

Building the Ideal State: An Analysis of Al-Farabi's Political Thought in the Context of Indonesian Democracy

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Abstract: Al-Farabi, as one of the greatest medieval Islamic philosophers, conceptualized an ideal state (Al-Madinah Al-Fadilah) based on justice, wisdom, and the leadership of a virtuous ruler. This study examines the relevance of Al-Farabi's political thought in addressing contemporary challenges within Indonesia's democratic system. By employing a qualitative approach with a literature review method, this research analyzes the philosophical foundations of Al-Farabi's ideal state and their applicability in the context of Indonesian governance. The findings indicate that Al-Farabi's emphasis on the philosopher-king, ethical leadership, and social harmony aligns with the need for moral integrity and competency in Indonesia's political landscape. However, Indonesia's democratic structure, which differs from Al-Farabi's hierarchical model, presents challenges in implementing his ideas directly. Nonetheless, the principles of justice, ethical governance, and education as the basis for leadership development remain highly relevant in strengthening democracy and addressing political corruption in Indonesia. This study contributes to the discourse on integrating classical Islamic political philosophy with modern democratic practices, offering an alternative perspective on governance reform. Future research should explore practical mechanisms for adapting Al-Farabi's philosophical insights to contemporary democratic governance.

Keywords: Al-Farabi, Democracy, Ethical Leadership, Ideal State, and Political Philosophy.

Introduction

Classical Islamic political thought has made a great contribution to civilizations and systems of government in various parts of the world. One of the Muslim philosophers who has a great influence in the discourse of political philosophy is Al-Farabi. In his work *Al-Madinah Al-Fadilah*, Al-Farabi put forward the concept of an ideal state based on wisdom, justice, and leadership by a philosopher-king who has a deep understanding of the highest good.¹ In the context of modern politics, Indonesia as a democratic country faces various challenges in realizing good governance, ranging from corruption, weak leadership with integrity, to sharp political polarization.² Although the democratic

system embraced by Indonesia is fundamentally different from the hierarchical system proposed by Al-Farabi, the basic values it advocates, such as the importance of justice, wisdom-based leadership, and social harmonization, remain relevant to answer a wide range of contemporary political problems.³ Al-Farabi emphasized that the ideal state should be led by individuals who have a deep understanding of philosophy and wisdom, not simply individuals who are elected based on mere popularity or political power.⁴ Such leadership will be able to realize prosperity and stability in society. This is relevant in Indonesia's political system,

¹ Al-Farabi. (1985). *Political Regime, Nicknamed Principles of the Existents*. Cambridge University Press.

² Nuzulia, A. (1967). Laporan Tahunan KPK 2023. *Angewandte Chemie International Edition*, 6(11), 951–952., 5–24.

³ Rosenthal, E. I. J. (2009). *Political Thought in Medieval Islam: An Introductory Outline*. Cambridge University Press.

⁴ Muhsin S, M. (2016). *Al-Farabi and the Foundation of Islamic Political Philosophy*. The University Of Chicago Press.

which often faces a dilemma between meritocracy and pragmatic electoral politics.⁵

In addition, Al-Farabi also emphasized the importance of education in building an ideal country. According to him, a well-educated community will be better able to understand their rights and obligations, and be more easily directed towards a harmonious life.⁶ In the Indonesian context, the development of quality human resources is one of the main challenges in creating effective governance and oriented towards the public interest. Furthermore, the concept of justice put forward by Al-Farabi can provide a new perspective in improving the legal system and government in Indonesia. In his view, justice is not only limited to the distribution of wealth or formally enforced laws, but also includes balance between various groups of society.⁷ This is in line with the basic principles of democracy that prioritize social justice as the main pillar in building a stable and harmonious country. Thus, this study aims to analyze the relevance of Al-Farabi's political thought in the context of Indonesian democracy. This study uses a qualitative method with a literature study approach to explore how the principles of the ideal state according to Al-Farabi can be adapted in the modern democratic system. It is hoped that this research can make an academic contribution in formulating alternative solutions to the political challenges facing Indonesia today.

Materials and Methods

Several previous studies have discussed Al-Farabi's political thought in various contexts, both in Islamic political philosophy and in the study of modern government systems. For example, a study conducted by Rosenthal (2009) discusses Al-Farabi's political thought in the context of medieval Islam and how the concept of the state can ideally be compared to Plato's political thought.⁸ Meanwhile,

Mahdi (2001) in his book *Al-Farabi and the Foundation of Islamic Political Philosophy* highlights how Al-Farabi's thinking provided the foundation for Islamic political theory and its influence on subsequent Muslim philosophers.⁹ In addition, research by Kaify Abubakr (2024) in the *Journal of Reparin University* discusses the relevance of Al-Farabi's concept of political justice to the modern judicial system in Indonesia.

They highlighted that the concept of justice in Al-Farabi's ideal state involves not only legal aspects, but also moral and social, which can be a solution to the challenges in the Indonesian legal system.¹⁰ An update of this study compared to previous research is a more specific approach in relating Al-Farabi's political thought to the Indonesian democratic system. Most of the previous research has focused more on the comparison between Al-Farabi's thought and other classical philosophers or its application in the context of Islamic politics in general. This research offers a new perspective by exploring how Al-Farabi's political principles can provide concrete solutions to the challenges of democracy in Indonesia today, such as leadership crises, political polarization, and ethical degradation in government.

This study uses a Sufism approach with descriptive and analytical methods. The main source of data comes from library research which includes Al-Farabi's books, such as *Al-Madina Al-Fadila*, as well as journal articles relevant to Al-Farabi's ideal state in the context of Indonesian democracy. This research was carried out in several stages. First, describe Al-Farabi's biography to understand the background of his thinking. Second, analyze the concept of the ideal state according to Al-Farabi as reflected in his works. Third, compare Al-Farabi's concept of an ideal state with the views of other political figures. Fourth, conducting an analysis of how the concept of an ideal state according to Al-Farabi can examine the context of democracy for Indonesia, which is one of the

⁵ Black, A. (2016). *The History of Islamic Political Thought: From the Prophet to the Present*. Edinburgh University Press., 1–23.

⁶ Nasr, S. H. (2006). *Islamic Science: An Illustrated Study*. World Wisdom.

⁷ Fakhry, M. (2002). *A History of Islamic Philosophy*. Columbia University Press.

⁸ Rosenthal, E. I. J. (2009). *Political Thought in Medieval Islam: An Introductory Outline*. Cambridge University Press.

⁹ Muhsin S, M. (2016). *Al-Farabi and the Foundation of Islamic Political Philosophy*. The University Of Chicago Press.

¹⁰ Abubaker Hamad, K., & Hamza Aziz, Z. (2024). Politics and Ethics in Farabi's View. *Journal of University of Reparin*, 11(3), 207–234. [https://doi.org/10.26750/vol\(11\).no\(3\).paper9](https://doi.org/10.26750/vol(11).no(3).paper9)

political problems faced today. The data obtained was analyzed qualitatively by examining Al-Farabi's thinking in building an ideal country, especially in the context of democracy for Indonesia.

Results and Discussion

A. AL-FARABI BIOGRAPHERS

Abū naṣr muḥammad al-fārābī, known as al-farabi, was born in 870 ad in wasij, a village in farab district, transoxiana (now otrar, kazakhstan).¹¹ his father, a military commander, is of persian descent, while his mother is of turkish descent. Since childhood, al-farabi has shown a great interest in various disciplines.¹² His education initially began in his birthplace, then he continued his studies in bukhara and baghdad. In baghdad, he studied logic and philosophy under the tutelage of yūhannā bin haylān, a famous nestorian christian scholar. In addition, al-farabi also studied aristotle's philosophy and logic under the guidance of the famous philosopher, abu bishr matta ibn yunus.¹³ he combined this knowledge of platonic and aristotelian philosophy with the teachings of the qur'an and al-hadith. In addition to philosophy, music is also a field that he masters.

Al-farabi is known as the "second teacher" (al-mu'allim al-thānī) after aristotle for his contributions in developing and systematizing philosophy and science.¹⁴ his work spans a wide range of disciplines, including logic, metaphysics, ethics, politics, and music. One of his monumental works is "iḥṣā' al-'ulūm" (classification of sciences), which is an important reference in the world of islamic intellectuals. In this work, al-farabi classifies the sciences into several categories, providing a comprehensive framework for scholars to understand and organize various disciplines.¹⁵ In

addition to "iḥṣā' al-'ulūm", al-farabi also wrote "al-madīnah al-fāḍilah" (the main city), in which he elaborated the concept of an ideal state led by a wise philosopher-king.¹⁶ in his view, the main goal of the state is to achieve collective happiness for all its citizens through the enforcement of justice and moral development. This thought shows his efforts in integrating political philosophy with ethical and spiritual values.

Al-farabi's contribution to music is also significant. He wrote "kitāb al-mūsīqī al-kabīr" (the great book of music), a comprehensive treatise that dealt with music theory, including the structure of musical tones, rhythms, and instruments. His work became the basis for the development of music theory in the islamic world and influenced the musical tradition in europe in the following period. Al-farabi spent the last days of his life in aleppo and damascus, under the protection of the hamdanid ruler, sayf al-dawlah. He died in the month of rajab in 339 ah (between december 14, 950 and january 12, 951 ad) in damascus.¹⁷ his intellectual legacy continued to influence muslim and western philosophers and scientists for centuries, making him one of the central figures in the history of philosophy and science.

B. THE CONCEPT OF THE IDEAL STATE (AL-MADINA AL-FADILAH) ACCORDING TO AL-FARABI

Abu nasr al-farabi (870–950 ad) was a muslim philosopher who developed the concept of an ideal state known as al-madina al-fadilah (main city). This concept is a synthesis between greek philosophy, especially plato and aristotle, with islamic teachings. In his view, a perfect country is a country that can bring its people to the highest happiness,

¹¹ Pramono, M. F., Latief, M., Setiawan Nugroho, A., & Qorib, K. A. (2024). Analisis Perbandingan Thomas Aquinas dan Al-Farabi dalam Konsep Kebahagiaan untuk Membentuk Negara Ideal. *Al Hamra: Jurnal Studi Islam*, 5(1), 71–84.

¹² Mahendra, R. B. (2021). Analisis Komparatif Pemikiran Filsafat Politik Al-Farabi Dan Platon. *Refleksi Jurnal Filsafat Dan Pemikiran Islam*, 20(2), 114–133. <https://doi.org/10.14421/ref.v20i2.2493>

¹³ Muhammad Fajar Pramono, & Riza Maulidia. (2022). Konsep Negara Utama dan Hubungannya dengan Kebahagiaan Menurut Al-Farabi. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 8(4), 1276–1292.

¹⁴ Ahmad Hanafi, Pengantar Filsafat Islam (Jakarta: Bulan Bintang, 1996), 89

¹⁵ Muhammad Fajar Pramono, & Riza Maulidia. (2022). Konsep Negara Utama dan Hubungannya dengan Kebahagiaan Menurut Al-Farabi. *Risalah: Jurnal Pendidikan Dan Studi Islam*, 8(4), 1276–1292.

¹⁶ Zainal Abidin Ahmad. (1968). Negara Utama (Madinah Al-Fadhilah). Jakarta: Kinta.

¹⁷ Pramono, M. F., Latief, M., Setiawan Nugroho, A., & Qorib, K. A. (2024). Analisis Perbandingan Thomas Aquinas dan Al-Farabi dalam Konsep Kebahagiaan untuk Membentuk Negara Ideal. *Al Hamra: Jurnal Studi Islam*, 5(1), 71–84.

both in this world and in the hereafter.¹⁸ Al-farabi was heavily influenced by plato's thought, especially in his book the republic, which discusses the concept of an ideal state led by a philosopher-king. In addition, his thinking is also rooted in the tradition of islam, especially in the context of leadership based on revelation and reason.¹⁹

According to al-farabi, the ideal state must have a clear and hierarchical structure in order to achieve prosperity and happiness. He compared the state to the human body, where each part has its own function.²⁰ the structure consists of, *first*, the main leader (al-ra'is al-awwal): the supreme leader must be a philosopher who has wisdom, moral virtue, and a deep understanding of the reality and laws of god. *Second*, the first helpers are individuals who have high intelligence and moral virtues, assisting leaders in decision-making. *Third*, the functional class, namely the community that is divided into groups based on their skills, such as soldiers, traders, farmers, and craftsmen. Each group has a role in sustaining the life of the country²¹.

An ideal state according to al-farabi has several main characteristics including that it is based on virtue and the state must be oriented towards achieving true happiness through science and morality, wise leaders are individuals who have intellectual and spiritual virtues, justice for all citizens to get rights in accordance with their roles and capacities in society, and finally quality education by providing good education so that the people can achieve a correct understanding of reality and god.²² In addition to the ideal state (al-madina al-fadilah), al-farabi also identified several forms of state that are considered imperfect countries, namely *first*, al-madina al-jahiliyah (foolish state) is a country whose people do not understand the goal of true happiness and only pursue worldly pleasures. *Second*, al-madina al-

fasiqah (fasik state): a country where its leaders know the truth but do not practice it.

Third, al-madina al-mubaddilah (the changing state) is a country that was initially good but suffered from moral and intellectual decline. *Fourth*, al-madina al-dhallah (false state) is a state led by people who have a wrong understanding of happiness and reality.²³ Education in al-madina al-fadilah has a central role in forming good citizens. Al-farabi emphasized the importance of moral, intellectual, and spiritual education to achieve a balance between the mind and the soul. A good education will create individuals who have a correct understanding of goodness and truth.²⁴ Al-farabi's concept of the ideal state is a combination of greek philosophy and islamic values oriented towards true happiness. An ideal country is a country that has a clear structure, is led by wise individuals, and is based on science and justice. This concept provides a deep insight into the relationship between politics, ethics, and education in building a harmonious society.

C. THE CONCEPT OF THE INDONESIAN STATE

The state of indonesia is a country based on pancasila and the 1945 constitution (1945 constitution). If viewed from al-farabi's perspective, the concept of the indonesian state has similarities with the concept of al-madina al-fadilah (main state) designed by the muslim philosopher. The ideal state according to al-farabi is one that is able to bring its people to true happiness through wise leadership, social justice, and harmony in society.²⁵ There are several similarities between the concept of the indonesian state and al-madina al-fadilah, including, *first*, the wise leader because al-farabi emphasized that the leader of the state must be someone who has wisdom, knowledge, and moral virtue. This is in accordance with the concept of

¹⁸ Al-Farabi, Al-Madina Al-Fadilah, terjemahan dalam "Filsafat Politik Islam" (Jakarta: Pustaka Hidayah, 2000).

¹⁹ Mahdi, Muhsin. Farabi and the Foundation of Islamic Political Philosophy. (Chicago: University of Chicago Press, 2001).

²⁰ Rosenthal, E. I. J. (2009). Political Thought in Medieval Islam: An Introductory Outline. Cambridge University Press.

²¹ Nasution, Harun. Falsafah dan Mistisisme dalam Islam. (Jakarta: Bulan Bintang, 1973).

²² Syamsuddin, Arif. "Konsep Negara Ideal Menurut Al-Farabi" dalam Jurnal Filsafat Islam, Vol. 8, No. 2, 2019.

²³ FRIEDRICH DIETHERICI. (n.d.). *Al-Farabi. Al-Madina Al-Fadila* (FUAT SEZGIN (ed.); PG 14). 1999.

²⁴ Gutas, Dimitri. *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early Islamic Philosophy*. (London: Routledge, 2001).

²⁵ Al-Farabi, Al-Madina Al-Fadilah, terjemahan dalam "Filsafat Politik Islam" (Jakarta: Pustaka Hidayah, 2000).

leadership in the 1945 constitution which requires state leaders to meet certain conditions in order to carry out their duties properly.²⁶

Second, a justice-based state because an ideal state, according to al-farabi, must have a justice system that applies to all its citizens. In the Indonesian context, the fifth precept of Pancasila, "social justice for all Indonesian people," reflects the principle of justice that seeks to create prosperity for all.²⁷ *Third*, education and morality because al-farabi emphasized the importance of education and morality as the main means of building a good country. Indonesia also places education as a priority in national development.²⁸ *Fourth*, unity and harmony because the concept of unity in the ideal state of al-farabi is in line with the third precept of Pancasila, "Indonesian unity," which prioritizes harmony in ethnic, cultural, and religious diversity.²⁹

Fifth, democracy based on deliberation because according to al-farabi the ideal state is not an authoritarian state, but a state based on deliberation in decision-making. This is in line with the fourth precept of Pancasila which prioritizes deliberative democracy in state management.³⁰ The concept of the Indonesian state has many similarities with the idea of an ideal state (al-madina al-fadilah) put forward by al-farabi. Both in the aspects of leadership, social justice, education, unity, and democracy, both emphasize the importance of people's welfare and the balance between reason and moral values. By understanding these similarities, we can further strengthen the concept of a civilized and welfare-oriented state for all people.

D. PROBLEMS OF INDONESIAN DEMOCRACY

Democracy in Indonesia has come a long way since its independence in 1945. Despite various efforts to realize an ideal democratic system, Indonesia still faces a number of problems that hinder the full

consolidation of democracy. These problems include the practice of money politics, corruption, the weak rule of law, and limited public participation in the political process. *First*, the practice of money politics. One of the main challenges in Indonesian democracy is the rampant practice of money politics. Money politics refers to efforts to influence voter behavior through the provision of financial or other material rewards. Research by Muhammad Ridha and Muhammad Rusdi revealed that money politics has a significant influence on voting behavior in the 2018 Enrekang election.³¹ This practice not only damages the integrity of the electoral process, but also harms democratic principles that prioritize freedom and fairness in voting. *Second*, corruption and abuse of power. Corruption is a chronic problem that undermines the foundation of democracy in Indonesia. State institutions that are supposed to function as supervisors and law enforcers are often involved in corrupt practices. A report by Freedom House noted that the aspect of freedom in Indonesia has continued to decline since 2013, one of which is due to rampant corruption.³² Corruption not only occurs at the executive, but also legislative and judicial levels, thus hindering the effectiveness of government and damaging public trust in democratic institutions.

Third, the weak rule of law. The rule of law is a basic principle in a democratic country, where the law must be the commander in chief and act fairly for all citizens. However, in Indonesia, law enforcement is often blunt upwards and sharp downwards. This is reflected in cases where violations of the law by political elites or high-ranking officials are not followed up firmly. On the contrary, the lower class is often the victim of legal injustice.³³ This condition creates public distrust in the legal system and threatens democratic stability. *Fourth*, limited community participation active

²⁶ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia* (Jakarta: Konstitusi Press, 2010).

²⁷ Miriam Budiardjo, *Dasar-Dasar Ilmu Politik* (Jakarta: PT Gramedia Pustaka Utama, 2008).

²⁸ Kaelan, *Pendidikan Pancasila* (Yogyakarta: Paradigma, 2013).

²⁹ Syamsuddin, Arif. "Konsep Negara Ideal Menurut Al-Farabi" dalam *Jurnal Filsafat Islam*, Vol. 8, No. 2, 2019.

³⁰ Mahfud MD, *Politik Hukum di Indonesia* (Jakarta: Rajawali Press, 2007).

³¹ Ridha, M., & Rusdi, M. (2018). "Pengaruh Politik Uang terhadap Perilaku Memilih di Enrekang." *Jurnal Ilmu Politik*, 5(2), 120-135.

³² Freedom House. (2014). *Freedom in the World 2014: Indonesia Report*. Washington D.C.: Freedom House.

³³ Hadiz, V. (2017). *Dinamika Politik di Indonesia: Antara Demokrasi dan Otoritarianisme*. Jakarta: Gramedia Pustaka Utama.

participation of the community in the political process is an important indicator of a healthy democracy. However, in Indonesia, people's political participation is still limited. This is due to various factors, including the low level of political education, apathy, and lack of access to accurate information.³⁴ In addition, a paternalistic and feudalistic political culture is still thick, where society tends to be passive and accept decisions from the elite without active involvement.

Fifth, the domination of political elites and oligarchs. Democracy ideally provides equal opportunities for all citizens to participate in the political process. However, in Indonesia, the dominance of the political elite and oligarchy is still very strong. Political power is often controlled by a handful of people or groups who have economic resources and a wide network of power. This results in public policies benefiting certain groups more than the interests of the wider community.³⁵ *Sixth*, freedom of press and expression. Freedom of the press and expression is an important pillar in democracy, as it allows for social control and the delivery of people's aspirations. However, in Indonesia, this freedom still faces various challenges. Pressure on journalists, censorship, and intimidation of critical media still occurs. In addition, vague and overlapping regulations are often used to silence critical voices.³⁶

Seventh, low political education. Adequate political education is very important to form a society that is aware and active in the democratic process. However, in Indonesia, political education is still not a priority. The formal education curriculum places less emphasis on civic and political education. As a result, many people do not understand their rights and obligations as citizens, as well as the prevailing political mechanisms.³⁷ *Eighth*, social conflict and intolerance. Indonesia as a country with ethnic, religious, and cultural diversity is vulnerable to social conflicts and intolerance. Although Pancasila as a state ideology emphasizes unity in diversity, practices in the field

are often different. Cases of intergroup intolerance, discrimination against minorities, and identity-based violence are still frequent.³⁸ The practice of money politics, corruption, weak rule of law, limited public participation, oligarchic domination, limited press freedom, low political education, and social conflicts are major challenges for Indonesian democracy. Reform efforts must be carried out comprehensively, both through legal reform, increased public participation, and more intensive political education.

E. IMPLEMENTATION OF AL-FARABI DEMOCRACY FOR INDONESIA.

Democracy is a concept that has developed from time to time and continues to undergo transformations in various civilizations. One of the figures who had deep thoughts about democracy was al-Farabi, a 10th-century Muslim philosopher who developed the idea of a "main state" (*al-madinah al-fadhilah*). His thinking about democracy is based on the principles of justice, wisdom, and leadership based on ethics and morality. The concept of democracy in al-Farabi's thought, al-Farabi in his work *al-madinah al-fadhilah* emphasized that an ideal country is one led by a philosopher who has high knowledge, wisdom, and morality.³⁹ He classified countries into several categories, including the main country (*al-madinah al-fadhilah*), ignorant countries, wicked countries, and deviant countries. In his view, a major country is a country that is ruled based on the principles of justice and moral virtue.

The main principles of al-Farabi's democracy that are relevant to Indonesia include: *first*, wisdom-based leadership, al-Farabi argues that leaders must have the qualities of a philosopher, namely knowledgeable and ethical. In the Indonesian context, this can be implemented through the election of leaders who are not only popular, but also have a good academic and moral track

³⁴ Aspinall, E. (2019). *Democracy for Sale: Elections, Clientelism, and the State in Indonesia*. Ithaca: Cornell University Press.

³⁵ Winters, J. A. (2011). *Oligarchy*. Cambridge: Cambridge University Press.

³⁶ Hill, D. T. (2010). *The Press in New Order Indonesia*. Jakarta: Equinox Publishing.

³⁷ Prasetyo, A. (2020). "Pendidikan Politik di Indonesia: Tantangan dan Harapan." *Jurnal Politik Indonesia*, 15(1), 55-72.

³⁸ Fealy, G. (2016). "Islam and Intolerance in Indonesia: Responses and Challenges." *Jurnal Indonesia*, 101(3), 42-57.

³⁹ Al-Farabi, Abu Nasr. *Al-Madinah al-Fadhilah*. Beirut: Dar al-Mashriq, 1985.

record.⁴⁰ *Second*, social justice, democracy according to al-farabi must uphold social justice, where every individual has equal opportunities in community life. This concept is in line with Pancasila which emphasizes the precepts of social justice for all Indonesian people.⁴¹ *Third*, community participation in government, al-farabi underlined the importance of community participation in realizing an ideal state. This can be realized through strengthening the role of civil society, non-governmental organizations, and democratic mechanisms such as elections and deliberation in decision-making in Indonesia.⁴² *Fourth*, holistic political education, al-farabi emphasized the importance of education as the main means of creating a politically and ethically aware society. In the Indonesian context, political education needs to be strengthened in the school curriculum and through the mass media so that the public has a better understanding of democracy and its role in it.⁴³

Although Indonesian democracy has several aspects that are in line with al-farabi's thinking, there are still various challenges in its implementation, namely *first*, the practice of money politics the phenomenon of money politics that is rampant in elections is an obstacle in achieving policy-based leadership as idealized by al-farabi.⁴⁴ *Second*, social inequality although democracy has been implemented, social and economic inequality is still a problem in Indonesia. This is contrary to the principle of social justice emphasized by al-farabi.⁴⁵ *Third*, lack of political education the lack of political education in society leads to low awareness of the importance of choosing leaders based on wisdom and high morality.⁴⁶ *Fourth*, lack of leadership example al-farabi emphasized that leaders must be moral examples for their people. However, in Indonesia's democratic system, there are still often leaders involved in corruption and abuse of

authority, which hinders the realization of the main state as initiated by al-farabi.⁴⁷ Al-farabi democracy has made a significant contribution to the development of the democratic system in Indonesia, especially in the aspects of policy-based leadership, social justice, and community participation. However, the implementation of this concept faces various challenges that require serious attention from various stakeholders. Political system reform, strengthening political education, and the formation of leadership based on morality and wisdom are the main keys so that democracy in line with the concept of al-farabi's main state can be realized in Indonesia.

Conclusions

Al-farabi's thinking about democracy emphasizes the importance of a state led by a leader who is wise, knowledgeable, and has high morality. The concept of al-madinah al-fadhilah introduced by al-farabi describes an ideal state based on the principles of justice, moral virtue, and active participation of society. In the Indonesian context, the concept of al-farabi democracy can be implemented through policy-based leadership, social justice, and more inclusive political participation. However, in its implementation, there are a number of challenges that must be faced. Money politics is a major obstacle in creating a healthy democratic system, as elected leaders are often based more on popularity and financial power than on wisdom and moral integrity. In addition, social inequality that is still high in Indonesia hinders the realization of social justice as aspired by al-farabi.

The lack of political education in society is also a serious problem that makes voters less aware of the importance of competent and ethical leaders. To overcome these obstacles, there needs to be a stricter

⁴⁰ Nasution, Harun. *Filsafat Islam: Al-Farabi dan Pemikirannya*. Jakarta: Bulan Bintang, 2001.

⁴¹ Rahardjo, Dawam. *Islam dan Transformasi Sosial*. Jakarta: Mizan, 1999.

⁴² Effendy, Bahtiar. *Islam dan Negara: Transformasi Pemikiran Islam di Indonesia*. Jakarta: Paramadina, 1998.

⁴³ Abdullah, Taufik. "Pendidikan Politik di Indonesia: Tantangan dan Prospek." *Jurnal Ilmu Sosial Indonesia*, 5(2), 2015, pp. 45-67.

⁴⁴ Aspinall, Edward. "Money Politics and Democracy in Indonesia." *Indonesia Journal*, 96(1), 2013, pp. 1-26.

⁴⁵ Winters, Jeffrey A. *Oligarchy*. Cambridge: Cambridge University Press, 2011.

⁴⁶ Fealy, Greg. "Islamic Politics and Democracy in Indonesia." *Asian Journal of Social Science*, 36(5), 2008, pp. 779-799.

⁴⁷ Hadiz, Vedi R. *Islamic Populism in Indonesia and the Middle East*. Cambridge: Cambridge University Press, 2016.

reform of the political system against corrupt practices and money politics. Political education must be strengthened in the formal education system and through the mass media so that people are more aware of their rights and obligations in the democratic system. Leaders who are role models must also show exemplary in their ethics and policies, as emphasized in al-farabi's political philosophy. By applying the concept of al-farabi democracy more comprehensively, Indonesia can create a more fair, transparent, and wisdom-based system of government, in accordance with the values contained in Pancasila and ideal democracy.

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