

EPISTEMOLOGY OF ISLAMIC POLITICAL LEADERSHIP IN THE AL-FARABI EMANATION SYSTEM

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ABSTRACT

In the Islamic perspective, politics is interpreted as a means of dedication to Allah where human efforts to realize His will on earth can be realized by borrowing political power. In this view, the highest power is in God's hands. On the other hand, Islam has the concept of khalīfah fī Al-Ardh which places humans as God's representatives on the face of the earth, which in this paper refers to leaders. The idea of human power in the context of God's power seems like a paradox. However, this paradox can be reconciled and brought together through the study of Al-Farabi's thoughts on emanation. The basic principle of Al-Farabi's emanation can answer doubts about the possibility of the prophetic power of the leader, that as a human whose mind has reached the level of mustafād, the transfer of inspiration (revelation or inspiration) from God is possible. Based on Al-Farabi's emanation theory, the argument that the main leader has a mind that can attain the ultimate truth can be explained well.

KEYWORDS: *Leadership, Islamic Politics, Emanation, Al-Farabi*

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INTRODUCTION

Politics in Islam (siyāsah) aims to uphold religion and regulate world affairs framed by political power. This is because the community needs rules that originate from Islamic teachings. This is actually an implication of the characteristics of a comprehensive Islamic religion. The comprehensiveness of Islamic teachings shows that all problems cannot let go of their connection with religion, including political issues (Madjid, 1998). Even though technically and structurally the idea of an Islamic state is still a debatable discourse, but that religion is inevitably connected with politics history has been proven in Medina society which displays the character of the Prophet Muhammad as a political leader for about ten years.

Politics in the generic sense is often associated with negative meanings. In general, politics is always understood to be only oriented to power (Zawawi, 2015; Nambo & Puluwuluwa, 2005). Therefore, when the political term is associated with Islam, the problem needs to be straightened out. Power in Islam is only a means of devotion to Allah. Enforcement of God's law, among others, will realize through political power. Politics in an Islamic perspective is a way to realize Islamic values in life by borrowing political power. Thus, the term Islamic Politics is understood as politics from an Islamic perspective (Widiawati, 2013). According to Imam Yahya (2014), normatively politics is one form of realization of an Islamic person in two aspects of meaning. First, from the aspect of preaching biology, politics occupies an important position in social life today which is inseparable from political behaviour. In this context, politics can be a media for

Muslims to participate in determining concepts and social behaviour in the form of public policy. Second, in the context of the *Siyasah fiqh*, the statement "*Khilafah*" has an important position as a substitute for prophethood which serves to protect religion and regulate world affairs. Political identification of implicit power or power shows the important role of a leader in it.

In the Islamic political system, the highest power is the power of God, not the power of some people over others. As reflected in the witnessing of Muslims in the sentence *lâ ilâh illâ Allah*, Islam rejects every form of absolute control other than the domination of Allah. A sentence is a form of human liberation from the mastery of beings to recognition and acceptance of the dominion of Allah. On the other hand, Islam has the concept of *khalīfah fī Al-Ardh* which acts as the representative of God on earth which in this paper refers to the leader figure.

The leader is a central figure in a country. In the context of the relevance of the operational definition of politics in this paper, the basic idea of a leader figure can be found from Al-Farabi's political thinking which places the Prophet as a perfect leader in the main country (*Al-madīnat Al-fadhīlat*). According to Al-Farabi, leaders must be the most superior people both intellectually and morally and spiritually. Intellectually and morally, the personality intelligence of the leader must surpass the one he leads and spiritually the leader has a prophetic power so that he can obtain an abundance of inspiration from his true source, Allah, through the mediation of Intellect 10 (Widiawati, 2013).

In the language of religion, reason 10 refers to the Angel Gabriel. Reason 10 plays a role in the devolution of inspiration (revelation or inspiration) from God to human reasoning as a reflection of intelligence at the highest level. Through this reason, humans can communicate with reason 10. To have this level of sense of acquisition, people go through the creative process in their efforts to find the truth. With this theory, theocratic leaders are possible because their theoretical intelligence has been able to attain divine truth through the delegation of inspiration. Theoretically, the people who are most likely to obtain inspiration are prophets and or philosophers. According to Al-Farabi, both the Prophet and the philosopher, both led by divine light because they possessed power that was connected spiritually with Intellect 10 so that each of its policies was nothing but divine wisdom.

Al-Farabi's thinking about leadership is interesting to study, not only based on his character but also because his political thinking has been recognized as thoughts that go beyond his time. The philosopher from Transoxiana formulated comprehensive political thought more than any other Muslim philosopher. Yamani described the two features of Al-Farabi. First, Al-Farabi was a Muslim philosopher far excellence. Political thinking developed by other Muslim philosophers after Al-Farabi did not move much from Al-Farabi's thinking. Muslim philosophers such as Ibn Sina, Al-Razi, Al-Thusi, even philosophers from other religious circles such as Maimonides, Ibn Gabirol, admitted that Al-Farabi's political philosophy was difficult to surpass. Second, Al-Farabi is considered successful in accommodating Islamic teachings into the body of classical philosophy. Third, although it is a reflection of medieval thinking, Al-Farabi's political philosophy contains modern, even contemporary notions (Yamani, 2003).

The writing of Al-Farabi's political epistemology is expected to have benefits, both theoretically and practically. Theoretically, it is expected to enrich the perspective on Al-Farabi's thinking. It is practically expected to provide direction for the development of political science which is presented as a course in Islamic universities. In addition, it is also expected to be able to contribute to political science practitioners in carrying out science development efforts in this field. The writing structure is classified into a discussion of the background of Al-Farabi's political thinking, the concept of leadership, and the concept of leadership in Al-Farabi's political epistemology.

METHODS

This research has a qualitative character using library data. The method used in this study is an interpretive analysis with content analysis techniques, namely analyzing the texts of works related to Al-Farabi's thinking, both in the form of primary data and secondary data. The primary data source is obtained from Al-Farabi's text on epistemology while secondary data sources are data related to the research theme. The research step is done by reading, classifying data, analyzing, systematizing, then formulating Al-Farabi's philosophical thinking related to Islamic political theory.

RESULTS AND DISCUSSIONS

Background of Al-Farabi's Political Thought

In the history of Islamic philosophy, Al-Farabi is known as the Second Teacher (*Al-mu'allim Al-tsāni*) after Aristotle (*Al-mu'allim Al-awwal*). The title was given because of the success of Al-Farabi in understanding the thoughts of Aristotle, one of the great Greek philosophers. Al-Farabi did not only build a kind of topic that would become the focus of Islamic philosophy over the next few centuries but he also played a large part in improving vocabulary. Al-Farabi provided a theoretical basis for the study of logic in Islamic philosophy. Al-Farabi spent much of his life in Aleppo and was instrumental in establishing a philosophy curriculum, writing many texts on Plato, Psychology, science, music, and political philosophy. Al-Farabi is known as a simple figure. But the story of his true life is not much known. According to history, Al-Farabi often contemplated obtaining philosophical theories (Leaman, 1999).

It is important to note that Al-Farabi did not live in a political, social and thought situation whose power was centralistic as in the time of Al-Ma'unun and Al-Mu'tashim. In the history of the Abbasid dynasty, Al-Farabi lived during the decline of the dynasty (Al-Jabiri, 2003). Masa Al-Farabi pointed to a period of great development in the religious and political fields at once. This period is a period of instability and change (Netton, 1992). However, this situation seems to have helped build Al-Farabi's identity as a Muslim philosopher and scientist as demonstrated by his great works in various fields (Iswahyudi, 2012).

Given Al-Farabi's popularity in the tradition of Islamic philosophy is very high, it is unfortunate that there is very little information about his life history (Nasr & Leaman, 1996; Netton, 1992). But what is certain is that his thoughts are original thoughts that go beyond the philosophers' thoughts of Muslims or even non-Muslims.

Al-Farabi's full name was Abu Nasr Muhammad ibn Muhammad ibn Tarkhan bin Uzalagh Al-Farabi. He was a child of a general of Turkish descent, born in Wasij, a small area near Farab (Utrar) Transoxiana, around 870 AD (Yamani, 2003). Al-Farabi's childhood was spent in Damascus, the city where he formalized his philosophical tendencies by reading philosophy books. Then he was sent to Baghdad. In the city, he met with prominent teachers at the time like Matta and Yuhanna who guided him to the study of logic (Fakhry, 1987).

His move to Damascus was roughly in the year 330 H (945 AD). In the city, he became acquainted with Saif Al-Daulah, Sultan of the Hamdan Dynasty in Aleppo. His introduction to Saif Al-Daulah described personal piety as well as his social piety. The big allowance given by the Sultan to Al-Farabi was only used to fulfil his daily needs, the rest he shared with the poor and for the benefit of social charity in the cities of Damascus and Aleppo. Both of these cities are cities where Al-Farabi lived in a shift for about ten years. The two rulers of this city had a bad relationship, Saif Al-Dawlah then invaded Damascus by including Al-Farabi (Nasution, 2002). Based on this information, it is known that the country which was known intensely by Al-Farabi was the Samāniyyah dynasty and the Hamdaniyah dynasty. In 330

H (941 AD) he moved to Damascus. Here he got a good position from Saifudaulah, the Khalifah of the Hamdan dynasty at Hallad. he settled in the city until his death in 337 AH (950 AD) at the age of 80 years (Azizi, 2015).

Al-Farabi took basic education at Farab to study grammar, literature, religious sciences (especially the science of Fiqh, Tafseer, and Hadith), and basic artistry and the Qur'an in a relatively short time. Soon he moved to Bukhara which at that time became the intellectual and religious centre of the Samani dynasty to deepen the knowledge of Fiqh and other sciences. The judge's position he obtained in this city was abandoned after learning about the existence of a teacher who taught philosophical sciences (Soleh, 2008).

Al-Farabi studied logic to a Christian scholar named Yuhanna ibn Hailan (d. 910), in addition to studying at Abu Bisyr Matta (d. 940). Because the Baghdad schools were the main heirs of the philosophy and medical traditions of Alexandria, Al-Farabi's relationship with his teachers formed one of the earliest links between Greek Philosophy and the Islamic world (Nasr & Leaman, 2003). His ability to understand logic is so extraordinary that he can immediately surpass Matta, a famous logician in Baghdad and the eastern Islamic world (Fakhry, 1987).

Al-Farabi is a prolific writer. Yamani mentions Al-Farabi's works numbering more than one hundred. Some sources write about seventy titles (Yamani, 2003). However, it is very unfortunate that most of the work is gone. Al-Farabi's work includes a review of Aristotle's works, logic, politics, and music. His works in the field of logic include comments on *Analytica Posteriora*, comments on *Analytica Priora*, comments on the *Isagoge*, comments on *Topica* (books II and VIII), comments on *Sophistica*, comments on *De Interpretatione*, comments on *De Categoriae*, a treatise on *Undoubted and Existential Premises*, and a treatise on *Propositions and Syllogism-Syllogism Used in All Sciences* (Fakhry, 1987). The physical and cosmological treatises discussed by Al-Farabi are *De Caeolo*, *Meteorologica*, *Books on Minerals*, *De Plantis*, *De Anima*, about *Health and Disease*, *De Juventute et Senectute*, *De Longitudine et Brevitate Vitae*, *De Vita et Morte*, *De Sensu et Sensibilibus*, and *De Motu Animalium* (Fakhry, 1987).

Some of Al-Farabi's other works that can be saved are *Al-Jam'u bayna Ra'yay Al-Hakîmayn Aflathun wa Aristhu Tahqîq Ghardh Aristhu fî Kitâb mâ Ba'da Al-Thabî'at*, *Syuruh Risâlat Zaynun Al-Kabir Al-Yûnânî*, *Al-Ta'liqât*, *Risâlat fî mâ Yajîbu Ma'rifat Qabla Ta'allumi Al-Falsafat*, *Kitâb Tahshîl Al-Sâ'adat*, *Risâlat fî Itsbat Al-Mufaraqat*, *'Uyûn Al-Ma'il*, *Arâ' Ahl Al-Madînat Al-Fadhîlat*, *Ihsh 'Al-'Ulûm wa Al-Ta'rîf bi Aghrâdihâ*, *Maqâlât fî Ma'âni Al-'Aql*, *Fushsh Al-Hikam*, *Risâlah Al-'Aql*, *Al-Siyâsat Al-Madaniyat*, *Al-Mas'îl Al-Falsafat wa Al-Ajwibat 'anha*, *Al-Ibanat' an Ghardi Aristo fî Kitâbî ma Ba'da Al-Thabî'at*. *Al-Kitâb Al-Mûsîqâ Al-Kabir*, *Ahkâm Al-Nujûm*, *Al-'Ulûm Al-Madâni*, *Fushûl Al-Madâni*, *Kitab Al-Huruf*, *Al-Alfazh Al-Musta'm fî Al-manthiq*, and *Al-Jam' ' Al-Farabi's comments are comments on Aristotle's Organon and loose treatises, comments on Aristotle's Isagoge Porphyry, Rhetoric and Poetics, and great comments on De Interpretatione* (Nasution, 2002; Yamani, 2003; Nasr & Leaman, 2003). From these works, which are closely related to his political thinking are *Siyâsat Al-Madaniyat*, *Al-ûUlûm Al-Madâni*, *Fushûl Al-Madâni*, and *Arâ' Ahl Al-Madînat Al-Fadhîlat*.

Epistemology of Islamic Political Leadership and Al-Farabi's Emanation System

According to Al-Farabi, humans are social. Humans need to live in a society and work together, help each other to achieve their life goals, namely happiness. Judging from the size, the community is divided into two, the namely perfect society that takes the form of urban society, compatriots, and the largest community consisting of several nations that work together, and the society is less than perfect, for example, a community or a rural community (Dahlan, 2003). In his political thinking, Al-Farabi focused more on the study of the city community (Yamani, 2003).

His thoughts on the city community are contained in his book "Main City" (Al-Mādinat Al-Fādhilat). The main city in his writing refers to cities where people work together to achieve a common goal, which is to get true happiness. The city is characterized by the cooperation of fellow community members. Everyone needs someone else to meet certain needs in his life, as his expertise in certain things is needed by others. Society is a system where each component becomes a requirement for the integrity of the system. The characteristics of the community in the city are inseparable from the role of the leader.

The main city is a city whose leaders master various sciences so that they have the ability to understand everything they have to do, be able to guide so that people are able to do what they are told to be good, able to utilize people's competencies, able to determine, define, and direct these actions towards happiness (Yamani, 2003). Thus, the leader's main focus is seen from its consistency in efforts to realize this goal. Leaders must be consistent in guiding and showing their citizens to stay on the path to happiness.

In a country, the most important thing is the leader. According to Al-Farabi, the leader must be the most superior person both intellectually and morally. Leaders must have personality qualities such as smart, good memory, sharp mind, love of knowledge, moderate in terms of food, drink, and sex, love of honesty, generosity, simplicity, love for justice, courage and courage, physical health, and fluency speaking. In addition, the leader must have prophetic power, that is, having a Mustafa mind so that he can communicate with reason 10. Thus, the most suitable for being a leader is the prophet. If not, then it is replaced by someone who is considered to have the character of a prophet or philosopher (Nasution, 2002).

The study of Islamic politics originated from the classical division of Islamic philosophy into theoretical philosophy (Al-hikmat Al-nadzariyyat) and practical philosophy (Al-hikmat Al-'amaliyyat). The first relates to something as it should, and the second relates to something as it is (Yamani, 2003). Both are closely related, theoretical philosophy serves to guard the reflection of practical philosophy. In this way, the study of philosophy is always inspired by themes in theoretical philosophy, which are uluhiyyah, humanist, and pay attention to the position of humans in their presence with God and nature.

On that basis, the study of Islamic political philosophy always rests on the sunnatullah in which there are humans as agents of the earth's prosperity as God mandated him. As an implication, humans must prosper the earth into a single uluhiyah system. It can be said that political reflection in Islam reflects psychological, prophetic, uluhiyah thinking, which operates in nature as a mirror or tajalliyyat of God as will be seen in Al-Farabi's political epistemology regarding leadership.

Al-Farabi's initial source of political thought boils down to the thoughts of Plato and Aristotle. He then perfected it so that it became a complete and comprehensive thought compared to the ideas of the original initiator. Plato only proposed five forms of state with the ideal model of the aristocracy, and Aristotle only put forward three forms of ideal states with three opposite forms. Meanwhile, Al-Farabi suggested an ideal city that was contrasted with the nine opposite forms of the city. What brings these three thoughts together lies in the principle of virtue and the goal of the leader with his community, namely achieving true happiness. Another similarity is, both Plato, Aristotle, and Al-Farabi, the three of them view democracy as a form of state that is not good.

The main characteristics of the ideal city are because they are led by prophets or philosophers who both share the same vision of truth. Both of them gained divine inspiration. In the prophet, the abundance of knowledge is gained

through the power of imagination besides his mind. While the philosopher accepts it after he is able to maximize the highest potential of his mind, namely reason *mustafād*. However, the closest source of inspiration for both is the same, namely Intellect 10 or the Angel Gabriel. Therefore, the measure of truth, the purpose of happiness, and the basis of state management are all *uluhiyah*. Philosophically, a rational explanation of the possibility of communication between a figure who has had a *mustafād* intelligence with reason 10 and by itself explains the inevitability of the existence of a divine sovereignty-based government can be found in Al-Farabi's thinking about emanation.

Al-Farabi's emanation structure necessitates the existence of a purely metaphysical reality, a reality which in itself is metaphysical but is related to physical reality, and purely physical reality. The existence of these three objects of knowledge can be clearly known. There is a purely metaphysical being, namely God who, because of his essential purity, do not think of Him at all except thinking about His perfection. There is also a metaphysical form on him because it has a root derivative that is continued from God, namely the realization of reason starts from the first sense to the tenth sense. This reason becomes a rational reason for the actuality of purely empirical forms, such as earth and other planets.

Overall, the reality is described by Al-Farabi hierarchically starting from God as the cause of the existence of another being, angels who are immaterial forms, celestial bodies or celestial bodies, and earth objects (Kartanegara, 2003). God occupies the highest hierarchy in the structure of existence because God is the cause of everything that exists. While other than God, it only plays a derivative from God.

The hierarchical view of the reality of this form becomes a rational basis for the management of structures in society. Thus, the stratification of the people, intellectuals, the rich, and so on, in the structure of a society is natural. In this way, the main city builds position formation in a structure based on the potential and capacity of each individual in the structure. The leader groups the community based on competence, or based on their natural inclinations and based on the habits of character that they have formed (Yamani, 2003).

If the people are grouped based on their capabilities, then the leader starts the continuity of the activities of its citizens so that each individual consistently works according to his field of expertise. This commitment and consistency will create a harmonious social situation because professionalism is a part of the regulation that regulates sustainability in the structure. If every element in a system has played its function properly then the common goal will be easily achieved. The harmonization of each sub-system basically refers to the reliability of a leader who regulates it.

Leadership ratings for each association are needed to run and coordinate cooperation. Everyone has a different capacity to lead. The value and level of sophistication of each function or skill displayed by some associations are not the same as the entire association. Thus, relations between parts are not only horizontal or parallel but also vertical or hierarchical. The higher the hierarchical structure of a person in the association, the higher the authority he holds. At the same time, the higher the hierarchical level, the more effective the implementation of its functions. These competencies are related to the amount of responsibility they bear. In other words, he controls broader subordinate functions so that the risk of imperfection is greater (Yamani, 2003).

As an implication of the formation of an ideal formation in a city, the function leader is the manager. The main purpose of this management is to eliminate the bad things that might arise so that all elements of society achieve happiness. Every city element is aware of its position, function, and consequences in an association which requires linkages and harmony that are actualized in the form of cooperation.

The hierarchical position in an ideal city is built within the framework of the effectiveness of achieving common goals, namely achieving happiness, not based on the characteristics of its existential substance. Substantially, all elements of society are equally important. If one element is missing, the guiding element for example, then the association will experience an existential crisis. The grouping aims to find a rational placement position in the association structure. From there it will be known as the most appropriate position in the association hierarchy as a guided leader or purely guided. This hierarchical formation in the main city is, in turn, a miniature of reality as illustrated in Al-Farabi's emanation structure.

Al-Farabi's emanation theory states that the first delegation from "the First" is the other first. This is a logical consequence of the impossibility of issuing a lot. Those from Yang One must be one too. From the first the abundance of the second, from the second abundant to the third, and so on (Al-Ahwani, 1997). The first is Allah is the true one (Kartanegara, 2006). This explanation is the most rational description of the principle of monotheism based on a philosophical point of view.

As a consequence of Al-Farabi's portrayal of God as reason, the delegation to the following senses is a consequence of the thought process. From God, there is abundant reason because of the principle of His oneness. In terms of form and nature, the First Intellect is very close to God. When the First Intellect is formed, the potential for diversity is formed because the First Intellect, besides thinking of God, also thinks of himself. Thus, the first intellect has two types of principles. The first is the principle of oneness. The second is the principle of diversity, because, from the results of thinking about him as an object of non-God, there arise divine objects. The principle applies to the next reason until 10th reason.

The process of thinking in the structure of the emanation can translate the pattern of relations in a country. Individuals in structures have both vertical and horizontal relationships. At the macro level, vertical relations are characterized by the process of individual intelligence with God as the holder of essential sovereignty while horizontal relations refer to the relationship of individuals to other individuals in the structure. While at the micro-level, vertical relations refer to the relations of each sub-structure (leader-guided, guided) with the main leader. Because the leader holds the pace of government based on divine knowledge, he obtains obedience rights from the people he leads. This obedience right, if viewed structurally, because of the position of the leader in the top position in a country. Emanatively, the position of the leader ranks closest to Intellect 10.

The interrelation of material objects with immaterial entities in the process of emanation can be seen from immaterial forms which are described as the reason. The material forms which are inevitably abundant from the first sense to the tenth sense, if the material existence is separated, then there is only an immaterial being which is nothing but reason. This is so because the manifestation of its essence is a delegation from the immaterial. In essence, all forms are the same, the existence of a hierarchy in the process of emanation is not seen from the nature of its form but from the level of existence from the aspect far or close to the source of emanation.

The head of state led by a prophet or philosopher functions as a teacher and educator for the community he leads. This society resembles all nature governed by God (Dahlan, 2003). The head of such a state is the highest authority who functions as a lawgiver. The leader sets policies for the community on the basis of divine inspiration. In addition to having physical, mental, and soul perfection, they have perfect expertise in theoretical and practical wisdom in governing or politics (Yamani, 2003).

Based on the description of the emanation theory above, the epistemology framework of Al-Farabi's political leadership can be seen from the way leaders acquire knowledge or processes of intellect. Intellect is related to the process of intuitive understanding to achieve transcendent truths and work based on emanations from above so that it cannot be wrong. With this, intellect is distinguished by ratio. The ratio is related to discursive thinking that works based on data originating from the senses, both the external and internal senses. Types of data that are not free from errors because the data captured by the senses cannot be guaranteed the truth. Al-Farabi adhered to the epistemology tool of universal reason as the reason which plays a role in constructing the exact science (*m ilm Al-yaqin*) which is protected from error. In this case, reason requires the strength and accuracy of the burhans epistemology which consists of valid, inevitable, primordial generalities which are believed by humans, and which are inevitably known to reason (Al-Jabiri, 2003).

In Islamic philosophy, the reason is classified into practical reason and theoretical reason. Theoretical reason plays a role in acquiring the right knowledge. In Al-Farabi's perspective, reason has three levels, namely potential intelligence, actual intellect, and acquired intelligence (Davidson, 1992). Potential reason (*Al-'aql Al-hayûlânî*) is a mind that has readiness or the potential to perceive rational things. Actual reason or habitual reason (*Al-qaql Al-munfa'il*) has been able to think about rational concepts through deep reflection or reflection because they already contain rational objects so that their minds have reached perfection. The intellect must occupy the highest hierarchy in the level of reason because it is free from matter and its existence close to the Active Mind. Reason must be perfect perfection of the mind and is in readiness to accept the pure forms bestowed by Active Intellect (identified with the angel Gabriel). Judging from its characteristics, theoretical reason plays a role in the acquisition (knowledge) of truth. In the perspective of Islamic philosophy, true truth only belongs to Allah. Therefore, thinking right is thinking that makes the soul tend to God (Owner of truth) (Widiawati, 2017).

On that basis, the reason *mustafâd* (read: reason possessed by the leaders of philosophers) does not require a source of reference through analogy, does not require inspiration, or a teacher who transfers knowledge because reason already has basic assumptions (*muqaddat Al-awa'il*) namely the principles of reason that become the basis of knowledge that can be known inevitably, the principle that becomes the starting point of the process of argumentation (*istidlal*) by compiling *qiyasat burhaniyah* as the basis of the building of exact science. The general principle that directs the *istidlal burhani* process is the principle of causality in relation to the principle of identity. With this, knowledge of cause and effect is definite knowledge. This knowledge is the most important knowledge because it will lead to knowing the "First Cause" and the noblest knowledge, namely wisdom (Al-Jabiri, 2003).

This power possessed by reason is inseparable from the involvement of Intellect 10. The 10th reason acts as the reason for the actuality of human thought. Al-Farabi used the analogy of sunlight to explain reason 10 work on human reason. When in darkness, the potential to look at the eye is full potential. When the light comes, the sun makes the potential to see the eye actual. The colours that are originally objects are seen to potentially be seen in an actual way. Eyes that were previously potential vision become actual vision. Potential colours are analogies to potential rational objects, then become actual rational objects because of the actualization of active intellect (Davidson, 1992).

With this, the argument that the main leader has a mind that can achieve the ultimate truth can be explained well. The power of human reason basically does not stand alone. Humans can think of rational concepts whose truth values cannot be doubted because of the actualization of Intellect 10. Intellect 10 itself, as is known from a series of emanations, obtains power from God. In other words, the highest achievement of human reason is the ultimate truth, which is nothing but divine truth.

CONCLUSIONS

The concept of leadership in Al-Farabi's thinking is contained in his idea of the main city where the leader is the most superior figure both intellectually and morally, besides having prophetic power. Prophetic power in question is the ability to communicate with reason through its *mustafād* reason. Philosophically, a rational explanation of the possibility of communication between a figure that has had *mustafād* intelligence with reason 10 and by itself explains the inevitability of the existence of a divine sovereignty-based government can be found in Al-Farabi's thinking about emanation.

The thought of Al-Farabi's emanation is understood in two meanings. First, underlying the management of structures in society rationally and the formation of ideal formations in society, to create harmony in the body of the structure as well as to run and coordinate cooperation in two relationship patterns, vertical and horizontal. In this case, the leader has the right to be obeyed as a consequence of his peak position in the State and his closest position with Intellect 10. The leader acts as a teacher and educator who lead him like all nature arranged by God. Second, leaders establish policies on the basis of divine inspiration. Emanation, leader knowledge is achieved through an intuitive intellectual process to achieve transcendental truths that process through emanation from above so that it cannot be wrong. This certainty of the truth of knowledge in prophetic leaders is seen from the potential of the reason he uses the prophetic leader has acquired intelligence, the highest level of reason in the human hierarchy of theoretical reason. This power possessed by reason cannot be separated from the involvement of Intellect 10 as a mediator of the actualization of human reason.

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NaniWidiawati is a lecturer in Islamic philosophy at the Cipasung Islamic Institute (IAIC) in Tasikmalaya, Indonesia. In addition, he also teaches several allied courses, such as Philosophy of Science, Western Philosophy, Logic, and Research Methodology.

NaniWidiawati completed her undergraduate education at the SunanGunungDjati State Islamic Institute in Bandung, Faculty of Ushuluddin, Da'wah Department in 1995 and Masters in the same university in 2001 by taking a concentration of Islamic Studies and Islamic Thought. At present, he is a candidate for the Doctor of Islamic Philosophy at SyarifHidayatullah State Islamic University, Jakarta.

Nani is active in writing activities, including competitive research, writing books, and articles. The following is a description of the results of his work:

Competitive Research

- Research member from DIPA-BOPTAN UIN SGD in 2015 with the title: Dignity of the Seven Nature in Sheikh Abdul Muhyi's Perspective (Critical Study of Sheikh Abdul Muhyi's Thinking about the Dignity of the Seven Nature)
- Research member of the Muhammadiyah Research and Development Agency in 2017 with the title: Al-Farabi Epistemology: Its Structure and Application in the Philosophy of Islamic Education

Books

- *Speculative Thinking in Islamic Philosophy*. Bandung: CV InsanMandiri, 2012.
- *Introduction to Logic: A Logical Traceability*. Tasikmalaya: Ellios Reader, 2017.
- Journal Articles
- *Reactualization of Islamic Philosophy*, *DiadikKomunika Journal*, 2015.

- Principles of Islamic Epistemology: Efforts to Develop Science in a Science Framework, *Journal of Communicative Communication*, 2016.
- Dialectics on Philosophy and Religion, *Journal of Communist Communities*, 2016.
- Kiai in Practical Political Flows, *Journal of Communicating Communities*, 2017.
- Epistemological Problems of Modern Scientific Methods, *Journal of Communicating Communities*, 2017.
- Religious Pluralism Builds Inclusive Attitudes in the Context of Religion, *Journal of Communist Communities*, 2018.
- Reformulation of the Islamic Education Philosophy: A Study of the Epistemological Thought of Al-Farabi, *al-Afkar Journal*, 2019.

Its membership in professional organizations is as follows:

- Secretary of the Department of Communication and Broadcasting of Islam Faculty of Da'wah of the Cipasung Islamic Institute (IAIC) Tasikmalaya, 2006-2009.
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- IAIC Advisor (IAIC Association of Islamic Economics) Tasikmalaya, 2018.

