

## Research Article

# The Position and Relevance of Abu Al-A'la Maududi's Political Thoughts for Leadership Ethics in the Era Society 5.0

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**Abstract.**

The lack of a leader's figure perceived by the citizens has become a social phenomenon in Indonesian society. There are secular pragmatic practices, political secularization, flexing, and hedonic lifestyles which are shown by the leaders and become their self-image. This study aims to analyze the contribution of Al Maududi's thought to ethical leadership in the era of society 5.0. The design of this study is library research and the main data source is the literature, which was written by Al Maududi. This research traces the data through the book "Empat Istilah Pokok dalam Al-Qur'an" and the book "al-Khilafah wa al-mulk". The leadership in Al-Maududi's framework is the concept of theo-democracy which states that the leader is an individual who showed God's sovereignty under God's rule and has a social responsibility to accept criticism from the citizens. Al-Maududi's framework of ethical leadership is that leaders should not enrich themselves with the power of their position. In regards to fulfilling SDG's goals, leaders who can manage nature and human resources are needed. The leaders should know how to utilize the technology in managing the resources and be able to take the profit for the citizens' well-being.

**Keywords:** Al-Maududi, political thought, leadership in the era of society 5.0

## 1. Introduction

Abu al-A'la al-Maududy, was born on 3 Rajab 1321 H./25 September 1903 AD In Aurangabad, a famous city in the sultanate of Hyderabad (Deccan), it's known as Andhra Pradesh in India [1]. Al-Maududi was a political philosopher, Sunni Pakistani theologian. He is also a major of Orthodox Islamic thinker and designer of religious and constitutional systems of rituality in the 20th century [2]. Based on his family background, Al-Maududi came from the great congregation sheikhs which is the Chistiyah congregation [3]. Al-Maududi carried out the concept of theo-democracy which is the concept of an Islamic political system and was written in his book Al-Khilafah wa Al-Mulk (The Caliphate and the Kingdom) [4]. Another masterpiece book written by Abul A'la Al-Maududi which is the interpretation of the Al-Qur'an in Urdu,

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Tafhim al-Qur'an [5]. Because of Al-Maududi's work, he became a political philosopher who has wide influence, not only in India and Pakistan but also in the world.

Associated with Al-Maududi's thought, the founder of Jamaat-i Islam tried to assemble and weave all of the political thoughts into one unified system and framework. The basic statement that Islam has a comprehensive system for human life and should be the main foundation in the social, economic, and political system [1]. An ideal Islamic state stands on the principles of political thought, which is first is monotheism. Also, Muhammad SAW's prophetic treatise is a proper figure which has carried out the concept of a caliphate [6]. Based on Jamaat-i Islam's view, all systems in state have been written in Al-Qur'an and Muslims do not need to look for another system in managing their lives. In Indonesia, previously Amin Rais stated that nowadays governments often run the rule in the name of the citizens but for oppressing them for personal gain [4].

In terms of empirical reality, political dynamics in general and state thought in particular can be seen through two manifestations which are as a structural-formal ideology and as a cultural-substantial de-ideology. These two forms of manifestation are influenced by external values. The change in political dynamics manifestations could be stated as a political secularization, secular pragmatic, and also as a manifestation of decline in the ideological role of Islam. In Indonesia, the crisis of ethical leadership which is shown by the leaders and civil servants who show their wealth and hedonistic lifestyle in public, such as Rafael Alun who has many luxurious cars, Eko Darmanto who owned a private plane, East Java regional secretary Adhy who showed his wealth in public [7]. In addition, Governor of Lampung Arinal Junaidi who was intimidating Bima who shared and criticized information about damaged roads in Lampung Province [8]. This research aim to explore the literature about ethical leadership, such as the book *Nazdariyah al-Islam al-Siyasah* which arrange the relations between the leaders and citizens regarding the policy and *siyasah mahliyah* which arrange the ideal concept of government which can give the benefits to the society [9].

Based on literature and previous study above, the question is how Al-Maududi's thought and its relevance to the development of ethical leadership? At this point, Al-Maududi places his epistemological and ideological dimensions on the intellectual political ideas of the state, thus we are directed to see the concept of "reciprocal symbiosis" between Islam and each culture in its context.

## 2. Methods

This research is a library research and using data sources which written by al Maududi namely; 1) Abu al-A'la, Jamā'at Islāmī, us ka maqsad, dates, awr la laihi aml "The Jamā'at Islāmī, Its Aim, History and Programme, 2) Nazdariyah al-Islam al-Siyasah, and Secondary (additional books). The type of this research design is descriptive which seeks to describe current problem solving based on data and analytical descriptive instruments also used to analyze and interpret the data. The aim of this study is to find new breakthroughs, philosophically thoughts and ideas from Al Maududi's political thought which can be used as solutions in the current context.

## 3. Results and Discussion

### 3.1. Abu al-A'la al-Maududi Biography

Abu al-A'la al-Maududi (Al-Maududi) was born on 3 Rajab 1321 Hijriyah or 25 September 1903 in Aurangabad, a famous city in the Sultanate of Hyderabad (Decan), now part of Andhra Pradesh India. His paternal ancestors are descended from the Prophet Muhammad, because of that he uses the name "Sayyid". Al-Maududi's ancestors came from the great sheikhs of the congregation followers [11], the Chistiyah congregation [12] which spread and developed Islam in India. Historically, A-Maududi's family had a special affinity with the Mughal dynasty, especially during the reign of Bahadur Shah Zhafar.

Al-Maududi explained his name by quoting two verses from Al-Qur'an where there are the words al-A'la and al-A'launa, the plural form of A'la was given to humans, namely to Prophet Musa AS and to those who believe [13]. According to Al-Maududi's father, about three years before Al-Maududi was born, a saint [14] came to him and said that Allah SWT would bless him by giving him a son who would be destined to become a great person and devoted to his religion [13]. In another version, Al-Maududi's father, Ahmad Hasan, visited a Sufi in his area and the Sufi figure told him that God would grant him a son who would later be respected and held a high position. Also, the Sufi gives a message that one day the child will be named Abu al-A'la. Hearing the information, Al-Maududi's father was happy and hoped that the information would come true and promised that he would name the newborn child Abu al-A'la according to the message of the Sufi [15].

According to Samir Abdul Hamid Ibrahim, the name “Al-Maududi” is the name of a family whose lineage has existed since the 1300s. His first ancestors came from the Arabian Peninsula and lived in a place called “Jasyat”, close to the city of Harat. At the end of the 9th century H, one of his ancestors was given the title “Mr. Maudud” went to India [16]. The person who has the name “Maududi” is Khawajah Qutbuddun Maududi (d. 527 H), a well-known sheikh from the Chishti Order and is the founding figure of the order [17]. Observing his family history, al-Mawdudi is thick with the world of Sufis or tarekat in particular. In the tarekat tradition, the connection and introduction of a series of teachers and students or lineages is highly prioritized. During his career as a thinker and writer, he has produced no less than 130 books [18].

### **3.2. Abu Al-A'la Al-Maududi Thoughts and It's Relevance for Ethical Leadership in Era Society of 5.0**

Abu Al-A'la Al-Maududi is a philosopher and reformer who focuses his thought on the ideal state concepts, aspects and treatises as a guideline in statehood. His thoughts are concentrated in Islam which he believed was very complete and integrated in social, cultural, legal, ethical, leadership, government and political life.

Ethics and leadership intersect at a number of points in time. Transformational leadership has ethical implications when these leaders change the way their followers think. Unethical leaders will use their self-image to increase their power over their followers, directed to serve themselves to the end of reign. The leaders who treat their followers with fairness, especially by providing honesty, frequent visits, and accurate information, are the good leaders [19].

In the era of society 5.0, the practice of political secularization, secular pragmatism in hedonic lifestyle showed by the leaders in Indonesia. They did that in order to show their social status and position of dignity. This phenomenon above raises some questions from citizens as to why the leaders who ought to show good values, ethics in public on the contrary show their wealthness. Therefore, it is necessary to trace the contribution of Al-Maududi's thoughts to the development of ethical leadership in the book “al-Khilafah wa al-mulk” by Abu Al-A'la Al-Mawdudi. Based on the book, Al-Maududi stated the concept of a state based on the philosophy of popular sovereignty and affirms that sovereignty is in God [20].

According to Al-Maududi's theo-democratic conception, the concept of democracy is divine democracy that sovereignty is only the prerogative right of Allah with all aspects of His divinity, including His absoluteness in matters of law, then Allah gives humans the

freedom to carry out everything under His rule. In terms of government, the “collective caliph” has the right to remind the leaders who deviate from God’s provisions. This is democracy (the function of the caliphate) really lies, so there is no fear for the citizens to act according to God’s rules even to criticize the leaders though [21].

With this explanation, Al-Maududi’s concept of theo-democracy emphasized with examples: “Individu could easily understand the problem of secular democracies from West’s countries perspective. There is a claim that democracy was founded on the sovereignty of the people but the citizens could not participate either in its legislation or government. They must delegate this sovereignty to individuals who they elect as representatives who will make and enforce laws on their behalf. Actually, the representatives draft the laws not in the interests of the people but in the interests of their sects or groups” [21].

With this explanation, the concept of theo-democracy offered by Al-Mawdudi has a uniqueness and relevance for the development of ethical leadership. In the concept of theo-democracy, a leader is the delegate of God’s sovereignty who must perform everything under God’s rule. The leader has a social responsibility to receive criticism from the society as the Al-Qur’an lays down the principles of morality and ethics and also provides guidance in the political, social and economic fields. Therefore, Al-Maududi insisted on the importance of forming an Islamic state as the executor of Islamic law which has been determined in the Al-Qur’an.

Besides the aspects of monotheism and treatises which become a guideline, there are also ethics and morals. Ethics and morals become an image of monotheism in the theo-democratic system that is implied according to Al-Mawdudi’s concept which must be lineage in the state and also should be the foundation of leadership in the implementation of monotheism’s concept. In accordance with Al-Maududi’s concept, the state is upheld on the principles of monotheism (the Oneness of God) treatises (Muhammad’s Apostleship) and caliphs as mentioned above. The Al-Qur’an clearly stated that the purpose and objective of this country is to uphold, maintain and develop the ma’rifat desired by the Creator of Nature in order to decorate human life in this world and prevent the crimes that exist in human life. The state in Islam is not intended for mere political administration nor is it meant to fulfill the collective will of a certain group of people [22].

As a nation that is sovereign and believes in God, it has been regulated in the constitution of the Unitary State of the Republic of Indonesia both in state ideology and laws, so the leaders in this nation should have high obedience to God to be enlightened in ethics both in leadership and in life. It is clear that the people of Indonesia as an

eastern nation who are predominantly Muslim and have an ethical basis in their lives need to be attached to the leaders in this country. Pancasila morality must fill every government administration in the central and regional levels; and also disseminate into the foundations of national life directed towards diversity and prosperity. Pancasila morality also underlies the development of government apparatus and civil servant ethics which emphasizes the balance of state ethics also the manner for organization and society [23].

The second analysis which the researcher conduct is on the book, "Four Main Terms in the Qur'an" Abu Al-A'la Al-Maududi the context of political thought is influenced by his thoughts about the concept of God (Tawhid), at least the relevance of the concept of God in the context of political thought contains four "term", al-Ilah; ar-Wed; al-Ibadah; and ad-Dien which this four terms mutually support and strengthen each other. The implication of the monotheism concept is that everything under the state, such as the system of government, economy, and society must be related. Abu Al-A'la Al-Maududi's thoughts is formed from the concept that the state is upheld on the foundations of Tawhid (God's Omnipotence) treatise (Muhammad's Apostleship) and caliphs as mentioned above [22]. The most important principle in Islam is Tawhid, and all the Prophets and Messengers of Allah have the main duty to teach it to all mankind (the unity of Godhead). Instilling monotheism in humans seems simple, but it could clearly be seen that the doctrines of revolutionaries deviate from the concept of monotheism which have changed the social, political, and economic order. According to Maududi, the understanding of the Islamic Creed "there is no God but Allah" does not merely explain the oneness of God as the Creator and the only One worthy of worship, but also about the absence of anything resembling God as the Almighty, as the Supreme Ruler. In line with Khursyid Ahmad's view, he explained this as follows: "This concept of God, with its emphasis on His being the sole Sovereign and Law-Giver, provides the basic principle of authority. All principles, laws, customs, and usages which are contrary to the directive of God are to be spurned. All theories or doctrines which claim that in disregard of Divine guidance, man himself has the right-be it as an individual or a group of persons or a nation or even all humanity combined-to decide what is good or bad for mankind, are indeed to be regarded as Sovereign of God and as setting up gods other than the One True God. Submission to God means bringing the entry life of man into harmony with the revealed Will of God" [20, 24]. In the era of society 5.0 it would be better to use a democratic leadership style combined with the Al-Maududi's leadership style, this is because in society 5.0 they already have knowledge, unlike ancient people who had low education.

## 4. Closing

From the description above, it can be underlined that Al-Maududi aspires to the establishment of an Islamic state based on the Al-Qur'an and Al-Hadith. The researcher traces the contribution of Al-Maududi's thought to the development of ethical leadership through the book "al-Khilafah wa al-mulk" and the "Four Principal Terms in the Qur'an". The essence of theo-democracy is that the leader is the delegate of God's sovereignty who must perform everything under God's rule and has a social responsibility to receive criticism from society. Then, the leaders should implement the messages of the Al-Qur'an in real life

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