

The Relevance of Ibn Taimiyyah's Thought to the Condition of the Indonesian Political System During the Administration of President Joko Widodo

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Abstract

This article examines the relevance of the thought of Ibn Taimiyyah to the contemporary political landscape of Indonesia during the tenure of President Joko Widodo. Ibn Taimiyyah, a prominent Islamic scholar and philosopher, is known for his extensive works on Islamic jurisprudence, governance, and political theory. This research is important and interesting because Indonesia is a country with a Muslim majority, where the country's political system will be linked with an Islamic perspective. The method used in writing is a qualitative description method with data collection techniques through search engines, namely Google Scholar and Harzing Publish or Perish to obtain literature sources relevant to the research article. The data analysis technique used to be classified based on keyword searches to get the results of a number of journals, documents, and articles related to the topic of the article. The author finds that Ibn Taimiyyah's ideas are relevant to the Indonesian political system during the reign of President Joko Widodo to be analyzed, namely the first, related to the leadership of President Joko Widodo in leading the Indonesian state. Second, related to public services provided by President Joko Widodo for Indonesian citizens. The findings shed light on the ways in which Ibn Taimiyyah's ideas can inform contemporary debates surrounding governance, leadership, and state-society relations in Indonesia. This research contributes to a deeper understanding of the intellectual heritage of Islamic political thought and its implications for modern governance systems, particularly within the Indonesian context.

Keywords: *Ibn Taimiyyah, Contemporary Political Landscape, President Joko Widodo, Leadership.*

Introduction

Indonesia, as the largest Muslim-majority country in the world, stands at the crossroads of tradition and modernity, grappling with various socio-political challenges.¹ The presidency of Joko Widodo (Jokowi) has been marked by efforts to navigate these

¹ Michael B. Bishku, "Turkey and Indonesia: A Relationship of Muslim-Majority Middle Powers," *Sociology of Islam* 9, no. 2 (July 20, 2021): 95–117, <https://doi.org/10.1163/22131418-00902002>.

challenges while striving for socio-economic progress and political stability.² In the context of Indonesia's dynamic political landscape, exploring the relevance of historical Islamic thought becomes imperative, particularly that of Ibn 'Taimiyyah, a prominent medieval Islamic scholar known for his jurisprudential and political theories. Ibn 'Taimiyyah's intellectual legacy, rooted in the 13th and 14th centuries, has continued to influence contemporary Islamic discourse worldwide.³ His ideas on governance, social justice, and the relationship between the ruler and the ruled hold particular significance in the Indonesian context. As President Jokowi seeks to address issues of governance, religious pluralism, and democratic consolidation, an examination of Ibn 'Taimiyyah's thought offers valuable insights into potential solutions and frameworks.

Jokowi has been hailed by several survey institutions as the president with the most satisfactory performance in the eyes of the Indonesian populace. In the latest survey conducted by the Indonesian Polling Institute in late December 2023, it was revealed that 77.4% of respondents expressed satisfaction with President Jokowi's performance. Among them, 20.8% stated they were very satisfied, while 56.6% were quite satisfied. However, these figures experienced a slight decline from the previous survey. In the preceding survey conducted from December 15-19, 2023, the public satisfaction rate with Jokowi's performance had reached 78.3%. Nonetheless, there were 21.3% of respondents who expressed dissatisfaction with Jokowi's performance, comprising 18.1% who were less satisfied and 3.2% who were not satisfied at all.⁴

Indonesia's political system from the turn of the times, from the change of leader to the leader, has also indirectly affected the social life of the people. People will be more courageous to show their struggle before the state in the political process. If we go back to Indonesia's political history, the political system that was built continues to change. Since 1950 during the reign of President Soekarno, Indonesia is still being hotly discussed by the world because it was still newly independent on August 17, 1945. At this time the President is the supreme power and has absolute power over all matters of state. The political system that occurs is in the hands of the President with authority in regulating state affairs.⁵

Continuing after the reign of President Soekarno, the Indonesian political system increasingly showed its changes, starting from a president who had absolute power, one after another the state became dominating the affairs of public life. People have no room

² Asrinaldi and Mohammad Agus Yusoff, "Power Consolidation and Its Impact on the Decline of Democracy in Indonesia under President Jokowi," *Cogent Social Sciences* 9, no. 1 (December 31, 2023): 2232579, <https://doi.org/10.1080/23311886.2023.2232579>.

³ Khalid Jindan, "The Islamic Theory of Government According to Ibn 'Taymiyah," (*No Title*), accessed March 19, 2024, <https://cir.nii.ac.jp/crid/1130000796310084096>.

⁴ Nabillah, "Polling Institute: Kepuasan Publik terhadap Kinerja Jokowi Masih Tinggi | Databoks," May 1, 2024, <https://databoks.katadata.co.id/datapublish/2024/01/05/polling-institute-kepuasan-publik-terhadap-kinerja-jokowi-masih-tinggi>.

⁵ Hasan Supriyadi, "Gaya Kepemimpinan Presiden Indonesia," *Jurnal Agregasi: Aksi Reformasi Government dalam Demokrasi* 6, no. 2 (December 31, 2018), <https://doi.org/10.34010/agregasi.v6i2.1136>.

to participate in political affairs, and become marginalized, exploited by the power of the state apparatus. Then, in the present during the administration of President Joko Widodo, Indonesia's political system changed to how people finally have space to participate in political affairs. President Joko Widodo provides opportunities for the public in their freedom to express their opinions in public such as press freedom.⁶ If analyzed by combining them into one, namely the "Indonesian political system", it can be defined as an activity of the Indonesian state which has the power to control relations between individuals, groups and states with each other. According to David Easton, the political system can be defined as a state political activity that occurs in society which has the aim of replacing demands, support, and sources to become an authoritative decision or policy for all levels of society.⁷ From the description of the understanding of the Indonesian political system that has been described earlier, it can be concluded that, if the political system is connected with state affairs, it will be the business of the central government and regional government. Whereas if the political system is connected with matters of power, it will be the power of authority and / or conflict.

Ibn 'Taimiyyah's emphasis on the importance of just governance (al-hukm al-'adil) resonates with Indonesia's aspirations for a more transparent and accountable political system. His concept of "enjoining good and forbidding evil" (al-amr bi-l-ma'ruf wa-n-nahy 'an al-munkar) underscores the role of both state institutions and civil society in fostering ethical governance and combating corruption, which remains a significant challenge in contemporary Indonesia.⁸ Moreover, Ibn 'Taimiyyah's ideas on the relationship between the ruler and the ruled shed light on the dynamics of power and authority in Indonesian politics.⁹ His concept of "contractual governance" (siyadat al-ahd) emphasizes the mutual responsibilities between leaders and citizens, suggesting a framework for participatory governance and inclusive decision-making processes.¹⁰

Furthermore, in the context of Indonesia's diverse religious landscape, Ibn 'Taimiyyah's writings on religious pluralism and tolerance offer pertinent insights. His emphasis on the importance of respecting differences within the Islamic community (ahl al-sunnah wa-l-jama'ah) and engaging in constructive dialogue with other religious traditions provides a framework for promoting interfaith harmony and social cohesion in

⁶ Ardian Bakhtiar Rivai, "Indonesia After Joko Widodo: The Increase in Politics and Public Administration," *Jurnal Bina Praja: Journal of Home Affairs Governance* 9, no. 2 (November 28, 2017): 255–64, <https://doi.org/10.21787/jbp.09.2017.255-264>.

⁷ David Easton, "The Political System Besieged by the State," *Political Theory* 9, no. 3 (August 1, 1981): 303–25, <https://doi.org/10.1177/009059178100900303>.

⁸ Anton Afrizal Candra, "Pemikiran Siyasah Syar'iyah Ibnu Taimiyah: Kajian Terhadap Konsep Imamah Dan Khilafah Dalam Sistem Pemerintahan Islam," *UIR Law Review* 1, no. 2 (October 25, 2017): 161–72, <https://doi.org/10.25299/uirlrev.2017.1.02.956>.

⁹ Qamaruz Zaman, "Pemikiran Politik Ibnu Taimiyah," *Politea: Jurnal Politik Islam* 2, no. 2 (December 2, 2019): 111–29, <https://doi.org/10.20414/politea.v2i2.1507>.

¹⁰ Kasman Bakry et al., "Konsep Kepemimpinan Negara Islam (Studi Komparasi Pemikiran al-Mawardi Dan Ibnu Taimiyah)," *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 7, no. 1 (June 11, 2021): 1–19, <https://doi.org/10.36701/nukhbah.v7i1.201>.

Indonesia. In the context of writing, in accordance with the explanation in the introduction written earlier, in the discussion the author wants to explain how the relevance of Ibn Taymiyyah's thoughts to the political system that has been running in Indonesia is in accordance with the reality of Joko Widodo's reign, which is related to leadership and also public services. In light of these considerations, this article seeks to explore the relevance of Ibn Taymiyyah's thought to the condition of the Indonesian political system during the administration of President Joko Widodo. By examining key principles of Ibn Taymiyyah's political philosophy in relation to contemporary Indonesian governance and socio-political challenges, this study aims to contribute to ongoing debates on Islam, politics, and democracy in Indonesia.

Method

The research methodology employed in this article is qualitative, utilizing descriptive data analysis methods.¹¹ Data collection will be conducted through literature review studies or library research using search engines such as Google Scholar and Harzing Publish or Perish.¹² The collection process will involve keyword-based classification to identify relevant sources in research articles. Data analysis techniques will also be based on keyword searches to extract information from various journals, documents, and articles pertaining to the article's topic.¹³ The required data for the writing process will mainly consist of secondary data sourced from journals, books, and articles, both in print and online. The author will present the content descriptively, drawing references from previous studies. The descriptive analysis will focus on the current state of the Indonesian political system, particularly in relation to Jokowi's leadership and the public services provided under President Joko Widodo's administration. This analysis will be interconnected with other aspects of Indonesian social life and their alignment with the principles espoused by Ibnu Taymiyyah. Consequently, the author aims to develop cogent arguments based on the study's findings.

Results And Discussion

Politics in Ibn Taymiyya's View

Ibnu Taymiyah, whose full name is Taqiyyuddīn Abū al-‘Abbas Ahmad bin Abdul Halim bin Abdussalam bin Taymiyah, is described by Goldziher as the most prominent

¹¹ Muh Fitrah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus* (CV Jejak (Jejak Publisher), 2018), https://books.google.com/books?hl=id&lr=&id=UVRtDwAAQBAJ&oi=fnd&pg=PP1&dq=penelitian+studi+kasus&ots=lso_HzAiUN&sig=2jGlabyvaqRRSmEKg3VByRGYu24.

¹² Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

¹³ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

personality of the 7th century H.¹⁴ He is also depicted as the most renowned Muslim theologian of the 13th and 14th centuries. Born on January 22, 1262/661 H in Harran, near Damascus, five years after the fall of Baghdad to the Mongols, signaling the end of the Abbasid dynasty's rule, and passed away in 728 H/1329 M. This means he lived during the Mamluk dynasty's rule over Egypt and Syria, specifically during the reigns of al-Zhahir Rukhnuddin Baybars (658-676 H./1260-1277 M) and halfway through the reign of al-Nashir Nashiruddin Muhammad (709-741 H./1309-1340 M).¹⁵ During Ibnu Taimiyah's lifetime, the Islamic world was experiencing a decline, characterized by political disintegration, social upheaval, and moral decadence. At that time, the Mamluk dynasty was the only power in the Islamic world. In the Eastern regions, all lands had been conquered and occupied by the Mongols. However, despite their conversion to Islam, their Islamization was merely formal, as they continued to devastate Islamic lands and their inhabitants. Meanwhile, in non-Islamic regions with Muslim populations, Muslims were divided into small kingdoms engaged in continuous warfare. During this period, Islam faced three major threats: Christian crusaders from Europe, Mongol forces, and internal divisions within the Islamic community.¹⁶

Ibnu Taimiyah's book discussing this issue is titled *al-Siyāsah al-Syar'iyyah*. This book does not touch on the constitution of an Islamic state. Instead, it only presents discussions regarding the urgency of authority in implementing Shariah law and the obligation of the community to obey it. Towards the end of the book, the author talks about the human need for consultation and cooperation.¹⁷ Ibnu Taimiyah criticized both Sunni and Shia. In his view, there is no basis in the Quran and Sunnah for the traditional theory of caliphate or the absolute theory of imamate. He viewed Islam as a social system governed by the highest law, which is the law of Allah. Therefore, he was not interested in the state and its formation, although he accepted the state as a religious necessity.¹⁸ This means that an Islamic state, in his view, should be a government based on Shariah as the highest authority.

Ibnu Taimiyah's presence with his view of Shariah as the ultimate source of power and absolute standard for all forms of authority and strength avoided an Islamic movement towards theocracy. In this system, the position of scholars cannot be equated

¹⁴ Qois Azizah bin Has, "Konsep Tauhid Ibnu Taimiyah dan Pengaruhnya Terhadap Pembaharuan Pemikiran Islam," *Aqlania* 12, no. 2 (December 31, 2021): 181–98, <https://doi.org/10.32678/aqlania.v12i2.4350>.

¹⁵ Haikal Baktir et al., "Profil Ibnu Taimiyah," *El-Afaq; PROSIDING FAI* 1, no. 1 (September 17, 2022), <http://112.78.38.8/index.php/pfai/article/view/10937>.

¹⁶ Syamsul Rijal, "Kritik Ibnu Taimiyah Terhadap Tarekat," *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islam* 2, no. 1 (February 17, 2015): 57–67, <https://doi.org/10.31102/alulum.2.1.2015.57-67>.

¹⁷ Ibn Taimiyah, "*Al-Siyāsah al-Syar'iyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*," *Kairo: Maktabah Anṣār al-Sunnah al-Muḥammadiyah*, 1961.

¹⁸ Maimun Maimun and Dani Amran Hakim, "Siyāsah Syar'iyyah and Its Application to Constitutional Issues in Indonesia," *As-Siyasi: Journal of Constitutional Law* 3, no. 1 (June 20, 2023): 111–30, <https://doi.org/10.24042/as-siyasi.v3i1.15710>.

with that of priests because the authority of scholars does not come from government ordination but is rooted in their knowledge of Shariah, allowing any knowledgeable Muslim to have the status of 'alim (religious scholar). According to Ibnu Taimiyah, a Muslim judge should not rigidly adhere to a specific interpretation of the Quran, especially in controversial issues. A good idea may be accepted even if it does not align with the four schools of Islamic law.¹⁹ Ibnu Taimiyah himself issued fatwas that were sometimes inconsistent with one of these schools. The freedom of expression is intended to refute the view that "government" scholars are the ultimate decision-makers in various matters and to prevent the tendency to monopolize the decision-making process.

Due to this evidence, Ibnu Taimiyah also did not tend to recognize the existence of *ahlul-halli wa al-'aqli* (law-making and selecting council) as applicable in traditional caliphate theories. All of this tends to erode the elements of theocracy in the Islamic governance system. Furthermore, Ibnu Taimiyah's concept of the human need for a state is based on reason and hadith. His rational argument lies in the universal need of all humans to join together, cooperate, and enjoy various benefits of leadership regardless of whether they adhere to a religion or not.²⁰ This rational argument is also reinforced by several foundations of the Sunnah of Prophet Muhammad. Ibnu Taimiyah concluded that the establishment of a government should be regarded as a religious duty that must be obeyed by every Muslim, in addition to being a means for humans to draw closer to Allah. Although the term "state" (*daulah*) is not mentioned in the Qur'an or Sunnah, essential elements that form the basis of a state can be found in the holy scriptures.²¹

For instance, the Qur'an explains a set of principles or functions that can be interpreted as the existence of a socio-political order or the entire apparatus for the establishment of a state. These include justice, brotherhood, resilience, obedience, and judgment. In *al-Siyāsah al-Syar'iyyah*, he regards the establishment of the state as a sacred duty demanded by religion and as one of the means to bring humans closer to Allah. Establishing a state means providing a significant function to uphold justice. Because upholding justice means implementing commands and avoiding evil, and spreading monotheism and preparing for the emergence of a society that only serves Allah.²² The purpose of the state itself is to transform the structure and foundations as well as the

¹⁹ Cep Gilang Fikri Ash-Shufi, Agus Mulyana, and Fajrin Dzul Fadhlil, "Konsep Pemimpin Adil Ibnu Taimiyah Dan Relevansinya Dengan Demokrasi Indonesia," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 17, no. 1 (August 7, 2021): 52–68, <https://doi.org/10.24042/tps.v17i1.8601>.

²⁰ Sirojudin Aly, "Kedudukan Agama Dan Negara: Perspektif Pemikir Muslim Abad Pertengahan Ibn Taymiyyah," *ILMU USHULUDDIN* 2, no. 3 (April 3, 2015): 255–76, <https://doi.org/10.15408/jiu.v2i3.2803>.

²¹ Wahidul Anam and Mubaidi Sulaeman, "Reinterpretasi Hadis Mesoginik Kepemimpinan Wanita Dalam Musnad Ahmad Perspektif Maqasid Al-Shariah," *AL QUDS : Jurnal Studi Alquran dan Hadis* 6, no. 3 (December 28, 2022), <https://doi.org/10.29240/alquds.v6i3.5172>.

²² Hamdan Maghribi, Abbas Sofwan Matlail Fajar, and Alfina Hidayah, "The Contextual Origin of Ibn Taymiyyah's Thought on Jihad," *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (June 5, 2023): 17–34, <https://doi.org/10.22219/progresiva.v12i01.25062>.

relationships of society, even to build faith, morals, culture, and social traditions. Ibnu Taimiyah's appreciation of the role of power in politics is evident in his view of the requirements for Islamic leaders. Long before offering a set of moral and intellectual requirements, he offers two basic requirements for leaders: honesty or trustworthiness and strength or capability. The basis he uses is Quranic verse al-Qaṣaṣ/28:26, which translates to: "Indeed, the most trustworthy of people in employment is he who is strong and capable." Other requirements, such as being knowledgeable, fair, and righteous, must also be fulfilled by leaders.²³

Furthermore, Ibnu Taimiyah's emphasis on the importance of trustworthiness and strength in leaders underscores the significance of integrity and competence in governance. He believed that leaders should not only possess moral virtues but also have the capability to lead effectively, ensuring the welfare and security of the community. In his view, the responsibility of leaders extends beyond mere administration to fostering a just and righteous society. This involves not only maintaining law and order but also nurturing a culture of fairness, compassion, and piety. Ibnu Taimiyah's insights highlight the holistic nature of governance in Islam, where the ethical conduct of leaders is intertwined with their ability to govern justly and effectively.²⁴

Moreover, Ibnu Taimiyah's approach to leadership reflects a nuanced understanding of the complexities of political authority. While emphasizing the importance of trustworthiness and strength, he recognized the need for leaders to be knowledgeable, fair, and righteous. This balanced approach underscores the multifaceted nature of leadership, where moral integrity and practical competence are both essential for effective governance. In summary, Ibnu Taimiyah's perspective on the requirements for Islamic leaders emphasizes the dual importance of moral character and practical capability. His teachings underscore the need for leaders to embody integrity, strength, and wisdom in their governance, ensuring the well-being and prosperity of society in accordance with Islamic principles.

President Joko Widodo's Administration 2014-2024

The presidency of Joko Widodo, commonly known as Jokowi, as the 7th President of the Republic of Indonesia, has been marked by numerous challenges and significant contributions throughout his tenure. Assuming office on October 20, 2014, Jokowi has navigated Indonesia through both his initial and subsequent terms, following his re-election in the 2019 Presidential Election. Prior to his presidency, Jokowi served as Mayor of Surakarta (Solo) and Governor of DKI Jakarta, experiences that equipped him with

²³ Hasan Basri and Matroni Matroni, "The Concept Of Country And Leadership In Islamic Political Philosophy Of Ibn Taimiyah," *JURNAL SETIA PANCASILA* 3, no. 1 (2022): 39–46, <https://doi.org/10.36379/jsp.v3i1.427>.

²⁴ Usman Usman, "Kekuasaan Dalam Tradisi Pemikiran Politik Islam (Refleksi Atas Pemikiran Politik Islam)," *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 6, no. 2 (2017): 345–57, <https://doi.org/10.24252/ad.v6i2.4887>.

valuable insights and governance skills crucial for his leadership as President.²⁵ A central focus of his administration has been the comprehensive development of infrastructure and the enhancement of Indonesia's human capital.

Jokowi's administration has prioritized infrastructure development and the strengthening of Indonesia's human resources. This emphasis is evident in the significant investments directed towards the construction of roads, railway networks, ports, airports, and irrigation systems. Notably, in 2016, the government allocated a record-breaking budget of Rp290 trillion (US\$22 billion) for infrastructure projects, marking the largest budget allocation in Indonesia's history. Furthermore, substantial efforts have been devoted to enhancing the capacity of Indonesia's workforce through initiatives aimed at improving access to education and vocational training opportunities.²⁶

Throughout the second term of his administration (2019-2024), Jokowi has outlined five key areas of focus, which include human resource development, bureaucratic streamlining, investment for job creation, and continued infrastructure enhancement. These initiatives underscore Jokowi's unwavering commitment to fostering holistic progress and sustainable development across Indonesia.²⁷ Quantitative data underscores the Jokowi administration's steadfast commitment to infrastructure development, as evidenced by the substantial budget allocation in 2016. This allocation serves as a tangible demonstration of the government's dedication to providing essential facilities for the people.²⁸ Moreover, the implementation of policies and programs aimed at enhancing human resource capacity, as outlined in the established five key areas of focus, further illustrates the administration's strong commitment to advancing the nation comprehensively.

During the second term of his administration, Jokowi delineated five key areas of focus, including human resource development, streamlining bureaucracy, investment for job creation, and infrastructure enhancement. While notable achievements have been realized, the administration also grapples with significant challenges and dynamics, necessitating appropriate measures for resolution. Internationally, President Jokowi has been acknowledged through accolades such as the Global Citizen Award, underscoring his efforts to propel Indonesia forward across various sectors, notably in toll road infrastructure. As the administration enters its seventh year in 2021, it celebrates the

²⁵ Bambang Satriya, "Membangun Negara Hukum Di Era Pemerintahan Presiden Joko Widodo," *Jurnal Panorama Hukum* 1, no. 2 (November 28, 2016): 43–54, <https://doi.org/10.21067/jph.v1i2.1415>.

²⁶ Farhan Alam, "Ekonomi Politik Investasi Perusahaan Multinasional di Era Pemerintahan Joko Widodo," *Politika: Jurnal Ilmu Politik* 11, no. 2 (October 20, 2020): 131–47, <https://doi.org/10.14710/politika.11.2.2020.131-147>.

²⁷ Mohammad Maiwan, "Politik Luar Negeri Indonesia Dalam Mewujudkan Poros Maritim Dunia Pada Era Pemerintahan Presiden Joko Widodo," *Jurnal Ilmiah Mimbar Demokrasi* 17, no. 1 (October 3, 2017): 94–115, <https://doi.org/10.21009/jimd.v17i1.8764>.

²⁸ Abdul Wahab, "ALOKASI BELANJA NEGARA (Studi Komparasi Era Rasulullah dan Khulafaurrasyidin dengan Era Pemerintahan Joko Widodo Periode 2014-2019)" 5, no. 2 (October 30, 2019): 66–93, <https://doi.org/10.61136/529f4f47>.

inauguration and operation of several infrastructure projects, marking significant milestones in the country's development journey.²⁹

The cumulative achievements of the National Strategic Projects (PSN) from 2016 to 2022 have yielded extensive social and economic benefits, spanning various vital sectors such as information technology, agriculture, water supply, mining, and special economic zones. For instance, in the upstream oil and gas sector, four completed projects have seen a substantial investment of USD53 billion, with significant natural gas production potential of 23.3 metric tons per year or 3.3 billion cubic feet per day. Meanwhile, advancements in the railway sector include the operationalization of Indonesia's first Light Rail Train (LRT) and Mass Rapid Train (MRT) systems, with the construction of PSN railways expected to exceed 1,000 km by 2024.³⁰

In the irrigation sector, PSN projects have expanded irrigation networks, bolstering the country's food security initiatives. The technology sector has also witnessed milestones with the completion of the Palapa Ring project, benefiting numerous cities and regencies, thereby boosting Gross Regional Domestic Product (GRDP) and employment opportunities. Additionally, initiatives in water supply, sanitation, dams, transportation, electricity, and toll road construction have all contributed significantly to enhancing community services and driving economic growth. Through these PSN projects, Indonesia continues to make strides in developing modern and competitive infrastructure. As President Joko Widodo's term draws to a close in 2024, he is poised to greenlight eight new PSNs, representing a total investment value of approximately Rp437 trillion. These forthcoming projects encompass toll road construction, industrial estates, and tourist attractions, signaling a continued commitment to advancing Indonesia's infrastructure landscape.³¹

The Relevance of the Indonesian Political System is in Accordance with Ibn Taymiyyah's Thoughts Related to Leadership

Ibn Taymiyyah's insights on leadership and governance offer valuable parallels with various aspects of the Indonesian political system. His emphasis on the government's responsibility to uphold justice, promote social welfare, and regulate societal affairs aligns closely with the principles guiding Indonesia's governance. Firstly, Ibn Taymiyyah underscored the importance of equitable income distribution and the eradication of poverty and income inequality. Similarly, the Indonesian government has prioritized

²⁹ Cornelia Evelin Cabui, "Refleksi Kinerja Pemerintahan Presiden Jokowi Selama Tiga Tahun Pada Periode Kedua Pemerintahan," *Jurnal Adhikari* 1, no. 4 (April 30, 2022): 221–25, <https://doi.org/10.53968/ja.v1i4.51>.

³⁰ "Indonesia.go.id - Capaian Pembangunan Infrastruktur Strategis," accessed March 20, 2024, <https://www.indonesia.go.id/kategori/editorial/6792/capaian-pembangunan-infrastruktur-strategis?lang=1>.

³¹ "Pembebasan Lahan PSN Capai Rp123,87 Triliun hingga 2023, Jalan Tol Terbanyak | Databoks," accessed March 20, 2024, <https://databoks.katadata.co.id/datapublish/2024/01/25/pembebasan-lahan-psn-capai-rp12387-triliun-hingga-2023-jalan-tol-terbanyak>.

poverty alleviation and income distribution through policies aimed at improving economic conditions for all citizens. Programs such as social assistance, infrastructure development, and poverty reduction initiatives resonate with Ibn Taymiyyah's vision of a just economic order.³²

Moreover, Ibn Taymiyyah highlighted the duty of those in authority to nurture the spiritual and moral well-being of the people, promoting ethical conduct and religious harmony. In Indonesia, efforts to foster religious tolerance, uphold pluralism, and combat religious extremism reflect a commitment to Ibn Taymiyyah's principles of spiritual guidance and moral development. Additionally, Ibn Taymiyyah emphasized the significance of governmental authority derived from divine sovereignty.³³ Similarly, Indonesia's political system derives its legitimacy from the constitution and the will of the people, reflecting a recognition of the authority vested in the state by a higher power. This acknowledgment of the divine basis of authority reinforces the ethical foundation of governance and underscores the importance of upholding justice and serving the common good.³⁴ In conclusion, the Indonesian political system's alignment with Ibn Taymiyyah's thoughts on leadership underscores the relevance of his principles in contemporary governance. By embracing principles of justice, social welfare, and ethical governance, Indonesia's political system reflects a commitment to upholding the values advocated by Ibn Taymiyyah for effective and just leadership.

Before becoming a president of Indonesia, a Joko Widodo had been Mayor of Surakarta in the period 2005-2012 and continued to become Governor of DKI Jakarta in 2012. His leadership throughout his history is unquestionable because when he served as Governor of DKI Jakarta, President Joko Widodo dared to give all his body and soul to become President of the Republic of Indonesia in the Presidential Election in 2014 and the final result was a Joko Widodo became President of the Republic of Indonesia with two terms in the first period of 2014-2019 and the second in the period 2019-2024.³⁵

Throughout the history of his leadership, President Joko Widodo is famous as a figure who in leading the country is with a system called "*blusukan*". *Blusukan* can be interpreted as an activity that handles problems that occur in the community with a direct action or goes into the field to see what problems occur and what actions are suitable to be taken in dealing with these problems. President Joko Widodo did not look at whether at the location where the problem occurred there were obstacles or not, he also did not

³² Farhan Zaki A, Addiarrahman, and Muhammad Ismail, "Peran Negara Dalam Perekonomian Menurut Pemikiran Ibnu Taimiyah Dan Relevansinya Terhadap Sistem Pembangunan Ekonomi Di Indonesia," *JURNAL ILMIAH EKONOMI DAN MANAJEMEN* 1, no. 3 (November 1, 2023): 328–33, <https://doi.org/10.61722/jjem.v1i3.249>.

³³ Dewy Anita, "Relevansi Pemikiran Ibnu Taimiyah Terhadap Regulasi Harga Di Indonesia," *Syar'ie : Jurnal Pemikiran Ekonomi Islam* 2, no. 2 (August 15, 2019): 39–64.

³⁴ Prayudi Rahmatullah and Tutik Hamidah, "Pemikiran Politik Dan Negara Ibnu Taimiyah: Studi Pendudukan Taliban Atas Pemerintahan Afghanistan," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 10, no. 2 (October 14, 2021): 341–50, <https://doi.org/10.19109/intelektualita.v10i2.9650>.

³⁵ Darmawan Prasodjo, *Jokowi Mewujudkan Mimpi Indonesia* (Gramedia Pustaka Utama, 2021).

look at the status he was wearing was a President, this caused President Joko Widodo to get a positive impression or value in the eyes of the Indonesian people.³⁶ The implementation of *blusukan* carried out by President Jokowi in fact occurred in several events. The first event was in the Sinabung area by providing cash assistance and providing facilities in the health sector such as the Healthy Indonesia Card (KIS) and facilities in the field of education such as the Pinta Indonesia Card.³⁷

Second event, the *blusukan* carried out by President Jokowi is reviewing services at the port of Tanjung Priok, North Jakarta in 2015. The *blusukan* was carried out to check the waiting time for containers on ships (dwell time), which ultimately angered President Joko Widodo. President Joko Widodo was disappointed to see that the waiting time for containers had been calculated as much as 5.5 days, even though the target to be achieved by the government was 47 days. President Joko Widodo vented his emotions angrily at Tanjung Priok officials over the cause of the long waiting time for containers.³⁸ President Joko Widodo promised to strictly sanction all people working in Tanjung Priok who are incompetent in improving container waiting time services. The problems that occurred after the *blusukan* carried out by President Joko Widodo, were continued by the local police agency, namely Bareskrim Polri II to overcome the problem of alleged corruption and the procurement of mobile cranes.³⁹

The third event, *blusukan* carried out by President Jokowi was when there was a disaster, namely a forest fire that hit Guntung Damar Village, Banjar Baru, South Kalimantan islands in 2015. President Joko Widodo did not hesitate to walk in the middle of the smoky forest land, even though he was also not wearing a mask at that time. President Joko Widodo made observations along the forest land that had been burned, only ash and smoke remained. The *blusukan* behavior carried out by President Joko Widodo in fact invites pros and cons. The public is on a pro path or agrees with President Joko Widodo's behavior like that because *blusukan* activities are activities that maybe everyone cannot do this, so that such behavior makes people begin to compare President Joko Widodo now with the President in ancient times. Meanwhile, people who are on the

³⁶ Aryati Anggalia and Efriza Efriza, "Strategi Kampanye Model Blusukan Joko Widodo Dalam Pemenangan Pemilihan Umum Kepala Daerah Kota Jakarta Tahun 2012 (Studi Kasus Di Kecamatan Kemayoran, Jakarta Pusat)," *Jurnal Renaissance* 5, no. 2 (December 24, 2020): 657–69, <https://doi.org/10.53878/jr.v5i2.118>.

³⁷ Savira Fajar Meyriyani, Nanang Sujana, and Pri Utami, "Penerapan Prinsip New Public Service (NPS) dalam Pelayanan Pembuatan Kartu Indonesia Sehat (KIS) melalui Badan Penyelenggaraan Jaminan Sosial (BPJS) Kota Tangerang," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 2 (January 13, 2024): 819–28, <https://doi.org/10.5281/zenodo.10499283>.

³⁸ Suyatno Ladiqi and Mohd Afandi Salleh, "Democracy and Responsiveness in Maritime Country: Interrelations between 'Blusukan' of Jokowi and the Development of Infrastructure of Ocean Toll," *IOP Conference Series: Earth and Environmental Science* 156, no. 1 (May 2018): 012048, <https://doi.org/10.1088/1755-1315/156/1/012048>.

³⁹ Alifa Nur Fitri and Adeni- Adeni, "Jokowi Dan Kekuatan Pencitraan Diri Serta Relasinya Dengan Umat Islam," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 2 (December 13, 2020): 1–17, <https://doi.org/10.18592/alhadharah.v19i2.3503>.

counter path, criticize President Joko Widodo by giving his review, which is considered late and unable to handle or stop suffering from victims of forest fire disasters. Forest fires that occur cause many effects such as the appearance of smoke that cannot be contained by the surrounding community, which ultimately costs lives.⁴⁰

The fourth event, *blusukan* carried out by President Joko Widodo was to deal with forest and land problems in the Sarolangun Regency area with Orang Rimba hinterland in 2015. The *blusukan* carried out by President Joko Widodo was found by the Indonesian people through social media, namely in the form of a photo of Mr. President meeting the Orang Rimba community. However, the *blusukan* that occurred at that time in fact caused a new problem, namely, the Indonesian people felt that the photos on social media were fabricated photos or photos made in such a way as to show President Joko Widodo's behavior that looked populist. Popular here means that, doing the action to jump to the location directly to see what problems are happening and meet the community directly to help deal with problems.⁴¹

Of the four *blusukan* events carried out by President Joko Widodo in describing how his leadership style, relevance can be drawn according to the leadership described by Ibn Taymiyyah that, leadership is present based on two things, the first thing is related to strength, the second thing is related to mandate. For the first on strength, strength here depends on courage of heart, experience, strategy and physical health. As for the second in trust, the mandate here depends on the knowledge possessed to lead a country and act fairly in accordance with the law in order to create justice in state and social affairs. If viewed in accordance with the leadership carried out by President Joko Widodo, in terms of strength he has given courage to his heart, experience, strategy and physical health in overcoming problems that exist in society. President Joko Widodo gave his efforts and energy to go directly to the community to see and handle the situation directly regardless of whether there were obstacles or not at the location he was. Meanwhile, in terms of trust, he has had leadership knowledge since serving as Mayor of Surakarta and serving as Governor of DKI Jakarta. From there the science of leading was present and continued to serve as President to lead the Indonesian state. In terms of creating justice, the activities carried out by President Joko Widodo in the form of *blusukan* can be interpreted as providing justice to the community because Mr. President strives in such a way as to go directly to the community who are being hit by a problem such as disasters, access to services, or access to other assistance that is being needed by the community.

⁴⁰ Michael Hatherell, "Repertoires of Representation and an Application to Indonesia's Jokowi," *Representation* 50, no. 4 (October 2, 2014): 439–51, <https://doi.org/10.1080/00344893.2014.980311>.

⁴¹ Redi Panuju, "Komunikasi Politik Jokowi: Antara Pencitraan Dan Jejaring Politik," *KOMUNIKATIF : Jurnal Ilmiah Komunikasi* 6, no. 2 (July 24, 2018): 92–105, <https://doi.org/10.33508/jk.v6i2.1709>.

The Relevance of The Indonesian Political System Is In Accordance With Ibn Taymiyyah's Thoughts Related To Public Services

The world we face today, the country we live in today, living as social beings side by side with each other, will certainly not be far from a service. Service becomes an activity that cannot be kept away from the life of a human being. Childbirth mothers need service, grandparents are sick in need of service, working fathers need service, school children need service, someone dies needs service. Service has been inherent in man's life from the time he was born until the end of his life back to God's side. Thus, it service is an effort to provide needs to others according to what is complained or requested. Referring to the sub-topic of writing related to public services, further definition can be drawn that it is an effort to provide needs to the community in the public sphere of the state in accordance with what is needed, complained or requested.

In the era of President Joko Widodo's leadership related to public service, in fact he has given his efforts for the good and justice of the community. Launching on the news on the PANRB (Ministry of State Apparatus Empowerment and Bureaucratic Reform) website. (PANRB, 2019) The government of Joko Widodo has succeeded in building comprehensive public services in all parts of the country and will continue to expand these services because the public feels the benefits of these services. For example, in the Banyuwangi area, East Java, we can already find Public Service Malls (MPP) that accommodate community services in taking care of birth documents, death documents, work documents to become TKA and retirement documents after becoming TKA (Foreign Workers).⁴² Public Service Malls like this will continue to be developed, improved and widely disseminated throughout Indonesia, with the hope that the community can be well facilitated and benefit from the public services that have been built by the government.

The example of public services provided by President Joko Widodo does not only stop until the development and improvement of Public Service Malls, but public services continue to be carried out in dealing with the problem of the Covid-19 virus outbreak. The outbreak of the Covid-19 virus has become a big job for Indonesia, for the government, especially for the President. How the Indonesian state is recovering slowly but surely in coexisting with the Covid-19 virus outbreak. President Jokowi advised that public service is proof of the state's presence in people's daily lives. The presence of the state in the public space of society is expected to be able to provide maximum service, professional, fast, fair, innovative and result-oriented. Public services intended for the community must be based on the awareness to work under crisis circumstances that require continuous innovation and creative breakthroughs. All parties in one country must participate in realizing better public services. The Government and the President make an

⁴² Vani Wirawan, "Penerapan E-Government Dalam Menyongsong Era Revolusi Industri 4.0 Kontemporer Di Indonesia," *Jurnal Penegakan Hukum Dan Keadilan* 1, no. 1 (March 4, 2020): 1–16, <https://doi.org/10.18196/jphk.1101>.

innovation, creative breakthroughs to facilitate the public in public services. Meanwhile, the community must also be active in giving their opinions and criticisms as individuals who feel public service. These opinions and criticisms are expected to develop or improve public services for the better.

From the definition and examples of public services that have been provided by President Joko Widodo in the public space of society, relevance can be drawn according to the public concept presented by Ibn Taymiyyah. In fact, he divided the concept of public into five discussions, namely the first is related to public financial management, the second is related to the law to prevent crime, the third is related to leadership in religious affairs, the fourth is related to leading a war and the fifth is related to public services. In the public concept according to Ibn Taymiyyah, cooperation between leaders and society is needed to create justice. If viewed in accordance with what President Joko Widodo has done in terms of public services, Mr. President has given all his efforts to facilitate the community and be fair to the community. Providing various public services such as the construction of Public Service Malls (MPP) for people who still have complaints or needs in their lives with various types of problems and public services in dealing with the Covid-19 virus. The Covid-19 virus is still around us, and will still coexist, therefore it cannot be underestimated and improvements will overcome Covid-19 patients continue to be improved to be better and maximum. President Joko Widodo also invited cooperation with the community to improve each other and develop better public services. The Government and the President are tasked with providing public service facilities, while the public is tasked with providing opinions and criticisms for maximum improvement.⁴³

After knowing the discussion previously described related to the relevance of the Indonesian political system in accordance with Ibn Taymiyyah's thoughts related to leadership to the relevance of the Indonesian political system in accordance with Ibn Taymiyyah's thoughts related to public services, it can be concluded that in his political thought, Ibn Taymiyyah views that politics and leadership are part of religion, so that in the process of politics a country has The leader of a country should also be guided by law and justice to create a society based on justice and prosperity. The value of relevance carried out is related to leadership and public service in society.

Speaking of leadership, leadership in the sense refers to the objectivity of how a leader carries out his actions regarding the procedures for leading whether in the form of teaching, organizing or educating. President Joko Widodo as President of the Republic of Indonesia is famous as a figure who in leading the country is with a system called "*blusukan*". The implementation of *blusukan* that has been carried out by President Joko Widodo occurred in several events. The first event was providing cash assistance and providing facilities in the health sector such as the Healthy Indonesia Card (KIS) and

⁴³ Rochmat Ali Syaefudin, "Working From Home Policy For Indonesian Civil Servants During Coronavirus Disease Pandemic," *Spirit Publik: Jurnal Administrasi Publik* 15, no. 2 (October 25, 2020): 167–73, <https://doi.org/10.20961/sp.v15i2.41394>.

facilities in the field of education such as the Smart Indonesia Card (KIP) to victims of the Sinabung mountain refugee disaster. The second event, reviewing services at the port of Tanjung Priok, North Jakarta in 2015 which focused on checking the waiting time for containers on ships (dwell time). The third incident, visited Guntung Damar Village, Banjar Baru, South Kalimantan islands in 2015 because of a disaster, namely forest fires. And the last one was in the event of dealing with forest and land problems in the Sarolangun Regency area with Orang Rimba hinterland in 2015.

Relevance according to leadership described by Ibn Taymiyyah that, leadership is present based on two things, strength and trust. If viewed in accordance with the leadership carried out by President Joko Widodo, in terms of strength he has given courage to his heart, experience, strategy and physical health in overcoming problems that exist in society. Meanwhile, in terms of trust, he has had leadership knowledge since serving as Mayor of Surakarta and serving as Governor of DKI Jakarta. From there the science of leading was present and continued to serve as President to lead the Indonesian state. In terms of creating justice, *blusukan* activities can be interpreted as providing justice to the community because the President strives in such a way as to go directly to the community, listen to the complaints of the community who are being hit by a problem such as a disaster, access to services, or access to other assistance that is needed by the community.

As for public services, in the era of President Joko Widodo's leadership related to public services, in fact he has given his efforts for the good and justice of the community. In the news on the PANRB (Ministry of State Apparatus Empowerment and Bureaucratic Reform) website, Joko Widodo's administration has succeeded in building comprehensive public services in all parts of Indonesia and will continue to expand these services because the public feels the benefits of these services. For example, in the Banyuwangi area, East Java, there can already be found Public Service Malls (MPP) that accommodate community services in managing birth and death documents, work and pension documents for TKA (Foreign Workers). Other public services are also reflected in terms of handling the Covid-19 pandemic. How the Indonesian state is recovering slowly but surely in coexisting with the Covid-19 virus. President Jokowi gave his advice to public services, that public services are proof of the presence of the state in people's daily lives. The presence of the state in the public space of society is expected to be able to provide maximum service, professional, fast, fair, innovative and result-oriented. All parties in one country must participate in realizing better public services. The Government and the President make an innovation, creative breakthroughs to facilitate the public in public services. Meanwhile, the community must also be active in giving their opinions and criticisms as individuals who feel public service. These opinions and criticisms are expected to develop or improve public services for the better.

Its relevance according to the public concept presented by Ibn Taymiyyah that, he divided the public concept into five discussions, namely the first is related to public financial management, the second is related to law to prevent crime, the third is related to

leadership in religious affairs, the fourth is related to leading a war and the fifth is related to public services. If viewed in accordance with what President Joko Widodo has done in terms of public services, Mr. President has given all his efforts to facilitate the community and be fair to the community. Providing various public services such as the construction of Public Service Malls (MPP) and public services in dealing with the Covid-19 virus. President Jokowi also called for cooperation with the community to improve each other and develop better public services. The Government and the President are tasked with providing public service facilities, while the public is tasked with providing opinions and criticisms for maximum improvement.

Conclusion

The discourse on leadership and public service, as discussed in this article, reflects the principles outlined by Ibn 'Taymiyyah, emphasizing the significance of governance guided by law and justice to foster societal well-being. President Joko Widodo's leadership style, characterized by his "blusukan" approach, exemplifies a proactive engagement with community issues, demonstrating both strength and trust as delineated by Ibn 'Taymiyyah. In terms of leadership, President Jokowi's actions showcase courage, experience, and strategic thinking, bolstered by his background as a former mayor and governor. His direct involvement in addressing various challenges, from natural disasters to bureaucratic inefficiencies, underscores his commitment to serving the people and upholding justice.

Similarly, the provision of public services under President Jokowi's administration aligns with Ibn 'Taymiyyah's concept of public welfare. Initiatives such as the establishment of Public Service Malls and the handling of the COVID-19 pandemic highlight the government's dedication to meeting the needs of citizens and ensuring fairness in service delivery. Moreover, the call for collaboration between government and society resonates with Ibn 'Taymiyyah's emphasis on collective responsibility in advancing public welfare. President Jokowi's encouragement of public feedback and engagement underscores a shared commitment to continual improvement and responsiveness to community needs. In conclusion, the relevance of Indonesia's political system to Ibn 'Taymiyyah's principles of leadership and public service is evident in President Joko Widodo's governance approach. By embodying strength, trust, and a commitment to justice, President Jokowi exemplifies leadership that prioritizes societal welfare and fosters collaboration for the greater good.

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