

## POLITICAL DYNAMICS OF THE ERA OF ALI BIN ABI THALIB (CONTRIBUTION OF THE POLITICAL SYSTEM IN ISLAMIC CIVILIZATION)

Nilna Aldzakhiroh\*, Beri Nopriansyah, Gita Fitri Ramadhani, Zulfi Mubaraq, Nur Kholid

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

### Abstract

*The study of political studies during the time of Caliph Ali bin Abi Thalib is very important to study in more depth. Because this study greatly contributes to political problems in Indonesia such as corruption and social injustice which are often debated. The aim of this article is to understand 3 things: First, the political paradigm of Ali bin Abi Thalib's time. Second, internal and external factors that influenced the politics of Ali bin Abi Thalib's time. Third, the positive and negative implications of politics for Muslims at that time. The method used is qualitative research with a literature review approach. The results found were 3 things: First, the political paradigm of Ali bin Abi Thalib's time had 3 forms: (1) war politics (2) peace (3) justice. Second, internally there were 3 factors that influenced it: (1) differences of opinion (2) Caliph Ali's policies (3) Caliph Ali's characteristics. Externally, there are 5 factors that influence it: (1) the death of Muslims (2) support from the Kuffah community (3) the Governor's negligence (4) community problems (5) selfishness. Third, there are 3 positive implications for Muslims: (1) making it easier for Caliph Ali (2) the emergence of different forms of Islamic law (3) an orderly government system. Meanwhile, the negative implications for Muslims are 3 things: (1) changes in the Islamic government system (2) the emergence of new groups (3) division of Muslims. The conclusion of this article shows that it provides new views and insights into the study of Islamic Civilization during the era of Caliph Ali bin Abi Thalib in the current political sector.*

*Keywords: Islamic civilization; Caliph Ali bin Abi Thalib; Politik.*

### INTRODUCTION

The study of politics is interesting to debate, especially in Indonesia. This is because this theme contains elements of Controversial (Debate), Conflict, Trending (topics that are hotly discussed), Viral (famous figures) and Emergency (urging to find a solution) (CCTVE). One of them is about government policies that are not in accordance with Islamic teachings, such as the new Criminal Code which is considered not strict in prohibiting LGBT and social justice in Indonesia which is uneven, such as education in remote areas receiving less attention from the government and corruption which is one of the main problems in Indonesian politics. With these problems, political contributions were needed during the time of Ali bin Abi Thalib who taught about government policies that were in accordance with Islamic teachings and social justice as well as fair leadership and a clean political system (Ali, 2020).

There are 3 things that show the urgency of the title being discussed: First, conceptually, the study of the political paradigm of Ali bin Abi Thalib's time is a study of rules, power, authority, government, conflict and policy (Fathurrahman, 2020); Second, functionally, the study of the political paradigm of Ali bin Abi Thalib's time functions as a measuring tool for the intensity and authority of power in a government in order to achieve social welfare (Hakim, 2020); Third, in terms of contribution, the study of the political paradigm of Ali bin Abi Thalib's time provides a theoretical contribution in the form of politics towards Islam and a practical contribution in the form of political practices that do not draw on the principles of justice. (Rustan, 2020). The three things mentioned above show how important it is for this theme to be studied in more depth.

\*Correspondance Author: [nilnaaldzakhiroh@gmail.com](mailto:nilnaaldzakhiroh@gmail.com)

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Previous studies related to the theme of this article apparently have three tendencies: First, writings about the theme of the political paradigm of the time of Ali bin Abi Thalib (656-661 AD) tend to only be discussed from a historical perspective, so they are trapped in historical romanticism (Taufikurrahman & Usman, 2020); Second, writings about the political paradigm themes of Ali bin Abi Thalib (656-661 AD) tend to only be discussed from the character's perspective, so they are trapped in individualist fanaticism (Al-Azizi, 2017); Third, writings on the theme of the political paradigm of Ali bin Abi Thalib (656-661 AD) tend to only be discussed from a conceptual perspective, so they are trapped in definitions (Junaidin, 2020). Meanwhile, this paper tends to discuss three things: the form of the political paradigm of Ali bin Abi Thalib (656-661 AD), the factors that influence it, both internal and external factors, factors that support and hinder and the implications for Muslims, both positive and negative implications, so this article is clearly different from previous articles.

The aim of this article is to understand three things: First, the political paradigms of Ali bin Abi Thalib (656-661 AD). This relates to forms of rule, power, authority, government, conflict and policy with the political theme of Ali bin Abi Thalib. Second, internal and external factors that influenced the politics of Ali bin Abi Thalib (656-661 AD). This is related to internal and external factors that both support and hinder the implementation of policies established during the time of Ali bin Abi Thalib. Third, the positive and negative implications of Ali bin Abi Thalib's (656-661AD) politics on Muslims. This is related to the positive and negative impacts resulting from policies during the time of Ali bin Abi Thalib, these impacts were felt by Muslims in the territories under Caliph Ali himself and other Islamic countries.

There are three arguments that strengthen this article, namely as follows: First, historically the theme of the political paradigm of Ali bin Abi Thalib's time has been studied over a long period of history so there is no doubt about its historical traces (Anis, 2016). Second, philosophically, the theme of the political paradigm of Ali bin Abi Thalib's time has been tested in philosophy, both ontological/essence, epistemological/methodological and axiological/functionalist (Muhammad N.W, 2018). Third, methodologically, the theme of the political paradigm of Ali bin Abi Thalib's time can be proven using research methods that have validity and reliability as well as triangulation (Septiandani & Yulistyowati, 2021).

## RESEARCH METHOD

The research used library research with a qualitative approach. Library Research is library research by examining sources in the form of books, manuscripts, notes, etc. The function of library research is to formulate a research framework (research design), obtain information about similar research, deepen theoretical studies, hone methodology, and obtain relevant research data. There are 3 reasons for using library research. First, because these research questions can only be answered through library research and otherwise it is impossible to expect data from field research. Second, literature study is needed as a separate stage, namely preliminary research to understand more deeply the new phenomena that are developing in the field or in society. Third, library data remains reliable for answering research problems, it contains information or empirical data that has been collected by other people (Zed, 2014). The aim of this library research is to build a relevant knowledge base so that it reflects the researcher's understanding of related theories (Rahmadi, 2011).

Data from the theme of the study of Islamic civilization during the time of Ali bin Abi Thalib was taken from primary and secondary data sources. Primary data sources are information or data collected directly by researchers from original sources for specific research purposes. The primary data sources in this research are journals and articles about the history of Islamic civilization during the time of Ali bin Abi Thalib as well as books about the biography of Ali bin Abi Thalib. Meanwhile, secondary data sources are data that previously existed and have been published in various forms, such as scientific publications, reports, databases, official statistics, or other sources. This secondary data source supports and strengthens the primary data source. Secondary data sources here are in the form of journals, articles and books about the history of Islamic civilization, whether during the time of Ali bin Abi Thalib or any history.

The data collection techniques are as follows: 1) Record all information related to the "research problem" of the political paradigm during the time of Caliph Ali bin Abi Thalib (656-661 AD), related factors, as well as their implications in literature and related sources with the research problem. 2) Integrate all findings found, both in the form of theories and new findings. 3) Analyze all findings from various sources, including evaluating the strengths and weaknesses of each source. 4) Criticize and present critical thinking on the results of research that has been carried out, by combining new findings and collaborating various different thoughts on "research problems" (Mirshad, 2014). Three processes are required in collecting literature study data, namely: editing (re-checking the data), organizing (organizing the data), and finding (analyzing data that has been organized by applying certain rules) (Ruslan, 2017).

Data analysis techniques are the most important step in research. As according to Sugiyono, technical data analysis is systematic steps in searching for and organizing data obtained from interviews, field notes and documentation. This process involves categorizing data, decomposing it into smaller units, synthesizing information, compiling patterns, selecting important elements to be studied, and making conclusions that can be easily understood by oneself and others (Sugiyono, 2018). The stages are as follows: First: data collection, namely the steps to collect various data needed in a study. Second: data reduction or classification, namely the process of focusing, simplifying, abstracting and transforming raw data and then writing it down so that findings can be made to become the focus of the research. Third: data display, namely a series of information in research to provide an understanding of the data so that we can determine the next steps. fourth, drawing conclusions, namely drawing conclusions from analyzing data and describing the data so that it is clear and understandable (Sugiyono, 2018).

## RESULT AND DISCUSSION

The study of Islamic Civilization Studies has an etymology, terminology and certain characteristics. As for etymology, the study with the theme of studying Islamic civilization, the word history comes from the Arabic word "Syajarah" which means tree of life (Sewang, 2017) or date which means a period or time period (Zakariya, 2018). Meanwhile, history in terminology is an event that has occurred in one's life in the past or present (Zakariya, 2018). According to Ibn Khaldun, history refers to extraordinary or important events that occurred at a particular time or in a particular racial context (Tarigan, Audry, Tambunan, Badariah, & Rohani, 2023). Civilization is the process of evolution of human life which includes various aspects such as language, art, science, social, political, legal and religious. This process takes place gradually and over a very long period of time (Al-Azizi, 2017). So the History of Islamic Civilization is the life of Muslim mankind in the past experiencing progress achieved through their creativity, enthusiasm and imagination inspired by Islamic teachings in various aspects of life. This drives them towards significant progress (Karim, 2018).

The study of Islamic Civilization Studies is divided into several types, kinds and certain patterns according to the categories used. The classification of Islamic civilization study themes is divided into three types, namely first: the classical period (650-1250 AD) is divided into two phases, namely 1) the expansion, integration and center of progress phase (650-1000 AD), 2) the disintegration phase (1000-1250 AD); second: the middle period (1250-1800 AD) is divided into two phases, namely 1) the decline phase (1250-1500 AD), 2) the phase of the three great kingdoms (1500-1700 AD) the heyday and the decline period (1700-1800 AD). the Ottoman, Safavid, and Mughal Empires; third: the modern period (1800-now) is a time of Islamic revival (Kulsum, 2021). In terms of the scope of the study of Islamic civilization, there are seven types, namely: humans, which means individuals and society, science and technology, law, politics, religion, economics and art. Meanwhile, in terms of methodology, there are four patterns for studying history, namely patterns of construction, interpretation, transformation and reconstruction (Zakariya, 2018).

The study of the period of Ali bin Abi Thalib (656-661 AD) has an understanding of etymology, terminology and certain characteristics. As for etymology, the study with the theme of the Age of Ali bin Abi Thalib (656-661 AD) states that his full name was Ali bin Abi Thalib bin Abdul

Muttalib bin Hasyim bin Abdi Manaf Al-Quraisy al-Hasyim. His real name is Haydar bin Abu Talib, Haydar which means Lion. Abu Talib's family hopes to have descendants who can become brave and respected figures among the Quraysh tribe in Mecca (Junaidin, 2020). Meanwhile, in terms of terminology, the study with the theme of the Age of Ali bin Abi Thalib (656-661 AD) was the caliphate led by Ali ibn Abi Thalib, he was the fourth caliph of Khulafaur Rasyidin (Junaidin, 2020). The study with the theme of the period of Ali bin Abi Thalib (656-661 AD) has the following characteristics: gentle, generous, fair, humble, brave and firm. The Bani Hashim had a reputation as mediators between the Quraish tribe. They are characterized by wisdom in dealing with problems, maturity in thinking, distancing themselves from unjust treatment and arrogant attitudes, having a friendly, generous, strong and brave determination. This environment shaped Ali bin Abi Thalib's personality with similar characteristics (Fikri, 2019).

Studies on the period of Ali bin Abi Thalib (656-661 AD) are divided into several types, types and specific patterns according to the categories used. The theme classification of the Ali bin Abi Thalib Period (656-661 AD) is divided into four types, namely social, political, military and scientific sectors (Ma'ruf, 2016). Meanwhile, in terms of leadership from Masa Ali bin Abi Thalib (656-661 AD), there were three types, namely democratic, charismatic and militaristic. Ali bin Abi Thalib has a firm character in leading and defending the truth, he is not afraid of criticism or reproach from anyone if he carries out the truth, even though this action carries risks for himself. Therefore, these characteristics are reflected in the policies he implements (Ma'ruf, 2016).

The study of the period of Ali bin Abi Thalib (656-661 AD) has an understanding of etymology, terminology and certain characteristics. As for etymology, the study with the theme Politics states that the word politics comes from the Latin *politicus* and the Greek *politicos*, meaning something related to citizens or citizens of a city. Both words come from the word *polis* meaning city, while in Arabic politics is called "*siyasah*" which means "strategy", administration, or management (Yusuf, 2018). Meanwhile, in terms of terminology, the study with the theme of politics states that this term is an effort to deal with problems faced by society carried out through the use of a set of laws with the aim of achieving benefit and preventing things that can harm humans (Hamzani & Aravik, 2021). Studies with a political theme have the following characteristics: Sourced from Allah Swt (*robbaniyyah*), not the result of human creation, these principles are universally humanitarian for everyone (Rahmatan lil Alamien), cover all aspects of life (*syumuliyah*), simple and not burdensome for humanity (*fitriah*), as well as having the right balance (*tawazun*) (Pramono, 2018).

The study of the political field is divided into several types, types and certain patterns according to the categories used. The classification of themes in the political field is divided into 2 types, namely: 1) Related to aspects of power and governance, this field is known as political science. 2) Relating to divine rules, sharia law, teachings given by prophets and saints, it is called the science of wisdom (Nusrati, 2015). As for the elements of the political system, there are 5 types, namely the state element, the power element, the decision making element, the policy element, distribution (Budiardjo, 2009). In terms of process, the political system has two patterns. First, input comes from the environment in the form of demands and support. Every country accepts demands from society so that dynamics can occur in national and state life. Second, the output is in the form of binding government policy after going through the political process. This political policy can act as new demands or support that will influence future political policies. This pattern is known as feedback, which will then become a consideration or even determine future political policies (Budiardjo, Suseno, Evaquarta, & Anugrah, 2014).

In this section, three results will be explored: First, the forms of political paradigm during the time of Ali bin Abi Thalib (656-661 AD). Second, factors that influenced politics during Ali bin Abi Thalib's time. Third, the positive and negative implications of politics during Ali bin Abi Thalib's era on Muslims. These three things are explained in the form of Description, Explanation and Relationship. Description is carried out by presenting data that is relevant to the focus/objective of the research, reliable and valid, in the form of statements, graphs, pictures, tables or in other forms. Explanation is carried out by explaining the data that has been presented so that it is clearly understood by anyone so that it does not give rise to misinterpretations and

misunderstandings. Relationships are carried out by connecting the data with other data so that it appears that there is a significant relationship between one data and other data which can produce complete data in accordance with the research objectives.

**Political Paradigm of the Period of Ali bin Abi Thalib (656-661 AD)**

No	Article Title	Form/Paradigm	Coding
1.	Political Upheaval of Muslims During the Time of Caliph Ali Bin Abi Thalib (35 AH - 40 AH / 645 AD - 661 AD) (Fikri, 2019)	Civil War between fellow Muslim brothers (jamal war, shiffin war, and nahrawan war)	The politics of war
2.	The Government of Ali bin Abi Thalib and the Beginning of the Muslim Conflict: The Tahkim Incident (Junaidin, 2020)	Arbitration ( <i>tahkim</i> ) between Caliph Ali bin Abi Thalib and Muawiyah	Peace
3.	Leadership of the Prophet Muhammad, the Companions, and the <i>Tabi'in-Tabi'un</i> (Syahputra, Widodo, & Surahman, 2022)	Caliph Ali's policy in moving the capital from Medina to Kuffah	Peace
4.	Caliph Ali's Da'wah in Political Context (36-41H) (Ristiana, 2008)	1. Caliph Ali's policy was to distribute land and baitul mall according to his needs and rights 2. Caliph Ali's policy was to investigate wealth taken illegally from Baitul Mal	Justice
5.	The Development of Islam During the Time of Ali bin Abi Thalib (Political and Tahkim Issues) (Anuar, 2023)	Caliph Ali's policy was to dismiss the Governor appointed by Utsman bin Affan	Justice
6.	The Islamic Government System in the Era of Caliph Ali bin Abi Thalib from the Siyasah Fiqh Perspective (Zainudin, 2018)	Establishment of Sultan Qadhaiyyah's Islamic Government (Judicial)	Justice
7.	Controversy Surrounding Ali Bin Abi Thalib's Caliphate (Rasyid, 2015)	Society barred (violence) against Caliph Ali bin Abi Thalib	The politics of war
8.	Comparison of the reign of Caliph Umar ibn Khattab (634-644 AD) and Caliph Ali bin Abi Thalib (656-661 AD) (Sumardi, Sumarno, Sugiyanto, & Bibit, 2017)	Caliph Ali formed an Army and Military Center	Peace
9.	Ali bin Abi Thalib's Leadership and Its Relevance in the Values of Islamic Religious Education (Library Study of Ali bin Abi Thalib's Biography) (Turmudji, 2021)	Caliph Ali had leadership characteristics in the form of a democratic type, a charismatic type and a militaristic type	Justice
10.	Conflict over the struggle for power during the era of Caliph Ali bin Abi Thalib (Jamil, 2017)	Caliph Ali's policy withdrew state lands from Uthman bin Affan	Justice

Description: In this section, the 10 articles listed in the table above will be presented. In article 1: civil war takes the form of conflict between Muslim brothers. In article 2: arbitration (at-tahkim) as a path to peace. In article 3: moving the capital from Medina to Kuffah. In article 4: distribution of land and baitul mal according to needs and rights, investigation of wealth taken illegally from baitul mal. In article 5: policy of dismissing the Governor appointed by Uthman bin Affan. In article 6: Sultan Qodoiyah's Islamic government (Judiciary). In article 7: the nature of bar-bar (violence). In article 8: policies for the formation of Armies and Military Centers. In article 9: Caliph Ali's leadership types are democratic type, charismatic type, and militaristic type. In article 10: Caliph Ali's policy of withdrawing state lands from Uthman bin Affan. Based on these 10 articles, the political paradigms of Ali bin Abi Thalib's time were grouped into 3 types, namely the politics of war, peace and justice.

Explanation: The data consists of 3 things that form the political paradigm of Ali bin Abi Thalib's time. First: the politics of war is a description of the political situation in which there were many civil wars and the nature of violence which resulted in the killing of Caliph Ali. The wars were the Jamal war (the war between Caliph Ali and Aisyah, Thalha, Zubair), the Shiffin war (the war between Caliph Ali and Muawiyah bin Abi Sufyan) and the Nahrawan war (the war between Caliph Ali and the Khawarij). Second: peace was the goal of Caliph Ali's government to defuse the conflict that occurred by conducting arbitration, moving the capital from Medina to Kuffah because it was a religious center, and establishing a military center to maintain the security of the territory. Third: justice is an effort from the policies created during Caliph Ali's government and driven by Ali's leadership characteristics (democratic, charismatic and militaristic). This policy took the form of distributing baitul mal according to his rights, dismissing the governor for negligence in his duties, and Sultan Qodoiyah controlling violations of the law.

Relationship: The relationship between the three data regarding the political paradigm of Ali bin Abi Thalib's time, in the form of the politics of war, peace and justice, turns out to have a close relationship with each other and cannot be separated. These three forms show that the political forms during Ali bin Abi Thalib's time were related to each other. The government system, type of leadership and policies of Caliph Ali bin Talib to create peace and justice in the lives of Muslims cannot be separated from the emergence of political warfare, such as the Jamal war, Shiffin war and Nahrawan war. Because with these policies there were differences of opinion between Caliph Ali and the opposition, resulting in war. The element of war cannot be separated from the element of arbitration (peace), which is a way to resolve a conflict. At the same time, both are also connected with an attitude of justice that seeks to provide justice for society towards peace. Although the establishment of arbitration actually created divisions among the people at that time.

**Factors influencing the emergence of Ali bin Abi Thalib's political paradigm (656-661 AD)**

No	Article Title	Factors That Influence Politics	Coding
1	The Problems of Da'wah During the Time of Ali bin Abi Thalib (Jansen, 2017)	<ol style="list-style-type: none"> <li>Differences of opinion between Ali and Muawiyah, Aisyah, Thalhah, and Zubair in resolving the Uthman murder case</li> <li>Caliph Ali dismissed Muawiyah as Governor of Syria</li> <li>Caliph Ali's submission to the solution of the murderer of Uthman bin Affan</li> <li>Caliph Ali received Tahkim in the Shiffin war</li> </ol>	<ol style="list-style-type: none"> <li>Difference of opinion</li> <li>Caliph Ali's policies</li> </ol>
2	Muawiyah Bin Abu Sofyan (Ash-shallabi, 2012)	<ol style="list-style-type: none"> <li>The final step in peace efforts between Ali bin Abi Thalib and Muawiyah</li> </ol>	The fall of Muslims

		2. Many Muslims died on the battlefield	
3	Leadership of 'Usman Bin Affan and Ali bin Abi Thalib (Maisyaroh, 2019)	1. Kufa became a religious center 2. The people of Kufa supported Ali's government	Support from the people of Kufa
4	Structuration in the Leadership of Caliph Ali bin Talib (Noor, Husni, & Iqbal, 2022)	1. Ali taught a simple life 2. Many officials misuse <i>Baitul Mal</i> funds	Characteristics of Caliph Ali
5	Contributions to Islamic Civilization during the Khulafaurrasyidin Period: Formation of Muslim Political Society (Lubis, 2013)	The Governor's carelessness in making policies	Governor's carelessness
6	Siyāсах Qaḍhā'iyah's Analysis of the Dismissal of the President Through the Constitutional Court (Sari, 2022)	Problems in society	Community problems
7	History of Classical and Medieval Islamic Civilization (Kulsum, 2021)	The egocentrism carried out by opponents of Ali's side	selfishness
8	The Ups and Downs of Civilization Across History (Indra, 2021)	Strengthening territory	Caliph Ali's policies
9	Process of Transfer of Power and Wisdom in Khulafaur Rasyidin's Government (Kadenun, 2021)	Family upbringing background	Family characteristics
10	Political Conflict During the Reign of Caliph Ali bin Abi Thalib (Ridhawi, 2014)	Ali's honest and fair personality	Characteristics of Caliph Ali

Description: In this section, the 10 articles listed in the table above will be presented. Article 11: differences of opinion in resolving the Uthman murder case, Muawiyah's dismissal as Governor, handing over the resolution of Uthman's murder, Tahkim's acceptance in the Shiffin war. Article 12: final step in peace efforts, Muslims die on the battlefield. Article 13: Kufa becomes a religious center, support of the Kuffah community. Article 14: Ali teaches simple living, misuse of Baitul Mal funds. Article 15: Governor's negligence in making policies. Article 16: problems in society. Article 17: egocentrism. Article 18: strengthen the territory. Article 19: background of family upbringing. Article 20: Ali's honest and fair personality. Based on these 10 articles, the factors that influenced the political paradigm of Ali bin Abi Thalib's time were grouped into 2, namely internal and external. Internal factors include: differences of opinion; Caliph Ali's policies; and characteristics of Caliph Ali. Meanwhile, external factors include: the death of Muslims; support from the Kuffah community; Governor's carelessness; Community problems; and selfishness.

Explanation: The data consists of 2 things, namely internal and external factors that influenced the political paradigm of Ali bin Abi Thalib's time. Internal factors include: 1) differences of opinion between Caliph Ali and Muawiyah, Aisyah, Thalha, and Zubair in resolving the murder case of Uthman bin Affan; 2) Caliph Ali's policy of dismissing Governor Muawiyah due to rebellion, acceptance of arbitration in the shiffin war, and factors strengthening his territory; 3) the characteristics of Caliph Ali who is fair, honest and simple so that he distributes Baitul Mal according to his rights. Meanwhile, external factors include: 1) the death of Muslims in the war that

occurred so that Caliph Ali agreed to arbitration; 2) support from the people of Kuffah so that Caliph Ali moved the capital from Medina to Kuffah to reduce the conflict; 3) Governor Muawiyah's negligence in carrying out his duties resulted in many problems and rebellions; 4) community problems that occurred were resolved with the establishment of Sultan Qodhoiyah (Judiciary); 5) The self-styled nature of Caliph Ali's opposition led to zero violence (violence) resulting in many victims in the conflict.

Relationship: The relationship between data regarding the factors that influenced the political paradigm of Ali bin Abi Thalib's time, turns out to have a close relationship with each other and cannot be separated. The 3 internal factors found were the characteristics of Caliph Ali who was fair and simple, so he implemented policies in his government such as dismissing the Governor appointed by Uthman and handing over the resolution of Usman's murder case. This policy caused differences of opinion between Caliph Ali and Aisyah and Muawiyah. The 5 external factors found were the support of the people of Kuffah for Caliph Ali which led to the move of the capital from Medina to Kuffah, because Kuffah became a religious center, even though the capital was moved the conflict that occurred continued until the Governor and Caliph Ali were careless in their dismissal and differences of opinion arose. between Caliph Ali and Aisyah and Muawiyah. This problem led to selfishness in the civil war until many Muslims died and Caliph Ali was killed.

**The political implications of Ali bin Abi Thalib (656-661 AD) to Muslims**

No	Article Title	Political Implications	Coding
1	Conflict between Bani Hashim and Bani Umayyah (Political Conflict between Ali bin Abi Thalib and Muawiyah Bin Abi Sufyan) (Rustan, 2020)	<ol style="list-style-type: none"> <li>Changes in the Islamic government system</li> <li>The emergence of false hadiths</li> </ol>	Changes in the Islamic government system
2	Tahkim Incident (Polemic of Political Disputes and Its Implications) (Ridho, 2019)	<ol style="list-style-type: none"> <li>The emergence of new groups (Shia, Khawarij, and Murjiah)</li> <li>The split between the Shia and Khawarij political sects</li> </ol>	The emergence of new groups
3	Having a sect is a historical inevitability (Umam, 2022)	<ol style="list-style-type: none"> <li>Making it easier for Caliph Ali to carry out his duties</li> <li>The emergence of different forms of Islamic law (<i>Ahlu Ra'yi and Ahlu Hadith</i>)</li> </ol>	<ol style="list-style-type: none"> <li>Making things easier for Caliph Ali</li> <li>The emergence of different forms of Islamic law</li> </ol>
4	Baitul Mal during the time of Rasulullah SAW and Khulafa Al-Rasyidin (Maarif, 2019)	<ol style="list-style-type: none"> <li>Assist the government in upholding justice</li> <li>Destroy arbitrariness in enforcing the implementation of obligations</li> <li>Organizing state income and expenditure and distributing them to people who are entitled to receive them</li> </ol>	Making things easier for Caliph Ali
5	Siyāsah Fiqh Provisions Against Disgraceful Acts as Conditions for the Dismissal of Regional Heads According to Law Number 23 of 2014 concerning Regional Government (Fera, 2021)	Revolt and dispute between Ali and Muawiyah	The division of Muslims

6	Fiqh Siyasah Contextualization of Islamic Political Doctrine (Iqbal, 2014)	Realizing a just law without any influence	Orderly system of government
7	Accusations of Nepotism Against Uthman Bin Affan and His Influence on the Caliphate of Ali bin Abi Thalib (Murtiningsih, 2018)	1. The division of Muslims 2. Caliph Ali bin Abi Thalib was killed	The division of Muslims
8	The Development of Islam during the Khulafaur Rashidin Period (Tabrani, Sutiyono, Khunaifi, & Istiyani, 2023)	Helping the strength and security of the Islamic region	Orderly system of government
9	Analysis of Typologies and Leadership Styles in Islamic Educational Institutions (Mardia & Mukhtar S, 2022)	1. Social justice and democracy 2. Have courage and firmness in leading 3. Maintaining support for leadership	Making things easier for Caliph Ali
10	Economic Policy of the Government of Caliph Abu Bakar with Caliph Ali bin Abi Thalib (Iqbal, Andika, Wilaela, & Herlinda, 2023)	1. Adding to state assets 2. Improving a fairer quality of life for Muslims	Orderly system of government

Description: In this section, the 10 articles listed in the table above will be presented. Article 21: Changes in the Islamic government system, the emergence of false hadiths. Article 22: The emergence of new groups, the division of political currents. Article 23: Making it easier for Caliph Ali to carry out his duties, the emergence of different forms of Islamic law (Ahlu Ra'yi and Ahlu Hadith). Article 24: Assist the government in upholding justice, destroying arbitrariness, organizing state revenues and expenditures. Article 25: Rebellions and strife. Article 26: Establishing just laws. Article 27: Division of Muslims, Caliph Ali is killed. Article 28: Helping the security of Islamic regions. Article 29: Social and popular justice, courage and firmness in leading, maintaining leadership support. Article 30: Increase state assets, improve fair quality of life. Based on these 10 articles, they can be grouped into 3 positive implications, namely making it easier for Caliph Ali, the emergence of different forms of Islamic law, and an orderly government system. And 3 negative implications, namely changes in the Islamic government system, the emergence of new groups, and the division of Muslims.

Explanation: The data consists of 2 implications of Ali bin Abi Thalib's political paradigm for Muslims, some are positive and some are negative. The positive ones consist of 3 implications, namely: 1) Making it easier for Caliph Ali to carry out his duties such as assisting the government in upholding justice, destroying arbitrariness in enforcing the implementation of obligations, and organizing state income and expenditure as well as distributing land to people who are entitled to it. accept it. 2) The emergence of different forms of Islamic law (Ahlu Ra'yi and Ahlu Hadith). 3) An orderly government system such as realizing fair laws, helping the security of Islamic areas, and improving the quality of life for Muslims to be fairer. Meanwhile, the negative implications consist of 3 implications, namely: 1) Change in the Islamic government system from democracy to monarchy. 2) The emergence of new groups, namely Shia, Khawarij and Murjiah as well as the split of the Shia and Khawarij political sects. 3) The division of Muslims due to the rebellion and dispute between Caliph Ali bin Abi Thalib and the opposition.

Relationship: The relationship between the three data regarding the positive implications of the political paradigm of Ali bin Abi Thalib's time turns out to have a close relationship with

each other and cannot be separated. The third and first implications have a close relationship, where an orderly government system can make it easier for Caliph Ali bin Abi Thalib to carry out his duties. Meanwhile, the third implication is the impact of these two implications, namely the emergence of different forms of Islamic law (Ahlu Ra'yi and Ahlu Hadith) to contribute to the creation of legal foundations in Islamic legal schools. Likewise, the three data regarding the negative implications of the political paradigm of Ali bin Abi Thalib's time are also closely related to each other. The first and second implications are related, namely that the civil war resulted in the emergence of new Shiite, Khawarij and Murjiah groups and a change in the Islamic government system from democracy to monarchy. The third implication is the impact of these two implications, namely resulting in the division of the Muslim community and the killing of Ali bin Abi Thalib.

This article can be reflected on in 3 ways: First, the various forms of political paradigms during Ali bin Abi Thalib's time show that the forms are not single, but are very varied, thus refuting the existence of findings of only one form. The forms of political paradigm include: the politics of war, peace and justice. Second, the various factors that influenced the emergence of the political paradigm of Ali bin Abi Thalib's time show that the factors are not single, but are very diverse, both internal and external, thus strengthening the existence of factors in forming this. These factors include: differences of opinion, Caliph Ali's policies, Caliph Ali's characteristics, the death of Muslims, support from the Kuffah community, the Governor's negligence, community problems, and the nature of ego. Third, the various implications of the political paradigm of Ali bin Abi Thalib's time show that the impact was not only negative, but also had a positive impact. These implications include: making things easier for Caliph Ali, the emergence of different forms of Islamic law, an orderly government system, changes in the Islamic government system, the emergence of new groups, and the division of Muslims.

This article can be interpreted into 3 things: First, the political paradigm of Ali bin Abi Thalib's time implies that the political war that occurred at that time was due to differences of opinion between the Caliph and the opposition. Second, the existence of internal and external factors that influenced the birth of the political paradigm of Ali bin Abi Thalib's time implies that the political system and the existence of war politics did not just appear without certain influences and contexts. These factors can provide a deeper understanding of the background and characteristics of the political paradigm of Ali bin Abi Thalib's time. Third, the positive and negative implications of the political paradigm of Ali bin Abi Thalib's time for Muslims implied the meaning that the political system and war politics of that time had characteristics, policies and consequences related to the way he governed, socialized with society, and influenced Caliph Ali's territory. This interpretation can be subjective, but based on the data above it shows closeness to something objective.

This article can have positive and negative impacts. The positive impact is divided into 3 things: First: urgency, this article helps to understand the importance of politics during the time of Ali bin Abi Thalib, so that in the present it can remind us of Islamic values in politics. Second: education, this article provides a deeper understanding of political policies and government systems during the time of Ali bin Abi Thalib. Third: references, this article will be a reference source for further research that is relevant to the current context. Meanwhile, negative impacts are also divided into 3 things: First: controversy and dispute, this article can trigger disputes among readers because of differences of opinion about political actions and policies. Second: ignoring real issues, because when readers are tied to ideological debates, they ignore real problems. Third: divisions in society, because during Ali bin Abi Thalib's era there were many conflicts, it is feared that his political paradigm could strengthen polarization in society.

Based on the explanation above, it can be concluded that the political system of Ali bin Abi Thalib's time contributed to politics in Indonesia today. First, Ali bin Abi Thalib is known as a leader who really pays attention to social justice. He tried to implement the principles of justice in his government and fought against injustice. In Indonesia, the concept of social justice is also a principle that is highly upheld. The Indonesian Constitution mandates the state to realize social justice for all Indonesian people. Second, Ali bin Abi Thalib was known as a just and authoritative leader. He listens to input and suggestions from his people, and makes decisions based on the

public benefit. In Indonesia, fair and authoritative leadership is also a high expectation from society. A just leader is expected to carry out his duties with integrity and prioritize the interests of the people. Thirdly, Ali bin Abi Thalib encouraged active participation of the people in political affairs. He seeks to embrace the community and involve them in important decision making. In Indonesia, people's political participation is also recognized as a right guaranteed by the constitution. Active and responsible political participation can strengthen democracy and advance the country.

## CONCLUSION

The most important finding in this paper is the various forms of political paradigms during Ali bin Abi Thalib's time. The forms of political paradigm during the time of Ali bin Abi Thalib were grouped into 3 forms, namely: the politics of war, peace and justice. Meanwhile, there are 3 internal factors that influence Ali bin Abi Thalib's political paradigm, namely: differences of opinion, Caliph Ali's policies, and Caliph Ali's characteristics. Meanwhile, the 5 external factors are: the death of Muslims, the support of the Kuffah community, the Governor's negligence, community problems, and egotism. And the varied positive and negative implications of Ali bin Abi Thalib's political paradigm for Muslims, there are 3 positive implications: making it easier for Caliph Ali, the emergence of different forms of Islamic law, and an orderly government system. Meanwhile, there are 3 negative implications: changes in the Islamic government system, the emergence of new groups, and the division of Muslims. All of this shows that it provides new views and insights into the study of Islamic Civilization during the time of Caliph Ali bin Abi Thalib (656-661 AD).

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