THE RELATIONSHIP OF ETHICS AND POLITICS FROM AL-FARABI'S PERSPECTIVE IN THE PHILOSOPHY OF ISLAMIC EDUCATION

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Abstrak

Filsafat pendidikan islam memiliki peranan penting dalam membentuk pemimpin yang bermoral. Melalui pendidikan yang tepat individu dapat mengembangkan akal budi dan moralitas yang diperlukan untuk memimpin dengan bijaksana. Penelitian ini bertujuan untuk mendeskripsikan Hubungan etika dan Politik perspektif Al farabi dalam filsafat pendidikan Islam. Metode yang di gunakan dalam penelitian ini melalui pendekatan kualitatif deskriptif. Teknik pengumpulan data dalam penelitian ini didasarkan pada riset pustaka *(library research)* yakni proses pengidentifikasian secara sistematis penemuan-penemuan dan analisis dokumen-dokumen yang memuat informasi yang berkaitan dengan masalah penelitian. Al-Farabi termasuk tokoh filsuf awal yang concern pada konsep etika. AlFarabi adalah penerus tradisi intelektual al-Kindi, tetapi kompetensi, kreativitas, kebebasan berfikir, dan tingkat sofistikasinya lebih tinggi lagi. kitab Ara Ahl Al-Madinah Al-Fadhilah mengarah kepada pembahasan tentang politik, tetapi esensi dari keduanya sesungguhnya adalah berbicara tentang etika yaitu etika bernegara sehingga sebuah bangsa bisa menjadi bangsa yang ideal dan sesuai dengan visi Islam. Tujuan akhirnya yaitu kebahagiaan masyarakat atau kebahagiaan sosial akan terwujud.

Kata Kunci: Etika, Politik, Al-Farabi, Filsafat Pendidikan Islam

Abstract

Islamic educational philosophy has an important role in forming moral leaders. Through proper education individuals can develop the reason and morality necessary to lead wisely. This research aims to describe the relationship between ethics and politics from Al Farabi's perspective in Islamic educational philosophy. The method used in this research is a descriptive qualitative approach. The data collection technique in this research is based on library research, namely the process of systematically identifying findings and analyzing documents containing information related to the research problem. Al-Farabi was one of the early philosophers who was concerned with the concept of ethics. AlFarabi is the successor of al-Kindi's intellectual tradition, but his competence, creativity, freedom of thought and level of sophistication are even higher. The book Ara Ahl Al-Madinah Al-Fadhilah leads to a discussion of politics, but the essence of both is actually to talk about ethics, namely state ethics so that a nation can become an ideal nation and in accordance with the Islamic vision. The final goal, namely societal happiness or social happiness, will be realized.

Keywords: Ethics, Politics, Al-Farabi, Philosophy of Islamic Education

INTRODUCTION

The word ethics comes from the Greek "Ethos" in the singular form which has many meanings, namely ordinary residence, pasture , stable, habits, customs, morals, character, feelings, attitudes and way of thinking. In the plural it means custom. Meanwhile, according to the terminology, ethics is the study of human habits, some of which consist of conventions such as how to dress, etiquette and karma.[1]

Although the existence of moral philosophy in the world of Islamic thought is still debated, especially regarding the issue of whether or not there is a study of ethics (akhlak) in Islamic philosophy, this starts from the assumption that Muslims have sufficient sources in the Qur'an and hadith, therefore he did not feel the need for a philosophical discussion of ethical philosophy. Moreover, creating ethical schools of thought with all their systems of thought. However, it cannot be denied that Muslim philosophers have made a major contribution to this science. Many people have concluded that Islamic thought did not give rise to an ethical philosophy.[2]

Tracing the history of the development of morals (ethics) in a language approach is actually already known to humans on this earth. Namely, what is known as customs which are highly respected by every individual, family and community. For approximately a thousand years, Greek thinkers are considered

[1] Muniran, "Morals in Perspective Islam Education," *AULADUNA: Jurnal Pendidikan Dasar Islam* 4, no. 2 (2017): 39–47.
[2] Gunaldi Ahmad, "Pemikiran Pendidikan Islam Menurut Al-Farabi," *JIEBAR : Journal of Islamic Education: Basic and Applied Research* 1, no. 1 (2020): 48–64.

to have built a "philosophical kingdom", with the birth of various experts and the emergence of various philosophical schools.[3]

In Islam, ethics is termed morals which comes from the Arabic al-akhlak (al-khuluq) which means manners, character or character. In the Qur'an it is stated that "Indeed, you, Muhammad, have great character." Therefore, ethics in Islam is identical to the science of morals, namely the science of virtues and how to obtain them so that humans are decorated with them; and knowledge about despicable things and how to stay away from them so that humans can be free from them.

In Lisān al-'Arab, it is explained that al-Akhlāq is the plural form of mufrad (singular word) khulqun or khuluqun which is synonymous with the words al-thab'u (character or character) and al-sijiyyah (tabi'at, temperament and behavior in demand). [4] First, the figure who first initiated the science of morals was Ali bin Abi Talib, based on a treatise he wrote for his son, Al-Hasan after his return from the Shiffin war. In this treatise there are many students about morals and various virtues. The content of this treatise is also reflected in the book Nahj Al-Balagah which is widely quoted by Sunni scholars, such as Abu Ahmad bin Abdillah Al-'Asykari in his book Az-Zawajir wa Al-Mawa'izh.[5]

One of the Muslim scientists who emphasized the importance of politics in state life was Al-Farabi. He is Abu Nasr Muhammad Al-Farabi born in Wasij, a village in Farab (Transoxania) in 870 AD. Al-Farabi in Islamic sources is more familiarly known as Abu Nasr (Salahuddin, 2020). He is of Persian descent. His father, Muhammad Auzlagh, was a Persian warlord who later settled in Damascus. His mother is from Türkiye. Because of this, they are usually called Persians or Turks.

As a person who lived and grew up in a devoutly religious family environment, Al-Farabi ultimately grew and developed as a devoutly religious person. The enthusiasm to continue seeking knowledge is very high. Since his youth, he studied Islamic sciences such as fiqh, hadith, tafsir, and so on. Apart from studying Islamic sciences, Al-Farabi is also known as someone who likes

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[3] Ega nur Fadillah, "Perkembangan Pemikiran Dalam Akhlak Islam," *Kompasiana Beyond Blogigng* 6, no. 1 (2018): 1–15

[4] Muhammad Taufik, "Etika Dalam Perspektif Filsafat Islam," *Digilib.Uin-Suka.Ac.Id* (2020): 35–65, https://digilib.uin-suka.ac.id/id/eprint/33193/2/Muhammad Taufik - Etika Perspekrtif ANTOLOGI_.pdf.

[5] Fadillah, "Perkembangan Pemikiran Dalam Akhlak Islam."

to study various languages, such as Persian, Turkish and Kurdish before entering the world of philosophy and pursuing it.[6]

Basic education is religious and linguistic; he studied fiqh, hadith, and interpretation of the Koran. He also studied Arabic, Turkish and Persian. At the next stage, Al-Farabi continued his education in Baghdad and met philosophers and translators. From here he became interested in logic and then studied with Abu Bisyr Matta Ibnu Yunus[7]

All scientists admit that Al-Farabi was able to understand Greek thought and philosophy. Especially the thoughts of Plato and Aristotle. His understanding of the thoughts of these two Greek figures can be seen in his work entitled Buku al-Jam' Baina Ra'yai al-Hakimaini. This work contains Al-Farabi's comments on two currents of philosophical thought, Plato and Aristotle, which many people consider different, but for Al-Farabi there is no difference between the two[8]

Al-Farabi created a major state philosophy based on the political situation of his time. The background to the birth of Al-Farabi's philosophy was due to political unrest in Daulat Bani Abbas under pressure from dictators at the time of Caliph Al-Radi (332-329 H/934-940 AD), Muttaqi (329-333 H/940-944 AD), and Mustakfi (333-334 H/944-945 AD). 20 At that time, the rulers were more appropriately called kings, rather than caliphs.

In his political thinking, Al-Farabi was also influenced by Aristotle. This influence is visible in AlFarabi's analysis of human nature. Al-Farabi emphasized the Aristotelian idea of humans as social creatures (zoon politikon) in the state. Cooperation between humans, obedient to the God-inspired philosopher-king, leads to ultimate happiness in a utopian perfect state through virtues, especially intellectual virtues, and through good deeds in obedience and obedience to the law, Sharia.[9]

According to Plato and Aristotle, politics is an effort to achieve a good political society. In a political society, humans will live happily, this is realized because humans have the opportunity to develop talents, associate with a familiar sense of community and live in an atmosphere of high morality.

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[6] Moh. Asy'ari Muthhar, *The Ideal State*, 1st ed. (Yogyakarta: Diva Press, 2018).

[7] Shohibul Ulum, *Al-Farabi* (Anak Hebat Indonesia, 2022).

[8] Muthhar, *The Ideal State*.

[9] Richo Bintang Mahendra, "Analisis Komparatif Pemikiran Filsafat Politik Al-Farabi Dan Platon," *Refleksi Jurnal Filsafat dan Pemikiran Islam* 20, no. 2 (2021): 114.

Furthermore, Peter Merkl defined politics as an effort to achieve a good and just social order.[10]

Previous research findings from Abdul Majid "Al-Farabi's Philosophy in the Practice of Islamic Education". This research discusses al-Farabi's philosophy in the practice of Islamic education. Where al-Farabi is known as the "second teacher" after Aristotle, because of his ability to understand Aristotle, who is known as the first teacher in philosophy. He was the first Islamic philosopher who attempted to confront, relate and as far as possible harmonize classical Greek political philosophy with Islam and attempted to make it understandable in the context of revealed religions.[11]

Furthermore, the research findings from Muhammad Syafi'i "Ethics in Al-Farabi's View" are that he uses the term reason in his epistemology on the path to seeking true knowledge. The highest and peak achievement that humans can experience happiness is when they succeed in achieving an active mind, where through this mind humans are able to connect through their inner self with the universe.[12]

Based on previous studies, it can be concluded that the problem that occurs is the difficulty of implementing ideal ethical values in complex political practices. Al Farabi taught that leaders must be wise and ethical, but in political reality, sometimes political interests are more dominant than moral values. This can result in a gap between ethical ideals and complex political realities. Apart from that, differences in understanding of ethical values can also cause tension in practicing Al Farabi's Islamic educational philosophy in various political contexts.

In this article, we will discuss ethics according to al-Farabi, politics according to al-Farabi and the relationship between ethics and politics from al-Farabi's perspective in the philosophy of Islamic education.

METHOD

The method used by the author in this research is descriptive research using a qualitative approach, namely describing an object, phenomenon or

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[10] Syaiful & Rusli Yusuf, *Politik Dan Kearifan Lokal*, 1st ed. (Aceh: syiah kuala university press, 2019).

[11] Abdul Majid, "Filsafat Al-Farabi Dalam Praktek Pendidikan Islam," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 19, no. 1 (2019): 1–13.

[12] Muhammad Syafi'i, "Etika Dalam Pandangan Al-Farabi," *Jurnal Ilmiah Ilmu Ushuluddin* 16, no. 2 (2018): 139.

social setting which will be expressed in narrative writing. [13] The author describes the facts about ethics according to al-Farabi, politics according to al-Farabi and the relationship between ethics and politics according to al-Farabi in the philosophy of Islamic education. data collection instrument through a library research approach by searching from books, published journals and so on. This research uses qualitative data analysis, namely data that contains information about al-Farabi's thoughts regarding the relationship between ethics and politics in Islamic educational philosophy.

RESULTS AND DISCUSSION

Ethics According to Al-Farabi

Through Al-Farabi's understanding of ethics, it is very likely that our observations of the ethical concepts developed later will be easier to understand, because Al-Farabi was one of the early philosophers who was concerned with ethical concepts. those built afterwards are likely to be easier to understand, because Al-Farabi was one of the early philosophers who was concerned with ethical concepts. Al-Farabi is the successor of al-Kindi's intellectual tradition, but his competence, creativity, freedom of thought and level of sophistication are even higher.

Al-Farabi is the successor of al-Kindi's intellectual tradition, but his competence, creativity, freedom of thought and level of sophistication are even higher. If al-Kindi is seen as a Muslim philosopher in the true sense of the word, then al-Farabi is agreed to be the true founder of the pyramid of philosophical studies in Islam which has since been built diligently. He is famous for having introduced the doctrine of "Harmonization of the opinions of Plato and Aristotle" through his treatise al-Jam'u baina Ra'yay al-Hakimaini Aflathun wa Aristhu. This was greatly influenced by the views of Plato (Republic) and Aristotle (Nicomachean Ethics) regarding human goodness. good). Even a number of groups. called him the Second Master or Second Supreme Teacher after Aristotle.

As an early figure who was serious in the field of philosophy, the ethical concept offered by Al-Farabi became one of the important things in his works, which is closely related to discussions about the soul and politics. Likewise, closely related to this ethical issue is the issue of happiness. In fact, Al-Farabi seems to be very concerned about the issue of happiness both theoretically and

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[13] Rukin, *Metodologi Penelitian Kualitatif* (Jakarta: Jakad Media Publishing, 2021).

practically. Therefore he devoted two of his books to discussing happiness. The books are Tahshil al-Sa'ādah (Achieving happiness) and al-Tanbih al-Sa'adah (Building Happiness), these two books were both published in Haidarabad in 1345 AH, 1346 AH.[14]

In the books at-Tanbih fi Sabili al-Sa'adah and Tanshil al-Sa'adah, al-Farabi states that happiness is the achievement of final perfection for humans, al-Farabi also emphasizes four main types of qualities that must be paid attention to in order to achieve happiness in this world and in the hereafter for nations and every citizen, namely:,

1. Theoretical primacy, namely the principles of knowledge obtained through learning and teaching.

2. The virtue of thought is that which enables people to know things that are beneficial to the goal. Able to make rules.

3. Moral virtue aims to seek goodness. This type of thinking is below and is a condition for the priority of thinking,

4. The priority of charity.[15]

Apart from the above virtues, al-Farabi advises against overreacting which can damage the soul and body, or in other words, taking a middle position. When humans stop at the primacy of thinking alone, human life will only exist in the world of ideas, so it needs to be balanced by moral virtues because no matter what, the human soul must be balanced. The ideas of good things that exist in the mind are just empty talk without any action from these ideas. Therefore, morals are needed as a bridge so that what is in the mind can be valuable and useful. [16]

Al-Farabi's characteristic in his ethical thinking is that what he says is a good action is one that is based on rational considerations (ratio), not based on mere spirituality which stems from the eradication of external pleasures in order to cleanse the soul and achieve perfection and the highest happiness, as which is often echoed by philosophers in social ways. Therefore, what is called moral behavior according to Al-Farabi is action

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[14] Risa Anisa Nurlaeli, "Al-Farabi ′ s Perspective on Happiness Perspektif Al-Farabi Mengenai Kebahagiaan" 2, no. 2 (2023): 231–250.

[15] Nuthpaturahman Nuthpaturahman and Ahmad Ahmad, "Pokok Pikiran Filsafat Al-Farabi," *Jurnal Ilmiah Ilmu Pendidikan dan Kedakwahan* 15, no. 29 (2022): 65–75.

[16] Rusfian Effendi, *Filsafat Kebahagiaan Plato, Aristoteles, Al-Ghazali, Al-Farabi* (deepublish, 2017).

that is based on considerations of reason and reason, because our minds already have the ability to differentiate between what is said to be good and what is said to be bad.

The ethics that are Al-Farabi's ideas are similar to the ethics according to Aristotle. Aristotle also believed in the same thing, happiness as the ultimate goal of human life, and to achieve this final goal requires moral action based on reason. For example, I study diligently because I want to gain knowledge, with a lot of knowledge my insight becomes broader, with broad insight I can understand what is happening to the world and humans, by understanding this it will help me to see the signs of divinity, and so on. Based on this, it cannot be denied that Al-Farabi's thoughts on ethics were also influenced by Aristotle's views.[17]

Some of al-Farabi's main thoughts regarding ethics are divided into types, namely:

1. Human Actions

Al-Farabi in understanding humans tried to concentrate on explaining al'amal iradi (vilisional action). He differentiates irâdah from endeavor, he argues that irâdah (will) is born by feelings of longing and desire which are aroused by feeling and imagination. Meanwhile, efforts are solely born of thought and analysis. It is as if he lowers the notion of will to the standard of inclination, thereby making it possible to fall into the animal realm. However, elsewhere, Al-Farabi attempted to analyze the levels of 'amal iradi, which were then closely linked to intention and qasd. Intention for him clearly precedes and does not coincide with action and is called 'azam - namely the matter held by the heart that you will do that thing. Meanwhile, according to al-Farabi, qasd (the element of intention) occurs simultaneously with the action. Both intention, 'azm, and qasd are psychological phenomena based on the principles of thought and analysis. Al-Farabi explained that humans can do good if they want to, because they are free to realize what they want and do. However, this freedom is subject to natural laws, each is given abilities according to events. Allah's attention covers everything and is related to everyone, and everything that exists occurs because of His qadha and qadar.

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[17] Nurlaeli, "Al-Farabi′s Perspective on Happiness Perspektif Al-Farabi Mengenai Kebahagiaan."

Based on his views on human actions, al-Farabi suggested that humans should not act excessively which could damage the soul and body, but should take a middle position. This can be determined by taking into account the time, place and people who do it, as well as the goals sought, the methods used and the work that meets all these conditions.

2. Happiness As The Final Goal

As previously discussed, happiness is the achievement of perfection and the ultimate goal of humans. Al-Farabi believes that by setting happiness as the ultimate goal, humans will to be a creature that is in accordance with its nature

and has good morals. This means that every human action is carried out to achieve a certain goal or purpose, and the ultimate highest purpose is happiness. Al-Farabi's characteristic in his ethical thinking is that what he says is a good action is one that is based on rational considerations (ratio), not based on mere spirituality which stems from the eradication of external pleasures to be able to cleanse the soul and achieve perfection and the highest happiness, as which is often echoed by Sufis in their Sufism efforts. Therefore, what is called moral behavior according to al-Farabi is action that is based on considerations of reason and reason, because our minds already have the ability to differentiate between what is said to be good and what is said to be bad.

The happiness aimed at by philosophy and morals, verified by theory and practice and sought by humans through study and behavior, is absolute goodness and the pinnacle of all peaks, the final limit of human heights and heaven for those who attain it. Al-Farabi said:

"*Happiness is if the human soul becomes perfect in a form where it does not need, in its existence, something material. This means that it must be in the globality of essence which is separate from matter, it must be eternal in that condition, only its level is below 'aql fa'al. But he can achieve this through acts of will consisting of acts of thought and physical acts. It is not compatible with any action, but with limited and particular actions which can be obtained through certain absolutely limited circumstances; This is because among the actions of the will, there are actions that can hinder happiness. Happiness is happiness that is sought for itself because it is not sought at any time to be used to achieve something else and behind it there is nothing greater than it that can be achieved by humans. Actions that are useful in achieving happiness are various good actions, circumstances and talents that give rise to these actions, namely virtues. These virtues are not good in*

themselves, but because of things that are drawn from a happiness. The actions that hinder this happiness are ugliness and ugly actions, while the conditions and talents that give rise to these actions are all shortcomings, lowliness and humiliation.

In the end, it can be concluded that a new formula for al-Farabi's ethics is not found in Aristotle and Plato. Al-Farabi tried to combine the two in an effort to achieve happiness as the ultimate goal. Al-Farabi has been based on Aristotle's scientific and rational knowledge in behaving and acting so that a person does not fall out of moral action, then the final goal of happiness is obtained from Plato's thoughts, so he believes that final achievement based on behavior that is in accordance with morality will bring the ideals real morals that correspond to what exists in the world of ideas.

3. Social Happiness

Al-Farabi is an Islamic philosopher who talks most about humanitarian issues, even though he is not actually someone who is involved in the world of society. He has been involved in the world of morals, politics and psychology. At the same time, it also seriously explores individual behavior as well as discussing societal problems. Apparently, he was one of the Arab Peripatetics who took sociology most seriously. This social issue is discussed a lot in his works, especially in al-Siyâsah al-Madaniyyah (State Politics) and Arâ-u Ahl al-Madînah al-Fadhîlah (Thoughts of the Main City Population).

According to al-Farabi, humans are social and cannot live alone. Humans live in society and help for the common good in achieving the goal of life, namely happiness. Like Plato, al-Farabi emphasized that the parts of a country are closely related to each other and work together, just as one member of the body works together and is related to another. If one of the body parts is wrong, does not function or is damaged, an imbalance will occur, and the other body parts will also be affected. A simple example is if the heart does not work, then all body parts will not function normally as they should. So in a country, all personal interests and egoism that exist in individuals must be put aside, and public interests put first, otherwise inequality will occur, and a good society according to al-Farabi will not be realized. [18]

From the explanation above, ethics according to Al-Farabi are good actions that are considered on the basis of ratios. Which with ratio (reason) can distinguish good and bad actions. Ethics in al-Farabi's view is the highest peak

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[18] Syafi'i, "Etika Dalam Pandangan Al-Farabi."

for achieving happiness. When someone can use ethics well, they will achieve their goal of happiness and when someone achieves that happiness, their heart or soul will be kept away from bad actions.

The concept of ethics according to Al Farabi is not only related to good or bad behavior, but is related to human actions themselves. Human actions are basically determined by the soul and physical body, so if humans act not in accordance with Islamic ethics and values and act excessively, it will damage the human soul and body. Ethics is also related to happiness, which is the ultimate goal, namely human actions in achieving happiness are various good actions, circumstances and talents that give rise to these actions, namely virtues. In addition, ethics is related to social happiness. In ethics and morals to achieve social happiness is to be ethical in the state.

Politics According to Al-Farabi

Al-Farabi believes that politics is called government. This means it is related to the state and government. [19] Al-Farabi stated that political science is a science that examines various forms of ways, actions, character, life, character, positive dispositions and morals. Human happiness is obtained because of their behavior or actions and the way of life they carry out. Al-Farabi stated that true happiness cannot be obtained in this world, but after the life of this world, namely the afterlife. But now there is also relative happiness such as honor, wealth and pleasure that can be seen and used as a guide to life.[20]

Politics according to al-Fārabi is a democratic city where every resident is given complete freedom to do whatever he wants. Therefore, every citizen must have ideas to fight for the ideals that have been designed together. The goal of an ideal state is to achieve happiness. al-Fārabi's political thought was influenced by Plato's political thought, which said that the state was formed from differences in human souls and a perfect society. Plato's thinking was continued by Aristotle who said that the state is a combination of families that form a large group. Then, the country will be happy achieved if the individual's own happiness is created. On the other hand, if the individual wants to be happy then he must have a state. [21]

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[19] Muthhar, *The Ideal State*.

[20] Nurul dan Budi Harianto Syalafiyah, "Konsep Teologi Dan Politik Al-Farabi," *Islamic Law Journal Siyasah* 6 No 1 (2021): 23.

[21] Syamsiyani Yani, "Kontekstualisasi Pemikiran Al-Farabi Menuju Indonesia Yang Bahagia Dan Negara Ideal," *Jurnal Penelitian Keislaman* 16, no. 2 (2020): 117–128.

Talking about politics is of course closely related to problems of the state and society. Quoted from their book, Muhammad Iqbal and Aamin Husein al-Farabi said that humans are social creatures who have a natural tendency to socialize, because they are unable to meet their own needs without the help of other people. Living in society is not merely to fulfill life's needs, but also to produce completeness of life that will give happiness to humans both materially and spiritually. He discussed many social problems in one of his works entitled Ara Ahl al-Madinah al-Fadhilah (thoughts of residents of the main cities/countries. In this book, Al-Farabi divided countries into two groups, namely the main countries (al-Madinah al-Fadhilah) and the main state opponent (mudaddah al-madinah al-fadhilah).

1. Main Country (al-Madinah al-Fadhilah)

The Main State (al-Madinah al-Fadhilah) Al-Farabi stated, as stated by Plato, that the parts of a country are very closely related to each other and work together, like the members of a body. If one of them is sick, the other members will feel it too. Each member of the body has a different function, with unequal strength and level of importance. All the various members of the body are led by one most important member, namely the heart or mind. The heart is one of the best and most perfect parts of the body.

According to al-Farabi, the state is citizens who have abilities and expertise that are different from each other. There are those who become heads of state, there are citizens who have talents and abilities who are tasked with helping the head of state. They, together with the head of state, are referred to as the highest class of society. Below them is the second class or rank, whose job is to do things that help the first rank citizens. Then below it is a third-ranked group that helps second-ranked citizens. Then below them there is another group whose job is to serve and help the class above them, and the same goes for the last, lowest class. So, according to al-Farabi, the social system is like a pyramid. The top of the pyramid is the ruling class occupied only by philosophers. Under him is a group of soldiers who support and protect the ruler. It is only at the lowest level of the pyramid that the community, farmers, artisans and others, must obey the authority of the head of state.

According to al-Farabi, the Main Head of State (Ra'is al-Madinah al-Fadhilah), it must be a philosopher who obtains wisdom through thought and reason or through revelation. He must be a leader who is wise, wise and has twelve qualities or conditions, some of which have been present in the leader

since birth as a natural character or natural character. However, others still need to be developed through comprehensive education and training. Therefore, coaching and personal formation of leaders is very necessary. The head of state proposed by al-Farabi, as a person who has attained true happiness and loves to be connected with the spiritual realm, can certainly attract his people to himself and educate their souls and bring them to the realm of brilliant light. Thus its population consisted of all saints, and so did its heads of state.

2. Main State Opponent (Mudhaddah al-Madinah al-Fadhilah)

Besides the main country mentioned by al-Farabi above, there is also the Opponent of the Main Country (Mudhaddah al-Madinah al-Fadhilah), which has four types of damaged countries, which are in conflict with the Main Country, namely:

1) A stupid country (al-Madinah al-Jáhilah), namely a country whose people do not know happiness, and this happiness has never crossed their hearts. Even if they are reminded, they don't believe it. "Goodness according to them is a healthy body, sufficient wealth, being able to experience external pleasure, while the opposite of this is misery." There are various kinds of stupid countries. There are very primitive countries, whose people's attention is only limited to fulfilling the needs of life, such as food, drink, clothing, shelter, as well as cooperation to provide these needs. There are countries that are somewhat advanced, but the attention of their people is focused on cooperation for material improvement and the accumulation of wealth. There are countries whose people's goal in life is to be respected, praised, and are famous among other nations. There are also those whose concern is to conquer and dominate other countries; and there are also those whose people want to enjoy the freedom to do as they please, which ultimately gives rise to anarchy.

2) A wicked country (al-Madinah al-Fasiqah), namely a country whose inhabitants know happiness, God and Fa¨äl Reason, like the inhabitants of the main country. However, their behavior is the same as that of a stupid country. Thus, what they do is different from what they say.

3) A heretical country (al-Madinah al-Dhallah), namely a country whose inhabitants have wrong ideas about God and Fal¨ál Reason. However, the head of state thought that he had received a revelation, then he deceived other people with his words and behavior.

4) A changing country (al-Madinah al-Mutabaddilah) is a country that initially had the same thoughts as the thoughts of the population of the main country, but then experienced changes in accordance with developments over time which led them to damage their thoughts. [22]

Philosophy of Islamic Education

Educational philosophy as a normative science in the field of education formulates rules, norms and/or measures of behavior that are actually carried out by humans in their lives and lives.

To get the meaning of educational philosophy, Muhmidayeli (2011: 35), put forward three expert opinions, namely: Omar Mohammad al-Toumy al-Syaibany, M. Arifin, and Ali Khalil Abu al-Ainain as follows: (1) Omar Mohammad al-Toumy al-Syalbany stated that educational philosophy is the implementation of philosophical views and philosophical principles in the field of human experience called education: (2) M. Arifin stated that educational philosophy is an effort to think about educational problems: and (3) Ali Khalil Abu al-Ainain also stated that educational philosophy is an effort to think philosophically about the reality of education in all aspects, thereby giving birth to educational theories that are useful for the progress of educational activities themselves.

According to Gandhi H. organizing education in idealized ethical conditions.In another sense, educational philosophy is the falsification of education, both in the conceptual theoretical meaning and the symptomatic practical-pragmatic meaning.[23]

The position of Islamic philosophy is very different from the concept of Jewish philosophy. So, with this different position, it appears in history that Islamic philosophy has been saved by Muslim philosophers. In turn, Islamic philosophy has also expanded and influenced various customs, cultures and civilizations in all directions. This means that Islamic philosophy has received a worthy place, and does not conflict with the teachings of Islam itself. On the contrary, by referring back to the verses of the Koran, you will find Allah's commands to think philosophically.

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[22] Muhammad & Amin Husein Iqbal, *PEMIKIRAN POLITIK ISLAM: Dari Masa Kini Hingga Indonesia Kontemporer*, 3rd ed. (Jakarta: KENCANA, 2010).
[23] Noor Amirudin, *Filsafat Pendidikan Islam*, 1st ed. (Gresik: Caremedia Communication, 2018).

The position of Islamic educational philosophy is as a tool or means for understanding and solving problems in Islamic education based on the interconnectedness of the relationship between educational theory and practice. Because education will be able to develop if it is truly involved in the dynamics of community life. Between education and society there is always interaction (mutual influence) or mutual development, so that each other can encourage development to strengthen the position and function as well as the ideals of life.

It requires an ideal and rational basis that provides a fundamental, comprehensive and systematic view of the nature that exists in society. behind the educational problems faced. In this way, educational philosophy contributes its analysis to the science of Islamic education regarding the nature of real and rational problems that contain basic values that serve as a basis or guidance in the educational process.

In a society that is experiencing changes such as the 21st century, the functional use of Islamic philosophy is increasingly important, because philosophy is the strategic basis and compass for the course of Islamic education. Possibilities that deviate from the goals of Islamic education will be minimized and conversely the capability and effectiveness of Islamic education can be further strengthened and enlarged because mental/spiritual and technical operational disturbances, barriers and obstacles can be overcome or removed more easily.[24]

The relationship between ethics and politics from Al Farabi's perspective in the Philosophy of Islamic Education

Al-Farabi stated that it is impossible for humans from the beginning or naturally to have and inherit good or bad behavior, just as it is impossible for humans from the beginning and naturally to be a writer or an intelligent person. However, humans also have natural actions like animals, because the qualities of the animal soul also reside in humans. However, these actions are not classified as actions that have value and meaning because they are not yet realized and there is no thought process. It is for this reason that in Islamic law, for example, the actions of children who have not yet reached puberty cannot be assessed, there are no rewards and punishments, because their actions are still natural, they only come to animal acts. Conscious actions are actions that involve thought processes, rational considerations, and have aims, objectives and benefits related to their actions, and al-Farabi calls this the term ikhtiyari.

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[24]Ahdar, *Teori Filsafat Pendidikan Islam* (Aceh: penerbit zaini, 2021).

Human actions that have a rational basis are referred to as actions that are meaningful and valuable and have aims and objectives. If an action has no meaning and no value, according to Murtadha Muthahhari, it is like a shell without substance, that is, it is useless, and something that is useless cannot possibly be carried out by a rational human being.

Likewise, the purpose and benefits of this ikhtiyari behavior are not only for himself, but also for other people and the environment. The aim of ikhtiyari's actions and behavior is goodness, priority, perfection and happiness. This kindness has two sides; inner and outer. The inner side is in order to actualize the potentials of one's soul, namely to obtain happiness and knowledge which is not only related to physical objects, but also metaphysical knowledge. In Islamic philosophy, ultimate knowledge and ultimate happiness are related to metaphysical knowledge, Pure Being.[25]

Ethics and politics are closely related to leaders or heads of state. The main leader of the country must be held by someone who has two things, namely (1) nature and character, (2) talent and will. Al-Farabi emphasized that the leader of a major country cannot be held by just anyone, but by someone who has the two things mentioned above.[26] Al-Farabi has a deep, positive and constructive view regarding the relationship between ethics and politics. According to him, politics is a means of realizing ethics and morals.

Requirements to become a head or leader: the qualifications of a head of state in a main country. According to him, there are 12 qualifications that a head of state must have, including the following:

a. The leader or head must have a healthy body, all of his body organs can function properly so that he can carry out every function or task given to him.
b. Must be able to understand what is said and provide good understanding to the people.
c. Having good power from what He understands, sees, hears or feels.
d. Have a good memory of what is understood, seen, heard or felt.
e. Fluent in interpreting whatever he wants to convey
f. Loves learning or accepting and going through the process, receiving instructions, not hindered by officers above them.

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[25] Humaidi, "Relasi Jiwa Dan Perilaku Manusia: Perspektif Filsafat Islam," *Jurnal Untag* 01, no. 01 (2017): 1523–1536.

[26] Abdullah Said, "Filsafat Politik Al-Farabi," *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 1 (2019): 63–78.

g. Not greedy in matters of food, drink or sex, hating games and the fun they bring.

h. Love the truth and experts, and hate lies and experts. Generous and loving honor and hating anything that may bring shame, he must be generous and a lover of honor, hating by nature whatever is shameful.

i. Not interested in money and worldly goods.

j. Be a lover of justice and a hater of injustice; fair in dealing with the oppressed and quick to respond to calls for redress. Firm in his determination to do what he thought was right, and brave. [27]

Then there are six requirements for a deputy leader according to al-Farabi, so they can be explained as follows:

a. Being a representative must have the characteristic of wisdom.

b. Alim, knows about the Shari'a, Sunnah, and habits that have been carried out by predecessors.

c. Providing quality decisions, in accordance with the Shari'a, maintaining the traditions of previous ulama.

d. Have good caring and loyalty.

e. Able to direct the quality of the community.

f. As well as having the quality of a healthy or strong body.[28]

In general, the book Ara Ahl Al-Madinah Al-Fadhilah leads to discussions about politics, but the essence of both is actually to talk about ethics, namely state ethics so that a nation can become an ideal nation and in accordance with the Islamic vision. The final goal, namely societal happiness or social happiness, will be realized.

Based on the explanation above, it can be concluded that according to al-Farabi the relationship between ethics and politics in Islamic educational philosophy is very close. Al-Farabi believes that a good leader must be wise, have knowledge of morality, and be able to protect society fairly. For him, the main goal of politics is to create happiness and justice for society. In the context of Islamic education, Al Farabi emphasized the importance of educating leaders to have strong ethical character to create a just and harmonious social

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[27] M Wiyono, "Pemikiran Filsafat Al-Farabi," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (2016): 67–80, https://www.jurnal.ar-raniry.ac.id/index.php/substantia/article/view/3984.

[28] Jamalul Muttaqin, Stainas Gapura Sumenep, and Uin Sunan Kalijaga Yogyakarta, "Al-Farabi: Politik Sebagai Jalan Kebahagiaan," *Jurnal Studi Islam* 14, no. 2 (2022): 129–144, https://jurnalannur.ac.id/index.php/An-Nur.

order. For Al Farabi, ethics and politics complement each other in creating an ideal social order.

CONCLUSION

Al-Farabi's views on the close relationship between ethics and politics in the context of Islamic educational philosophy. Al-Farabi highlighted the important role of educational philosophy in forming just and moral leaders, who are able to manage society wisely.

Islamic education, according to Al-Farabi, does not only pay attention to spiritual aspects, but also pays attention to the formation of quality character and leadership in society. Ethics plays an important role in shaping good political actions and maintaining a balance between wisdom, justice and the common good in government.

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