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Contemporary Implications of Ibn Sina's Epistemology for Islamic Political Leadership in the Indonesian Context

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Abstract

Objective: This article aims to examine Ibn Sina's epistemological and metaphysical foundations in constructing the concept of political authority within the Islamic intellectual tradition, with particular emphasis on al-Ra'is al-Awwal as the ideal model of prophetic leadership. **Theoretical framework:** The study is grounded in Ibn Sina's theory of knowledge, metaphysics, and political philosophy, emphasizing the interaction between reason, revelation, and ethical governance. **Literature review:** Previous studies have predominantly discussed Ibn Sina's epistemology from philosophical and theological perspectives, whereas limited attention has been given to its political implications and its application to modern Islamic leadership, particularly within Indonesia's democratic and pluralistic society. **Method:** This study employs qualitative library research using a hermeneutical and interpretive analytical approach. Classical and contemporary sources are critically examined to reconstruct Ibn Sina's political epistemology and evaluate its contemporary significance. **Results:** The study demonstrates that genuine knowledge is attained through the illumination of the human intellect by the Active Intellect. Prophets possess the highest degree of intellectual and spiritual perfection, enabling them to receive comprehensive knowledge and establish legitimate authority. This epistemological foundation generates a rational-prophetic leadership model characterized by intellectual excellence, ethical integrity, independent reasoning, justice, public accountability, and unwavering commitment to people-centered governance. Such leadership provides a philosophical response to challenges including identity politics, abuse of power, declining political ethics, and digital populism. **Implications:** These findings offer a normative framework for strengthening ethical political leadership, governance, and public trust within contemporary Indonesian Islamic politics. **Novelty:** This article reconstructs Ibn Sina's epistemological and metaphysical thought into a contemporary rational-prophetic leadership model centered on al-Ra'is al-Awwal, integrating philosophical principles with practical political ethics and authentic personal leadership for democratic governance.

Keywords: ibn sina's political epistemology, rational-prophetic leadership, islamic political leadership, active intellect, indonesian political context.

INTRODUCTION

The study of Ibn Sina's (980–1037 CE) philosophical approach in the realm of political epistemology has emerged as a significant discipline, due to its profound impact on the trajectory of Islamic intellectual history and its unique capacity to interweave metaphysical, epistemological, and political thought [1]. Since the eleventh century common era (1037 CE), Ibn Sina's conceptualization of the interconnection between political prophecy, rational thought, and political legitimacy have undergone various reinterpretations, marking a transition from the traditional Peripatetic framework (Aristotelian rationalism) to an increasingly theologically informed model.[2]. The importance of this study lies not only in its historical examination but also in its implications. Ibn Sina's political philosophy explores the basic principles of effective governance alongside the function of knowledge in legitimizing power, thus advancing the discourse of modern Islamic political theory and the field of epistemology politics [3]. Ibn Sina's perspective on the efficacy of the state and the critical significance of prophetic guidance further strengthens the relevance of his philosophical discourse in contemporary dialogues concerning justice and governance[4].

A range of epistemological challenges continue to emerge in the context of this study, especially in relation to the ambiguity and discourse surrounding the understanding of Ibn Sina's political epistemology, especially when Ibn Sina put forward the concept of "al-Ra'īs al-Awwal (First Ruler)," whom he designated as a prophet. However, this ruler's primary function was predominantly pragmatic: ensuring the stability of the legal framework and social order. Thus, despite the use of religious terminology, his political function was fundamentally based on realism and centered on the rule of law.[5]. Despite extensive scholarly examination of Ibn Sina's metaphysical and logical framework, conceptual gaps remain in understanding how his epistemological doctrines inform his political theory, as well as the extent to which his methodology aligns with or deviates from the classical Greek tradition[6]. For example, Ibn Sina prioritized religion, considering Sharia as an independent science of practical wisdom, distinct from the human sciences and derived from God. Ibn Sina viewed Sharia as an independent science alongside political science, not as a branch of it [7]. Scholars also debate whether Ibn Sina's political philosophy positions prophetic revelation as the ultimate source of authority that transcends rational science, or aims to integrate the two domains[2]. This interpretive ambiguity has significantly influenced the understanding of fundamental aspects of Islamic political philosophy and its relevance in contemporary intellectual discourse [8].

To bridge the dialouge, this analysis uses a theoretical framework that outlines three main components, the concept active intellect (al-‘Aql al-Fa‘al), nubuwwah, and structure of prophecy. The prophet's leadership reaches its peak by harmonizing the imaginative power and the soul his intellectual (acquired reason) with the active reason, along with the realization of the phenomenon of revelation, which ultimately leads the people to happiness. According to Ibn Sina, the prophet's intellectual power tends to receive the light of the active reason, reaching a level equal to the holy reason. This connection encourages the people to realize its absence within themselves, so that they must obey the laws of Sharia [9]. Ibn Sina argued that the process of thinking in the intellectual realm occurs when intellectual forms are disseminated (transmitted) by active intellect (al-‘Aql al-Fa‘al) into the human soul [10]. These three principles emerge as the main foundation of Ibn Sina's theoretical framework on political leadership. Within this paradigm, he argues that authority derived from knowledge is the most important basis of legitimacy for governance and the formation of social order [11]. Consequently, this framework offers an analytical basis for examining how Ibn Sina's methodology shapes the construction of political knowledge and standards for exemplary leadership.

Based on the statement above, it is narrowed down to the question, how does Ibn Sina's philosophical approach explain the correlation between active intellect, nubuwwah, and political legitimacy, thus building the foundation of his theoretical framework on leadership

politics which then gave birth to various interpretations in Islamic tradition and contemporary political dialogue?

LITERATURE REVIEW

The discourse on Ibn Sina's political philosophy has received increasing scholarly attention because it integrates epistemology, metaphysics, ethics, and governance into a coherent philosophical system. Existing studies primarily examine his theory of knowledge, emphasizing the role of the Active Intellect (al-‘Aql al-Fa‘āl) as the ultimate source of human intellectual perfection and the foundation for acquiring demonstrative knowledge (burhān). These investigations explain how rational cognition progresses from sensory perception to abstract reasoning before attaining certainty through illumination from the Active Intellect. Other scholars have focused on Ibn Sina's metaphysical doctrines, particularly the concepts of necessary existence, emanation, and the hierarchy of intellects, demonstrating their significance for understanding the relationship between divine order and human cognition [11].

Another stream of scholarship explores Ibn Sina's conception of prophecy (nubuwwah) and its connection with political authority. These studies argue that prophets occupy the highest level of intellectual and spiritual perfection because they possess an exceptional capacity to receive knowledge directly from the Active Intellect. Consequently, prophetic authority is interpreted as both epistemically legitimate and ethically superior, providing the philosophical foundation for al-Ra‘īs al-Awwal, the ideal first ruler who governs society through justice, wisdom, and revealed guidance. Nevertheless, considerable debate remains regarding whether Ibn Sina intended to subordinate political authority to revelation or to harmonize rational philosophy with prophetic legislation within a unified political framework [12].

Recent studies have further examined the ethical dimensions of Ibn Sina's political thought, including leadership integrity, justice, public welfare, and the integration of moral virtues into governance. However, most discussions remain confined to historical or philosophical analysis and rarely extend to contemporary political challenges. Limited research investigates how Ibn Sina's epistemological principles can provide practical guidance for addressing identity politics, declining political ethics, populism, abuse of authority, and democratic governance in modern Muslim societies, particularly within Indonesia's pluralistic political landscape. Therefore, a significant research gap persists concerning the reconstruction of Ibn Sina's epistemological and metaphysical framework into a contemporary rational-prophetic leadership model. This study addresses that gap by synthesizing epistemology, metaphysics, and political philosophy to formulate a normative framework of ethical Islamic political leadership that remains relevant for contemporary democratic governance in the Indonesian context [12].

METHODOLOGY

This article uses a qualitative literature approach. (library research) by selecting scientific articles and books that examine Ibn Sina's political philosophy, epistemology, and metaphysics. The analysis is conducted using a hermeneutic approach to explain key themes such as the concept of active intellect (al-‘Aql al-Fa‘āl), Nubuwwah, and the legitimacy of leadership, illustrate the interconnectedness of concepts and map the evolution of Ibn Sina's political thought [12].

Through interpretive analysis, an attempt is made to produce a broad depiction of the evolution of Ibn Sina's political epistemology and its consequences for a contemporary leadership model that is based on the paradigm of Islamic tradition of the 11th century common era.

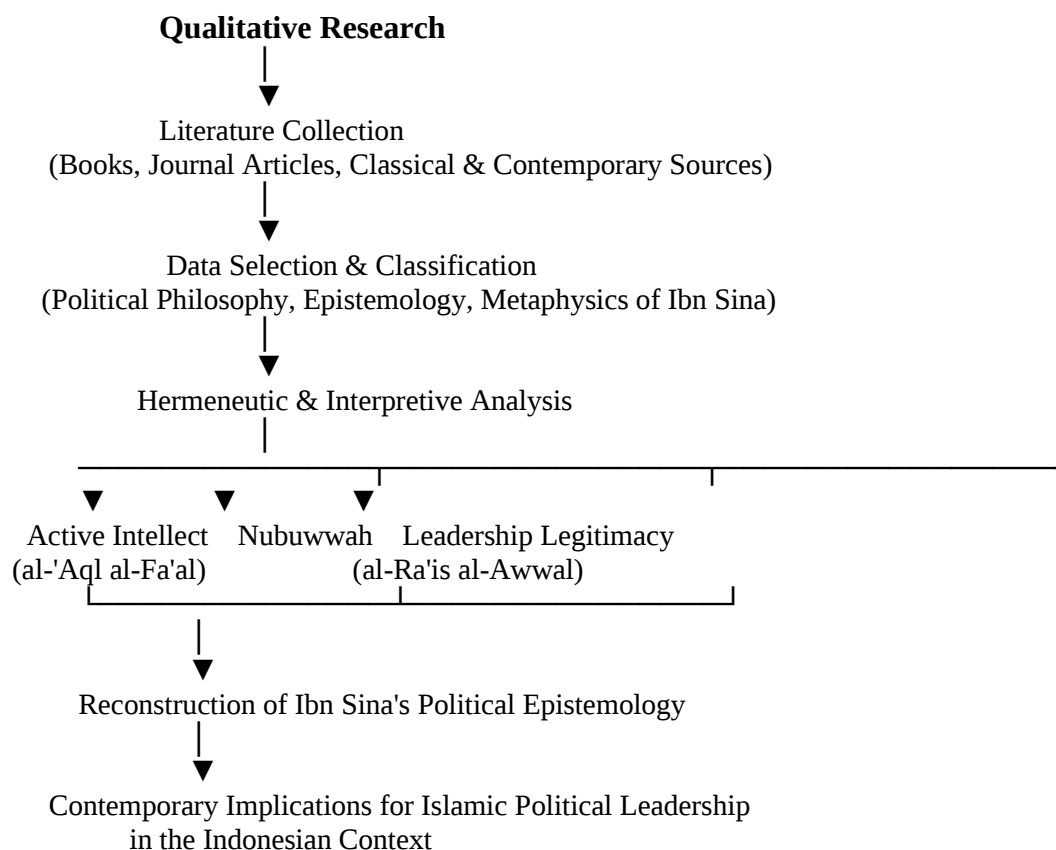


Figure 1. Research Methodology

RESULTS AND DISCUSSION

Ibn Sina, often recognized as a remarkable child prodigy, demonstrated the ability to read the Qur'an at the age of 10 and had achieved mastery in the field of medicine by the age of 16, later enabling him to engage in independent practice. During his adolescence, he acquired a basic knowledge of basic logic and reasoning under the supervision of a teacher, after which he pursued a self-directed exploration of Hellenistic philosophical thought. The foundations of his framework were founded on ontological principles such as *wajib al-wujud* (necessary existence) and *mumkin al-wujud* (absence), the difference between *qadim* (which has not been created) and *muhdas* (created), as well as the theory of emanation that connects God, cosmic reason, and the structure of the human soul. These concepts all became the main foundation for Ibn Sina's epistemological and metaphysical system, which later influenced the construction of his political philosophy, including the concept of active intellect, *nubuwwah*, and prophetic leadership [13].

Ibn Sina's Epistemology, or Avicenna, is a significant milestone in the history of philosophical and scientific thought. In his work, Ibn Sina integrated metaphysical principles with rigorous logical and scientific methods to define the acquisition and validation of knowledge. For example, in his work "The Book of Healing (*al-Syifa*)," Ibn Sina explains how knowledge is obtained through sensory experience which is then processed by reason. Ibn Sina emphasized, to achieve the highest understanding of a subject, it is very important to validate it through a logical and definite process, which is called *burhani*. In other words, the knowledge obtained goes beyond intuition, subjective, namely knowledge that can be proven rationally [14]. Meanwhile, Ibn Sina distinguishes philosophy into two types, theoretical philosophy and philosophy, first, the realm of theoretical knowledge is categorized into the disciplines of physics, mathematics, and metaphysics. Second, the practical type of philosophy focuses on action, ethics (charity), such as politics, education and so on [14]. Thus, Ibn Sina's epistemology asserts that knowledge is acquired through a

structured approach, progressing from empirical and mathematical observation to abstract metaphysical reasoning. This journey culminates in an understanding of al-mabda al-awwal (main principle).

The hierarchy of reason from a human perspective begins with the existence of material reason (al-'aql al-hayulani), and will end in the acquisition of reason (al-'aql al mustafad) [15]. Ibn Sina explains that human knowledge is formed through four stages perception (idrak). First stage, the senses capture the forms of external objects as they are (al-'aql bi al-quwwah). Secondly, the form moves to the imaginary space which is responsible for storing and processing it (al-'aql bi al-fi'l). Third, the initial meaning of the image, especially regarding non-material aspects such as benefits, dangers, or emotional tendencies (al-'aql al-mustafad). Fourth, reason purifies the form from material elements so that it turns into an intellectual concept that can be understood rationally. final stage, active intellect emits from pure intellectual into human soul, enabling humans to understand abstract ideas and attain the highest knowledge [16]. Ibn Sina, views the nature of intentionality as a referential relation to an object that can be associated with a representation based on the fact that the object, in some way, exists in the subject immaterially [17]. An illustration is when someone imagines a horse, your mind does not contain the horse physically, but still "refer to" a real horse, this relationship is called intentionality, namely the ability of the mind to refer to real objects immaterially. Thus, Ibn Sina's view of the acquisition of knowledge or intellectual understanding occurs when "al-'aql al-fa'al" (Active intellect) transmitting or conveying forms that can be understood into the cognitive abilities of the human mind. In other words, human intelligence assimilates a form of knowledge that comes from a high intellectual source, thus enabling the understanding of concepts abstract or existential reality [10]. It appears that Ibn Sina's epistemological framework intuited an essence that could be understood rationally [18]. Burhani approach, provides certainty (al-yaqin), whereas opinion or dialectics only produces conjecture (dzhan) [19]. Thus, the rational and systematic scientific methods answered by Ibn Sina include, formulating questions, making hypotheses, assessing evidence, analyzing and retesting, and then applying the results to other scientific problems [20]. Thus, Ibn Sina's philosophical tradition of supreme knowledge, as is characteristic of other Islamic philosophers who are based on belief in divine order [21], uses rational methods (burhani).

Ibn Sina conceptualized al-Rais al-Awwal (first ruler) As the guardian of trust within the framework of contract law, his primary obligation is to maintain justice and public order. However, despite the fact that his responsibilities were primarily administrative or legal in nature, he always designated the first ruler as a "Nabi" [5]. Ibn Sina argued that the prophet's intellectual abilities were sufficiently advanced to assimilate the light of Active intellect, thus achieving the status of a sanctified mind. This connection creates a heightened awareness in society of its own shortcomings and adherence to the sharia law announced by the prophet [9]. Thus, Ibn Sina concluded that the best system is the prophetic model of political leadership, in which a prophet or his appointed successor occupies the central position of government [22] active assimilation of reason (al aql al-fa'al) became an important instrument for Ibn Sina to initiate an Islamic political system, because it seems like the prophet's ability to accept and connect active intellect with sacred reason. According to him, there is a necessary internal mechanism that allows individuals to reach the peak of cultivated knowledge and intelligence, which is referred to as intellectus adeptus (al-aql al-fa'al) [23] in Latin translation.

Ibn Sina, in explaining the issue of prophecy, said that nubuwwah is possessed by prophets which he called holy intuition, namely the highest power that humans can obtain as prophets, with this power the prophets can make direct contact with Active intellect without having to work hard [24]. Ibn Sina has succeeded in connecting knowledge and leadership, where Ibn Sina strengthened the position of a leader among the people [23]. This can be seen from his idea, to manage the country effectively, a leader of the "Nabi" model has leadership capacity, the ability to assess all matters through rational deliberation, autonomous thinking,

high moral integrity, prioritize the interests of the people over personal gain, thus demonstrating a people-centered approach, decisiveness in decision-making and the acquisition of comprehensive knowledge [4]. This view criticizes leadership that takes advantage through personal or party gain, as in the case in Indonesia regarding the issue of identity politics that takes advantage of electoral votes with political identities such as ethnicity, race or religion, such as the case of the Ummat party in the 2024 election contest [25], or other practices in the regional elections of North Barito, Central Kalimantan, namely money politics to boost voters' votes for candidates [26]. This case, not only reduces public trust in the state system but can also harm prospective leaders by basing their efforts on 'speculative transaction' voice. Therefore, Ibn Sina's idea of leadership, as previously explained, is that a leader must possess the capacity and skill to assess all matters through rational deliberation, independent thinking, high moral integrity, prioritize the interests of the people over personal gain, adopt a people-centric approach, be decisive in decision-making, and acquire comprehensive knowledge. This idea can be found in research that states, personal branding have the ability to influence and control the image that the public wants to convey or enjoy from a political figure [27], one person pleaders build closer relationships with the community, so that growing public confidence in his abilities. [28], according to Ibn Sina, Islamic political philosophy is closely related to the realm of ethics, metaphysics, and understanding of the soul. Ibn Sina emphasized that the interaction between rational thought and divine revelation is a fundamental principle that must be upheld in governing a state. The ideal leader is characterized as an individual who possesses the capacity for correct reason, demonstrates profound spiritual insight, and can skillfully connect worldly matters with the goals of the afterlife[29]. Thus, Ibn Sina's epistemology of rational-prophetic leadership emphasizes the importance of ethical integrity, independent thinking, and a commitment to the common good, serving as a philosophical critique of current political practices often characterized by identity politics, populism, and abuse of authority. Ibn Sina's Islamic political epistemology provides a relevant ethical and intellectual framework for improving the quality of contemporary democracy and public leadership in the modern era. The ethical framework of politics in the Islamic paradigm encompasses two main dimensions of the world and the afterlife which form the basis for the establishment of just, transparent, and people-centric political practices. Principles such as the leader's efforts to maintain justice, brotherhood, deliberation, and equality have historically been basic elements in the Islamic political tradition, and they remain relevant in addressing contemporary political dilemmas, including leadership integrity, promotion of healthy democratic practices [30].

CONCLUSION

Ibn Sina's political epistemology states that the foundation of legitimacy of leadership is intrinsically linked to the interconnectedness of reason, revelation, and the "prophetic" model of leadership. This is done by describing four stages of knowledge. First stage, indrawi (al-'aql bi al-quwwah). Second, soul (al-'aql bi al-fi'l). Third, Rational (al-'aql al-mustafad). Fourth, Active intellect (Al-'Aql Al-Fa'al), then, the hierarchical structure of reason culminating in Al-'Aql Al-Fa'al, it is explained that true knowledge is only achieved when the soul is illuminated by intellectual forms that originate from Active intellect. The Prophet, who is recognized as an individual who have the highest intellectual and spiritual readiness to attain pure knowledge of Active intellect perfectly, identified as al-Ra'is al-Awwal, the most authoritative political leader. Therefore, Ibn Sina, a leader figure must embody rational intelligence, ethical integrity, autonomy of thought, competence in rational and responsible deliberation, and a commitment to the welfare of the people. This leadership model simultaneously critiques prevailing political phenomena such as identity politics and abuse of power. Thus, Ibn Sina's philosophical framework provides a foundation for just, informed, and ethical governance, maintaining its relevance in contemporary Islamic political issues.

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Author Contribution

Ushansyah held the responsibility for devising the conceptual framework. Normuslim functioned as the supervising academic and offered direction regarding the manuscript. Muhammad Taufiq conducted a through review of the manuscript to ensure consistency and coherence. Olis guaranteed commitment to the journal's formatting templates.

Conflict of interest

All author state no conflict of interest

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