the Protestant ethic that evokes the spirit of modern capitalism.

6. Dimension of Vision Nation

The vision for the future of the nation was instrumental in building and reviving the spirit of man which suffered a setback in the dynamics of society and motivate them to achieve the goal of enlightening the future.

Although the hopes and ideals do not necessarily support in improving social backwardness and social changes that bring a nation's progress. But people who live in any area will still require development to develop the means of production and enhance the economic assets that can create a new economic situation. It aims to repair deterioration and backwardness of the people, such as improving systems and agricultural production. Al-Mawardi (1996: 251-252) argue that expectations for this change are so urgent for the people who are in poverty and underdevelopment tyranny moral and material.

In the religious dimension, God helps His creatures to give brightness to the hopes and aspirations that people have a vision of the future in realising the prosperity of the country and create the prosperity of the world. The welfare of society may continue if the turnover period is always accompanied by efforts to improve that goal is not achieved to the fullest and various efforts to improve the situation, to realize a future life better, although any changes in time and conditions have different resources, in particular, the means of production and the progress that has been achieved previously. In this case, every government must have a strategic plan for short, medium and long-term association with realisation target of achieving the aspired goal.

According to al-Mawardi (1996: 104), this objective can be realized if the economic system with its supporting facilities integrated so it can be put to good use, and elements that exist can work simultaneously with a strong, although the public has a pessimistic attitude about the changes in the future caused the economic crisis and the fragile social structure, or changes are destructive and there is no adequate opportunity to make improvements.

The idea of al-Mawardi above can be reviewed by analysing the psychological model of modernization, which emphasises changes in behaviour patterns, belief systems, and personality attributes. For McClelland, achievement motivation is the only variable that is most fundamental in explaining entrepreneurship and national economic development. The term "entrepreneurial spirit" comes from the values, beliefs, ideologies to the advancement of society (Francis Abraham, 1998: 75-96). Joseph Kahl added that the dimensions of achievement motivation among other activism or completeness (mastery), confidence, independence of the family (related to economic status), and prioritising work or performance (relating to the status and role) (Francis Abraham, 1998: 75-96),

So, the vision of the future of the nation in view of al-Mawardi stressed the importance of entrepreneurial spirit and achievements in the economic motivation for future progress. However, in contrast to the approach of modernization theory models and theories of development, al-Mawardi connect the term with moral rules (morals) in the process and its achievements.

Conclusion

The thought of al-Mawardi describes the relation between religion, economy, and state. The concept of the welfare state built systemically by six

dimensions, namely religion, good governance, justice, national security, the prosperity of society and the nation's vision. The sixth dimension is still relevant in realising economic prosperity today. Therefore, the rationalisation of the relationship between religion, economy, and state is nothing but an important requirement in building a prosperous society.

BIBLIOGRAPHY

- Al-Arzanjani. (1328). *Minhaj al-yaqin 'ala syarh adab al-dunya wa-al-din*. al-Haramain.
- Al-Ghazali, Abu Hamid. (1964). *Al-tibr al-masbuk fi nasihat al-muluk*, translated & edited by F.R. Bagley as the *Book of Counsel for Kings*. Oxford: Oxford University Press.
- Al-Ghazali, Abu Hamid. (n.d.). *Ihya' 'ulum al-din*. Beirut: Dar al-Nadwah.
- Al-Jahiz, `Amr b. Bahr. (1966). *Kitab al-tabassur bi al-tijarah*. Edited by Abdul-Wahhab & Hasan Hasani. Tunis: Dar al-Kitab al-Jadid.
- Al-Jurjani. (n.d.). *Kitab al-ta'rifat*. Singapura: al-Haramain.
- Al-Kinani, Yahya b. Umar. (1975). *Ahkam al-suq*. Edited by Abd al-Wahhab & Hasan Hasni. Tunis: al-Syirkah al-Tunisiyah li al-Tawzi'.
- Al-Mawardi, Abu Hasan Ali. (1960). *Al-ahkam al-sulthaniyah wa-wilayat al-diniyah*. Beirut: Dar al-Fikr.
- Al-Mawardi, Abu Hasan Ali. (1996). *Adab al-dunya wa-al-din*. Beirut: Dar al-Fikr.
- Al-Mawardi, Abu Hasan Ali. (2006). *Al-nukat wa-al-'uyun fi tafsir al-Mawardi*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Al-Shaybani, Muhammad b. Hasan. (1986). *Al-iktisab fi al-rizq al-mustatab*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Anderson, Gary M. (1988). Mr. Smith and the preachers: The economics of religion in the wealth of nations. *Journal of Political Economy*, 96(5). doi: 10.1086/261576.
- Bator, F.M. (1957). The simple analytics of welfare maximization. *American Economic Review*, 47 (March).
- Dalton, Hugh. (1966). *Principles of public finance*. London: Routledge & Kegan Paul. doi: 10.2307/2976553.
- Dean, James M. & Waterman, Anthony Michael C. (1999). *Religion and economics: Normative social theory*. Dordrecht: Kluwer Academic Publishers. doi: 10.1007/978-94-011-4401-8_8.
- Ekelund, Robert B., Hébert, Robert F. & Tollison, Robert D. (2006). *The marketplace of Christianit*. Cambridge, Mass.: The MIT Press.
- Ghazanfar, S.M. (1995). *History of economic thought: The Schumpeterian*

great gap, the lost Arab Islamic legacy, and the literature gap. *Journal of Islamic Studies* (Oxford), 6(2), 234-253. doi:10.1093/jis/6.2.234.

- Ghazanfar, S.M. & Islahi, Abdul Azim. (1998). *Economic thought of al-Ghazali*. Jeddah: Scientific Publishing Centre, KAAU.
- Gray, Alexander. (1967). *The development of economic doctrine*. London: Longmans.
- Harrison, David. (1990). *The Sociology of modernization of development*. London & New York: Routledge, Chapman & Hall Inc. doi: 10.2307/2579363.
- Hunter, M.H. and Allen, H.K. (1940). *Principles of public finance*. New York, Harper and Brother.
- Ibn Abi al-Dunya. (1990). *Ishlah al-mal (betterment of wealth)*. Edited & published by Mustafa Muflih al-Qudah. al-Mansurah: Dar al-Wafa'.
- Ibn Khaldun. (1967). *Muqaddimah of Ibn Khaldun (An introduction to history)*. Translated by Rosenthal, F. New York: Princeton University Press. doi: 10.1111/j.1949-3606.2005.tb00908.x.
- Ibn Taymiyah. (1976). *Al-hisbah fi al-Islam*. Cairo: Dar al-Sha'b. English translation by Holland, Muhtar. (1982). *Public duties in Islam: The institution of the hisbah*. Leicester: The Islamic Foundation. doi: 10.2307/3632087.
- Jaelani, Aan. (2006). *Masyarakat Islam dalam pandangan al-Mawardi*. Bandung: Pustaka Setia. doi: 10.13140/RG.2.1.3661.5286.
- Jaelani, Aan. (2013). *Institusi pasar dan hisbah: Teori pasar dalam sejarah pemikiran ekonomi Islam*. Cirebon: Syari'ah Nurjati Press. doi: 10.13140/RG.2.1.3705.0480.
- Jaelani, Aan. (2014). *Keuangan publik Islam: Refleksi APBN dan politik anggaran di Indonesia*. Cirebon: Nurjati Press. doi: 10.13140/RG.2.1.1019.8800
- Kahf, Monzer. (1995). *Al-nusus al-iqtisadiyah min al-Qur'an wa al-Sunnah (Economic texts from the Qur'an and Sunnah)*. Jeddah: Markaz al-Nashr al-Ilmi, KAAU.
- Mawdudi, S. Abul Ala. (1963). Economic and political teachings of the Quran. In Sharif, M.M. (ed.), *A history of muslim philosophy*. Pakistan Philosophical Congress. doi: 10.2307/596725.

- Miskawayh. (1964). *Risalah fi mahiyat al-`adl*. Edited & translated by M.S.Khan. Leiden: Brill.
- Miskawayh. (n.d.). *Tahdhib al-akhlaq*. Cairo:, al-Matba`ah al-Misriyyah.
- Musgrave, R.A. & Musgrave, P.B. (1987). *Public finance in theory and practice*. Singapore: McGraw-Hill. doi: 10.2307/2231053.
- Olimid, Anca Parmena. (2010). Religious affiliation and economic development: a recent literature review. *MPRA Paper* No. 21101, March 7, 2010.
- Olson, Mancur. (1982). *Rise and decline of nations*. New Haven: Yale University Press. doi: 10.2307/1241840.
- Oslington, Paul (ed.). (2003). *Economics and religion vol. I*. Cheltenham, UK & Northampton, MA. USA: Edward Elgar.
- Rossen, Harvey S. (2002). Public finance: Essay for the encyclopedia of public choice. *CEPS Working Paper* No. 80 (March).
- Santelli, Anthony, Sikkenga, Jeffrey & Siricio, Rev. Robert A. *et.al.* (2002). *The free person and the free economy: a personalist view of market economics*. Lanham, Md., Lexington Books.
- Smith, Adam. (1937). *An inquiry into the nature and causes of the wealth of nations*. New York: The Modern Library.
- Viner, Jacob. (1978). *Religious thought and economic society*. Durham, N.C.: Duke University Press. doi: 10.2307/1057276.
- Weber, Max. (1976). *The Protestant ethic and the spirit of capitalism*. New York: Charles Scribner's Sons. doi: 10.1522/cla.wem.eth.
- Whittaker, Edmund. (1960). *Schools and streams of economic thought*. London: John Murray.
- Woodhead, Linda. (2008). Because i'm worth: Religion and women's changing lives in the west. In Kristin Aune, Sonya Sharma, Giselle Vincett. (2008). *Women and religion in the West: challenging secularization*. Aldershot: Burlington. doi: 10.1111/j.1748-0922.2011.01507_1.x.