

LEADERSHIP CONCEPT A STUDY ON THE THOUGHT OF IBNU QAYYIM AL-JAUZIYYAH

Chepi Rafiudin

UIN Sultan Maulana Hasanuddin Banten, Indonesia
chepirafiudin@untirta.ac.id

Eneng Muslihah

UIN Sultan Maulana Hasanuddin Banten, Indonesia

Anis Fauzi

UIN Sultan Maulana Hasanuddin Banten, Indonesia

Abstract

One of the leading Muslim scholars in the world, namely, Ibnu Qayyim Al-Jauziyyah, he has very extensive knowledge. His beliefs and morals are extraordinary, as well as extraordinary thoughts about Islam. Ibn Qayyim was not very famous when he struggled to gain knowledge, because during his lifetime, he lived in an era where Islamic knowledge had been compiled and spread throughout the world. It is not surprising that Ibn Qayyim's biographers mention the books he owned as part of his passion and love of science. The collection of books he has is very large, and generally other people rarely have them. In living life as a Salafi, Ibnu Qayyim is someone who tends to seek freedom and does not adhere to any sect or the opinion of any scholar, except for Ibnu Taimiyah who is his own teacher. According to the views of Ibnu Qayyim Al-Jauziyyah, the concept of Tarbiyah Qalb (education of the heart) and Tarbiyah Body are two very important aspects of Islamic education. In addition to that, Ibnu Qayyim emphasized that the essence of other Islamic education includes two things: namely education about one's knowledge and learning education about other people; cultivate happiness in him; watching him sleep and talk; teaches how to interact with other people; refrain from wearing prohibited clothing; and developing his talents by giving him tarbiyah diniyah (religious education). According to Ibnu Qayyim, Al-Manhaj, Adab, and Adab Murabbi (educators) influenced the Islamic Education Strategy.

Keywords: *Leadership, Thinking, Ibnu Qayyim Al-Jauziyyah*

INTRODUCTION

Leadership in Islamic education is something that is urgent to be developed and studied in order to advance the quality of Islamic education. The education that humans need in living life in this world and in the afterlife is education that educates the body, mind, spirit and educates humans in life from birth to death. Ibnu Qayyim Al-Jauziyyah in his work explains that the main object of Islamic educational activities is humans with all the elements that complement them, namely: spirit, mind and body and these three aspects must be given development according to their respective strengths. This paper aims to find out about Ibnu Qayyim Al-Jauziyyah's Islamic education leadership management model and its relevance to contemporary Islamic education in Indonesia. Herlina Hasan Khalida, *Developing Islamic Education at Home* (South Jakarta: Lock of Faith), Pg. 29, n.d.

While Islam itself is understood as the Law of Robbul aalamiin that was revealed to be worshiped by mankind on the face of the earth, instilling faith in Allah can only be done through the educational process, whether at home, at school or in

the environment. Islamic education is a human need, because as educated creatures, humans are born with the potential to be taught and taught so that they can become kings on earth, as well as people who pursue and realize culture. (Abdul Majid, n.d.)

Therefore, education has a very important meaning for human life, especially Islamic education in the future, Islamic education will have a positive impact on the wider community.

Ibnu Qayyim is a figure who has a very important role in the leadership of Islamic education. Ibnu Qayyim has a very high spirit and never gives up to call and invite people. Parents should always love and care about their children's education, including instilling in them a sense of love for Allah and His Messenger, keeping children away from everything that makes them afraid and surprised because this will affect their intelligence. Ibnu Qayyim also always urged parents to practice good speech and good manners in their children. (4Hasan bin Ali Al Hijazy, n.d.)

As a reformist figure, Ibnu Qayyim always cared and prioritized the progress of mankind, with a spirit of courage and sincerity in guiding the people to deepen education, especially Islamic education. Specifically in matters of worshiping God, it has been known that the purpose of man's creation is to worship God and do you know that the most perfect servant in worshiping God is the one who submits, submits and obeys the most perfect. (1Abdul Mujib, n.d.) Therefore, Ibnu Qayyim is very emphatic about morals and worship towards everyone.

Looking at the state of Islamic education that existed during Ibn Qayyim's lifetime. Researchers discovered his efforts in providing understanding and guidance in the field of ethics and worship in particular, as well as providing examples of good character, thus attracting the attention of parents to pay more attention and educate their children, especially in intellectual development. morality and worship. Ibnu Qayyim always studied Islamic education, especially tafsir, hadith, aqidah and fiqh. Historical method in his essay. Ibn Qayyim is famous as a writer as proven by the very long sentences he wrote. And he was very interested in learning. Education will teach humans certain ways that will act as law and order in life on earth and benefit them in life after death.

And he is very interested in learning. Education will teach humans certain ways that will apply as law and order in life on earth and benefit them in life after death. Therefore, seeking knowledge is worship, knowing it is piety, studying it is jihad, and teaching it is charity. Because with all of this, humans can understand God and glorify Him, then worship Him and dedicate themselves to Him.

Thus it is clear that the main purpose of creating humans according to Ibn Qayyim is so that they know the nature of their God, then believe in Him, purify their worship, return to Him, do good deeds only because of Him, love and please Him, want to enslave yourself by fulfilling all His commands and avoiding all His prohibitions. (4Hasan bin ali Al Hijazy, n.d.)

Ibn Qayyim's efforts to revive the light of education at that time were said to have been successful and had an influence on the rebirth of the glory of Islam in the future based on his struggles and sacrifices in the world of education. He applies several very interesting concepts, such as teaching students how to be ethical students and how to behave well towards teachers. However, none of this will run smoothly and successfully without Allah SWT's permission. Thanks to His help, Ibn Qayyim was able to bring out the best side of the people, put his knowledge into practice, give his fatwas based on the Al-Qur'an and Hadith.

METHOD

In writing this article, researchers used qualitative methods with data collection techniques based on *library research*, library research is research carried out using literature, whether in the form of books, notes or reports of previous research results (Khatibah, 2011). Then conclusions are drawn and presented in a theoretical framework for searching, recording, formulating to analyzing and compiling the report. *Research bookstore* This is used in finding concepts and theories about the concept of leadership, studies on the thought of Ibnu Qoyyim Al-Jauziyyah cover leadership model, biography of Ibnu Qoyyim Al-Jauziyyah, The Relevance of Ibnu Qayyim Al-Jauziyah's Opinion According to the Leadership System, Times of Ibn Qayyim Al-Jauziyyah's death, Ibn Qayyim Al-Jauziyyah's teachers

THEORETICAL STUDY AND DISCUSSION

Leadership Model

Islamic education according to Muhammad SA. Ibrahim is an educational system that allows leadership in general to have several models that are applied in carrying out their respective missions.

First, the autocratic leadership model, namely a principal determines school policies himself and assigns them to staff without consulting them, the principal directs them in detail and must be implemented without question.

Both leadership models are permissive, the principal believes that in principle everyone is born responsible and has the ability to carry out their obligations, the principal allows his staff to do their own work, but if it is used without rules, an imbalance will arise that is not conducive to the school.

The three models of participative leadership, namely that the principal always involves his staff in making planning decisions. All decisions have been discussed in advance and even students are invited to participate. The goodness of this characteristic, if failure occurs, is not entirely borne by the leadership but is shared together and this system takes a long time.

Fourth, situational leadership namely, a school principal in this model must look at the situation and conditions when a decision must be taken. This model can be said to be a combination of previous models. If applied in the right conditions, it can motivate subordinates to work hard to achieve a goal. In reality, the leadership of an institution cannot run smoothly and smoothly, in the sense of the word that leadership closely and carries a lot of burden in achieving the desired goals.

As time goes by, experts from the western world have formulated ideal leadership models according to them, such as: Taylor in 1911, the Mayo model in 1920, the Iowa study in 1930 and the Ohio study in 1945 and the Michigan study in 1947. This shows that people from the western world have formulated leadership models that they practice and consider appropriate to their world.

In the world of Islamic education, Muslims have actually had models of Islamic education since ancient times, this is proven by the leadership of the Prophet Muhammad which occurred around 14 centuries ago. then this model developed and continued to develop from era to era, such as during the leadership of Caliph Abu Bakar As Siddiq, Umar Bin Khattab, Uthman bin Affan, Ali bin Abi Talib, then down to the reign of the Umayyads, and then to the Abbasids.(Fahri et al., 2022)

The development of science was increasingly rapid, this could not be separated from an Islamic education leader at that time. 14 centuries ago, a Muslim was not only guided in leading a country or institution, but in more detail than that, a Muslim was taught to choose the ideal leader according to Allah SWT and His Messenger, as Allah SWT said in the Al-Quran, Surah An-Nisa verse 144.

"O you who believe, do not take the disbelievers as guardians (leaders) by leaving the believers, do you want to create a clear reason for Allah to torture you".

Further, the words of Allah Subhanahu Wa Ta'ala in the Quran Surat An-Nisa verse 59 which means: *"O you who believe, obey Allah and obey His Messenger and the ulil amri among you. If you have a different opinion about something, then return it to Allah (the Qur'an) and the Messenger (the sunnah). If you really believe in Allah and the Last Day, that is more important (for you) and the consequences are better"*

Based on the problems above, there is a great need for universal and harmonious Islamic education that can educate humans from all sides, namely from a physical and also from a spiritual perspective. So it is hoped that students will have provisions and shields to face the demands and pressures of life in this era of globalization. Here the role of a government community educator is very much needed to achieve educational goals.(Fiandi et al., 2023)

Ibnu Qayyim Al Jauziyah is a scholar with an intelligent and excellent thinking who sees Islam not only as a religion in a narrow sense but as a teaching about the relationship between humans and Allah SWT. A view of life and at the same time a way of life or *way of life*. Ibnu Qayyim Al Jauziyyah formulated a universal and harmonious Islamic education leadership management model. This aims to make people who devote themselves purely to Allah SWT with the mission of finding happiness in life in this world and in the hereafter.J Arroisi, R A Mukharom, and ..., "Sufistic Phsycotherapy; Study of Ibn Qayyim Al-Jauziyyah's Psychotherapy Method," Analysis: Journal of Studies... (2021), <http://www.ejournal.radenintan.ac.id/index.php/analysis/article/view/9884>.

Ibnu Qayyim Al Jauziyah in many of his works explains that the main object of Islamic educational activities is humans with all the elements that complement them, namely the spirit, mind and body. In accordance with human characteristics, Ibnu Qayyim Al Jauziyah tries to develop all aspects and powers that exist in humans in a balanced way. It started from here that the author was interested in uncovering Ibnu Qayyim Al Jauziyah's leadership thought through his works. For this reason, the author limits this paper by taking the title of the paper, namely Ibn Qayyim Al Jauziyah's Leadership Model

Biography of Ibnu Qoyyim Al Jauziyah

Ibnu Qayyim Al-Jauziyah's full name is Muhammad bin Abu Bakr bin Sa'ad bin Hariz Az-Zar'i Ad- Dimasqi. His title is Syamsudin. His surname is Abu Abdullah. He is better known as Ibnu Qayyim Al-jauziyyah. Al-Jauziyyah is the name of one of the schools in Damascus built by Muhyidin bin Hafizh bin Faraj Abdurahman Al-Jauzi. Ibnu Qayyim Al-Jauziyyah's father was one of its managers.¹ Meanwhile, Al-Jauzi is a nisabat to a place name in Basra. And, some say that this name is related to cocoons (silk worms) and their sale.²

He was born in the city of Damascus in 691 H/1292 and died in Damascus also in 751/1350.³ Ibnu Qayyim Al-Jauziyah is the type of person whose heart is clean, generous, and who loves the poor and good people. He never envies others and never insults others or hurts any creature. After he succeeded in basic education, he continued his studies and taught to some prominent scholars in his district. In his relatively young age, around the age of seven, Imam Ibnul Qayyim has started studying hadiths and other sciences at the meetings of his sheikhs/teachers. (Arrasyid, 2021)

At this age, may Allah have mercy on him, he has listened to several juz related to Ta"bir ar-Ruyaa (interpretation of dreams) from his shaykh Syihabuddin al-Abir. And also he has matured the science of Nahwu and other Arabic language sciences under his Shaykh Abu al-Fath al-Ba'labakki, such as Alfiyah Ibnu Malik and others. He has also traveled to Mecca and Medina during the Hajj season. And he stayed in Makah. Also he traveled to Egypt as he indicated in his book Hidayah al-Hiyaraa and in the book Ighatsah al-Lahafaan.⁴

In the history of his education, Ibnu Qayyim Al-Jauziyah studied with many scholars to deepen various fields of Islam. Among his many teachers, the most influential was Sheikhal-Islam Ibn Taimiyah. As for the teacher, he has writings that are generally critical of various beliefs and traditions that developed at that time which according to his opinion deviated from the teachings of Islam. In general, in his writings, he opposes the opinions of scholars on the issues of kalam and Sufism. Whereas Ibnu Qayyim Al-Jauziyah followed the teacher's method, both opposing and fighting those who deviated from the religion. (Akip & Taufik, 2021)

Ibnu Qayyim Al-Jauziyah was the most diligent person attending Ibnu Taimiyah's scientific forum. In this regard, Ibnu Hajar Al Asqalani said, "He is the one who revised Ibnu Taimiyah's books, spread his knowledge, and defended him in most of his opinions." Ibnu Qayyim Al-Jauziyah was imprisoned in one of the fortresses with his teacher, Ibnu Taimiyah. He was put in a separate place from his teacher, and was released after his teacher died. After that he went in and out of prison, twice.*First*, because of Ibn Taymiyah's fatwas.*second*, because he refused to give approval to make a pilgrimage to the grave of Prophet Ibrahim AS.⁶

While in prison Ibnu Qayyim read a lot of Al-Qur'an and delved into its meaning, meditated a lot until from there he found a lot of goodness.⁷ He inherited his teacher in thinking about the struggle to uphold. The truth is precise and firm, by sticking firmly to the Qur'an and as-Sunnah Raulullah saw by rejecting the taqlid of superstition as well as against bid'ah. In conveying his knowledge, he was always persistent and courageous, even never giving up, he conveyed to his students that he never rested, through da'wah activities and education, many of his students were very famous, among others: his own son, Abdullah , Ibnu Rajab, Ibnu Katsir, and also Syamsuddin (Shobah & Soleh, 2022)

The Relevance of Ibnu Qayyim Al-Jauziyah's Opinion According to the Leadership System

The status of Muslims as a requirement for leadership is an important theme and is always discussed by scholars, both classical and contemporary. However, the intensity of the

dialogue regarding Muslim status as a requirement for leadership seems to be discussed more frequently in contemporary times. This can be understood from the lack of dialogue or at least discussion that specifically mentions infidel leadership in government for Muslims. As in the work of Imam Al-Mawardi and Abu Ya'la Al-Hambali as previously quoted, these were relatively the earliest scholars to discuss Islamic government. (Khoiruddin et al., 2023)

They do not state clearly and unequivocally that a caliph is Muslim. This is possible because in the early days of Islam, it was impossible to be led by an infidel. So the ulama understand that the caliph must be a Muslim, without needing to mention Muslim status as a requirement for leadership. However, in the contemporary era, this issue is discussed quite intensely and often, even in the latest books or texts by recent scholars who have clearly added the requirement that the leader (caliph) must be a Muslim. For example, Said Hawwa's opinion, besides Abdullah Al-Tuwaijiri, and Ali Muhammad Al-Shallabi. They firmly mention Islam as one of the conditions of Leadership in Islam. (Sutisna et al., 2021) Ibnu Qayyim Al Jauziyah is one of the scholars who can be included in the classical period. In setting the conditions of the leader, he also did not mention in detail. However, his view is about Muslim status as a condition

However, he discussed his views regarding Muslim status as a condition for leadership in several of his notes or books, as can be understood in the previous sub-discussion (Faradits, 2021).

The times of the death of Ibnu Qayim Al-Jauziyyah

Ibnu Qayim Al-Jauziyyah *Rahimahullah* died on Thursday night, 13 Rajab, right at the time of the Isha call to prayer, 751 H. In 60 years. The funeral prayer was held the next day after the Zuhur prayer at the Jaami' Al Umawiyyah Mosque. Then at the Jaami Jarraah Mosque. (Hunnur, 2019) Many people were crowded together to deliver the body. He was buried at Al Baab Ash Shaghiir cemetery, next to his father. May Allah SWT love him.¹⁸

During his life he succeeded in creating great works in various scientific disciplines. He is an expert on tafsir, ushuluddin, hadith and its meaning and fiqh, istimbath (legal return), fiqh, ushul fiqh, Arabic, scientific science, behavioral science (sociology), opinions of Sufism, and so on.

The teachers of Ibnu Qayyim Al-Jauziyyah

Ibn Qayyim studied with a number of famous scholars. These are the ones who have an influence on the formation of thinking and scientific maturity. These are the names of Ibn Qayyim's teachers.²⁰

1. Qayyim al-Jauziyah, is his father Abu Bakr bin Ayyub. He learned the science of faraid from his father, who is one of the experts in that science.
2. Shaykh Al Islam Ibnu Taimiyah
3. Abu „Abbas, Ahmad bin „Abdurrahman bin „Abdul Mun“im bin Na“mah An Naabilisi Al Hanbali, known as Asy Syihaab Al „Aabiri, died in the year 697 H.
4. Isma“il, Majiduddin bin Muhammad Al Faraa Al Haraani, wafat pada tahun 729 H.
5. Muhammad Syamsuddin, Abdullah bin Abi Al Fath Al Ba“labaki Al Hanbali, wafat pada tahun 709 H.
6. Muhammad Shafiyuddin bin „Abdurarahim bin Muhammad Al Armawi Asy Syaafi“I, died in the year 715 H.

7. Muhammad Syamsuddin, Abu 'Abdullah bin Muflih bin Mufarraaj Al Muqaddasi Al Hanbali, died in 763 H.
8. Yusuf Jamaluddin, Abu Al Hajjaj bin Zakiuddin
9. Abdurrahman Al Qadhaa'I Al Muzi, who died in 742 H. Ibnu "Abdi ad-daim died in 718 H
10. Abu al-Fida" Shadrudin Ismail bin Yusuf bin Maktum al-Qaysiy ad-Dimasyqiy asy-syafi"I wafat tahun 716 H
11. Zainuddin Ayyub bin Ni"mah an-Nabulsiy ad-Dimasyqiy al-Kuhhal wafat tahun 730
12. Al-Baha ibnu Asakir Ibnu Al-Hakim
13. Syarifuddin ibnu Taimiyah or his full name is Abu Muhammad Abdulhalim bin Taimiyah an-Numairiy. Died in 727 H
14. Al Wada", Alauddin al-kindiy al-Wada
15. Umm Muhammad Fatimah bintu asy-Shaikh Ibrahim bin Mahmud bin Jauhari al-Bathaihiy al-Ba"liy al-amusnidah al-Muhadditsah died in 711 H. Majduddin at-Tunisiy
16. Al-Qadhiy Badruddin Muhammad bin Ibrahim bin Jama"ah al-Kinaniy al-Hamawiy asy-Syafi"iy seorang imam terkenal.
17. Abu al-Ma"aliy Kamaluddin bin Ali bin Abdulwahid al-Anshariy Ash-Syafi"I son of the khatib of Zamalaka died in 727 H(Putra et al., 2019)

CONCLUSION

Leadership Concept Model A study on the thought of Ibnu Qoyyim Al-Jauziyyah Based on the discussion above, some conclusions can be drawn as follows:

1. According to Ibnu Qayyim Al-Jauziyyah, Muslim status is a condition of leadership in Islam. In addition to status as a Muslim, a leader according to Ibnu Qayyim must also be fair and not oppressive, capable of upholding the law, defending the truth, fighting falsehood, honest, and obedient to God or not wicked. Specifically the condition of Muslim status, Ibnu Qayyim is of the view that infidels cannot be used as leaders for Muslims.
2. The arguments used by Ibn Qayyim consist of the provisions of QS. Ali Imran verse 28, which states the prohibition against making infidels leaders by leaving Muslims behind. Then, Ibn Qayyim also used the provisions of QS. Al-Nisa' verse 144, which also says the same thing, states that it is prohibited for Muslims to make infidels their leaders. The third proposition he uses is QS. Al-Ma'idah verse 51 informs that there is a prohibition on believers from using Jews and Christians as leaders.
3. Ibnu Qoyyim Al-Jauziah's leadership is a clear example of a figure who leads wisely and with high integrity. Ibnu Qoyyim Al-Jauziah, a prominent scholar during the Islamic Caliphate, was known for his extraordinary leadership. As a leader, Ibnu Qoyyim Al-Jauziah demonstrated strong leadership traits, such as justice, wisdom and firmness. He always acted fairly in deciding disputes between Muslims, without taking sides with certain groups.
4. With his wisdom, he was able to maintain harmony among Muslims and avoid conflicts that could damage unity. Apart from that, Ibnu Qoyyim Al-Jauziah is also known as a leader who has a far-sighted vision. He has the ability to see the potential and challenges that Muslims will face in the future. With his extensive knowledge and deep understanding of Islamic teachings, he is able to provide appropriate direction and innovative solutions in dealing with complex problems.

5. Ibnu Qoyyim Al-Jauziah's leadership is also reflected in his obedience to God and His Messenger. He always adheres to religious values and prioritizes the interests of Muslims in every decision he makes. In his leadership, Ibnu Qoyyim Al-Jauziah always prioritized the good of Muslims and tried to improve their quality of life.

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