Islamic Preaching and Its Significance in Realizing the Virtuous City (*Al-Madinah Al-Fadhilah*) in the Perspective of Al-Farabi

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ABSTRACT

This study aims to explore and analyze the concepts proposed by Al-Farabi regarding the ideal state or virtuous city to enrich our understanding of how Islamic nations can address the challenges of modernity and democracy while maintaining a balanced approach to core Islamic values. This research adopts a literature review methodology, gathering and analyzing various primary and secondary sources related to Al-Farabi's political thoughts on the concept of the ideal state. Al-Farabi's ideas about the ideal state or virtuous city provide essential principles for building a nation that prioritizes the well-being of its society. In the modern context, Al-Farabi's ideas can inspire and guide societies in developing inclusive, just, and sustainable political systems. The holistic concept of political wisdom by Al-Farabi can offer an appropriate framework for inclusive Islamic propagation grounded in various essential principles from Al-Farabi's central city. Applying Al-Farabi's philosophical perspective within the context of propagation enables the Islamic community to navigate the complexities of the modern world while remaining true to their Islamic identity.

Keywords *: Islamic propagation; inclusive propagation; virtuous city; Al-Farabi; political philosophy*

INTRODUCTION

The convergence of Islam and modernity has become a subject of intense debate and investigation among contemporary thinkers. As global interconnectedness through globalization has grown, accommodating and recontextualizing Islamic teachings within a worldwide framework has become imperative (Errichiello, 2018; Hanafi & Andía, 2019; Kersten, 2018; Salvatore, 2016). Modernity, marked by rapid technological advancements and extensive social changes, has triggered societal paradigm shifts that call for responses transcending conventional religious

interpretations (Garland, 2012; Ramirez-Ferrero, 2016; Dürrschmidt & Taylor, 2007). Challenges stemming from modernity in Islamic nations encompass intense pressures to adopt Western values and institutions driven by scientific, technological, and economic progress (Hadj-Moussa, 2012). Conversely, democracy as a political system safeguarding freedom of expression, human rights, and political participation for citizens also poses intricate complexities for Islamic countries with distinct political and legal traditions (Mayer, 2018).

In countries with Muslim-majority populations, the challenge of fostering harmonious coexistence in diverse societies has grown increasingly intricate (Al-Hamdi, 2017; Qodir, 2011). The task is weighty, requiring efforts to promote inclusive citizenship and establish frameworks for peaceful cohabitation. In this context, Islamic propagation is crucial in cultivating a positive coexistence amid societal diversity. Desired Islamic propagation naturally involves an approach that employs moderation and inclusivity in disseminating the message of Islam. This approach emphasizes the importance of mutual respect, dialogue, and openness to the diversity of individuals from various religious and cultural backgrounds (Abu-Nimer, 2018).

The endeavour to construct an ideal coexistence within pluralistic societies is, in essence, a pursuit aligned with what Al-Farabi termed "Al-Madinah Al-Fadhilah", or the virtuous city. Al-Farabi's notions concerning the honest city are relevant to previous Islamic propagation. This concept envisions a society governed by justice, harmony, and morality principles. By integrating Al-Farabi's ideas into the discourse of Islamic propagation, opportunities arise to shape socially and religiously coherent communities that foster tolerance, peace, and civilizational advancement (Robinson et al., 1975).

Thus, Al-Farabi's philosophical thought carries substantial value in navigating the intricate relationship between Islam and modernity. From Al-Farabi's concept of governance, essential lessons can be drawn regarding constructing the ideal society required today. Such efforts are fundamentally tied to an understanding of the dialectical relationship between Islam and modernity, the demands of democracy, appropriate responses to the advancements in science and technology, as well as the challenges of pluralism and diversity within contemporary society (Okumus, 2018). By studying and comprehending Al-Farabi's insights, a suitable framework for inclusive and moderate Islamic propagation can be

developed to address various challenges facing the community in the modern era.

This paper aims to propose and develop propositions regarding the significance of Al-Farabi's philosophical thought in shaping a form of moderate Islamic propagation and constructing a society founded on modern interpretations of Islam adaptable to the times. Through exploring the relationship between Al-Farabi's thought and the challenges of Islam and modernity, this study aspires to contribute to the broadening discourse on constructing an ideal society within the context of Islam in the modern era. Specifically, this study seeks to critically analyze Al-Farabi's philosophical perspective and its implications for Islamic propagation amidst the debate of Islam and modernity (Mirza & Khan, 2021). By examining his ideas in the context of Islamic dissemination, this study aims to provide insights contributing to developing a more inclusive and moderate propagation approach capable of navigating the challenges of Islam and modernity and building an ideal society.

The discussion surrounding the ideal state in line with Islamic teachings is a critical subject engaging various participants, including philosophers, theologians, exegetes, jurists, and others. In this context, the ideas proposed by Al-Farabi regarding the ideal state are also regarded as valuable perspectives contributing to this discourse. Many previous studies have explored Al-Farabi's conceptual framework. For example, a survey by Sudarman and Mustafi M, indicated that Al-Farabi's ideas share similarities and differences with Augustine's conception of the ideal state. According to Al-Farabi, the perfect state is governed by a prophet or philosopher, with a leader occupying a central position and wielding significant decision-making authority, akin to the role of the heart in the human body. Conversely, Augustine's version of the ideal state refers to the concept of the City of God or the heavenly city, inhabited by individuals who have experienced divine conversion. In this context, the opposite of God is the City of Man, where individuals focus more on worldly pursuits (Mustafi, 2019; Sudarman, 2020).

Further studies conducted by Samsiyah (2022) and Mahmuda (2019) suggest that Al-Farabi's ideas can guide the building of an ideal state characterized by individuals and leaders striving for happiness (Mahmuda, 2019; Samsiyah, 2022). In Al-Farabi's classification of states, Indonesia has the potential to realize the perfect shape, provided that the principles and virtues of Islamic Sharia are implemented while considering common

interests and democracy *(Al-Madinah Al-Jama'iyah)*. Putri (2020) also emphasizes the importance of a capable leader, particularly one who meets the 12 criteria outlined by Al-Farabi for an ideal leader. Through such leadership, the political domain can effectively function as a tool for guiding society toward a state of contentment (Manu & Soraya, 2021; Putri, 2018).

From a different perspective, Aravik and Hamzani (2019) recognize Al-Farabi as a philosopher who emphasizes the idea of humans as homo Islamicus, endowed with superior rationality compared to other creatures, with the ultimate goal of forming a perfect and happy society through virtuous, virtuous, and morally excellent actions (Aravik & Hamzani, 2019). In this framework, society's understanding of virtues and moral goodness becomes crucial in constructing the noble city *(Al-Madinah Al-Fadhilah)*. Failing to do so, society risks slipping into what Al-Farabi terms as the ignorant city *(Al-Madinah Al-Jahilah),* the corrupt city *(Al-Madinah Al-Fasiqah),* the misguided city *(Al-Madinah Al-Dhallah),* or the shifting city *(Al-Madinah Al-Mutabadilah)*. The noble city *(Al-Madinah Al-Fadhilah)* is an ideal state capable of realizing human happiness.

Similar findings from Wiyono's (2016) study reveal that Al-Farabi's political thought, particularly his concept of the noble city, fundamentally aligns with Plato's ideal state. The leader acts as the primary catalyst driving society toward happiness, akin to the heart's position in the human body. In contrast, other members of the community support achieving the envisioned satisfaction (Wiyono, 2016). However, Mahendra's and Muthhar study (2021) underscores fundamental differences between the political philosophies of Plato and Al-Farabi. These differences lie in their respective analyses of the ideal leader, the state's purpose, and the classification of praiseworthy and unpraiseworthy political regimes. Consequently, it becomes evident that Al-Farabi's political philosophy possesses distinct characteristics, primarily emphasizing the integration of faith and rational ethics (Mahendra, 2021; Muthhar, 2016).

Collectively, these studies bring forth significant discussions on Al-Farabi's political philosophy, specifically focusing on the ideal state or noble city *(Al-Madinah Al-Fadhilah)*. However, more research has yet to be conducted to explore how Al-Farabi's ideas can be applied within the framework of modernity and its accompanying challenges. Therefore, this study offers a unique analysis of Al-Farabi's formulation of the ideal state and its potential applicability in contemporary Islamic propagation.

This study employs a literature review methodology, wherein the

researcher systematically gathers and analyzes various primary and secondary sources concerning Al-Farabi's political thought on the concept of the ideal state. Primary sources consist of Al-Farabi's original writings, including *"Ahl Al-Madinah Al-Fadhilah"* (The Book of the Virtuous City) and *"Kitab Al-Siyasat Al-Madaniyah"* (The Book of Civil Government). Secondary sources encompass scholarly works such as books, journals, articles, and papers discussing Al-Farabi's thoughts. The research process involves careful identification and compilation of relevant literature materials, encompassing discussions on the discourse of Islam and the state within the framework of modernity and its implications for Islamic propagation in a state context.

The data from the literature review will be processed through qualitative analysis using a descriptive-analytical approach. The results of this analysis will be used to formulate a comprehensive argument and provide an in-depth conclusion regarding the concept of the ideal state as idealized in Al-Farabi's political thought, along with its potential applicability in the modern era. The primary objective of this research is to provide a deeper and more comprehensive understanding of Al-Farabi's political thought and its relevance within contemporary states.

RESULT AND DISCUSSION

Al-Farabi's Thought on Al-Madinah Al-Fadhilah

Al-Farabi was born around 870 near the Oxus River in Fārāb, Kazakhstan, or Faryāb, Turkestan. His full name was Abū Nasr Muhammad Ibn Muhammad Ibn Ṭarkhān Ibn Awzalagh al-Fārābī. Throughout his life, Al-Farabi resided in various cities, including Bukhara, Marv, Harran, Baghdad, Aleppo, Cairo, and Damascus. He passed away in 950 in Damascus. As the son of a military officer serving under the Samanid rule, Al-Farabi received education in Islamic law and music in Bukhara. Around 905 or 910, Al-Farabi left Baghdad and journeyed to Byzantium through Constantinople, spending about eight years deepening his knowledge of general sciences and Greek philosophy. Upon his return, Al-Farabi dedicated himself to teaching and writing within his community. However, around 942, political instability prompted him to seek refuge in Damascus, Syria. Due to the tumultuous political situation in Damascus, Al-Farabi was compelled to relocate again, this time to a city in Egypt. Finally, in 948 or 949, he

returned to Damascus, remaining until his passing (Butterworth, 2008; Mahdi & Walzer, 1990).

In Islamic philosophy, Al-Farabi is recognized as the "second master" after Aristotle. He is considered a prominent philosopher in the Arab-Islamic tradition. Al-Farabi's works are marked by their refined and clear language, with direct sentences. Through his writings, Al-Farabi primarily conveys his ideas through simple yet argumentative narratives. However, with the development of exposition, readers find that Al-Farabi contemplates many aspects, including the origin of the universe, governance structure, political leadership, prophethood, moral virtues, political administration or civil order, the relationship between knowledge, and even philosophical ideas from Plato and Aristotle. Al-Farabi's works encompass all significant subjects presented uniquely.

A fundamental principle advocated by Al-Farabi in his works on politics is that humans cannot achieve predetermined perfection if they exist outside the framework of political association. According to Al-Farabi (1995), humans are fundamentally social beings (*al-jama'ah*) due to their inherent nature, which makes them unable to live in isolation and necessitates constant cooperation with fellow humans to fulfil their needs. As a result, they gather in a community where each individual relies on others to maintain their existence and strives to achieve perfection. This political association aims to achieve true happiness or conflicting objectives like pleasure and wealth accumulation. Thus, Al-Farabi advocates the establishment of a noble city as a worthy alternative to a city lacking virtue (Naseem, 2001).

Al-Farabi employs a metaphorical comparison between the noble or perfect city *(Al-Madinah Al-Fadhilah)* and a perfect and robust body, where various organs fulfil their natural functions. The heart plays the primary role, while the lower organs or second rank operate according to their respective purposes to perfect the primary rank. The lower organs are supported by even lower organs in fulfilling their functions, ultimately achieving the perfection of the second rank. This analogy can be extended to a city, where a human ruler is served by subordinates, and in turn, the ruler is served by the lowest subordinates who serve no one else (Al-Farabi, 1995).

Al-Farabi presents two prerequisites for effective leadership: (a) individuals must possess an innate disposition for kindness, and (b) individuals must cultivate attitudes and habits that support their leadership

role. The first requirement closely relates to achieving comprehensive intellectual excellence, which requires mastery of the Active Intellect. Al-Farabi explains that through emanation from the Active Intellect, individuals assume the role of a prophet who is a foreteller of the future and imparts knowledge about the present. According to Al-Farabi (1995), these individuals achieve the pinnacle of human perfection, attaining the highest level of happiness and possessing a thorough knowledge of actions leading to profound happiness. The second requirement mandates that these individuals become skilled orator's adept at stimulating others' imaginations through carefully chosen words. Furthermore, they must effectively guide individuals toward happiness and actions that engender happiness. Additionally, individuals must possess physical strength to endure the demands of war (Al-Farabi, 1995, 2001). After meeting these two prerequisites, Al-Farabi (1995) designates these individuals as Imams, rulers of the noble city (Al-Farabi, 1995, 2001).

In line with Plato, Al-Farabi maintains that humans have an innate social inclination that drives them to form communities. Al-Farabi's aim in constructing the concept of the community surpasses the fulfilment of basic life necessities; he aspires to provide humanity with conditions of perfection that facilitate happiness not only in the temporal realm but also in the realm of the afterlife (Sjadzali, 1990) When discussing the prerequisites and attributes of rulers, Al-Farabi refers to the idea of the perfect or ideal city. Additionally, he distinguishes between two other forms of community: The Perfect Community and the Imperfect Community. The Perfect Community encompasses three variations: the great, the middle-sized, and the small. The great Perfect Community involves the merger of various groups of individuals who voluntarily unite and cooperate, as exemplified by organizations like the United Nations. The middle-sized Perfect Community consists of a group of people residing in a designated geographical area on Earth, akin to a state (Adamec, 2009; Al-Farabi, 1995).

As opposed to the perfect city, Al-Farabi introduces the idea of the foolish city, which encompasses various forms: the wicked city, the city that deliberately changes its character, the city that deviates from the right path through mistaken judgment. The foolish city is a state where its inhabitants remain unaware of the true nature of happiness, with this understanding eluding their thoughts. Even if guided in pursuing happiness, they either fail to comprehend its essence or doubt it. Their conception of happiness

centers around physical well-being, material wealth, worldly pleasure, the boundless pursuit of personal desires, and receiving recognition and praise from others.

The foolish city can be classified into six distinct categories: (1) the city of necessity, (2) the city of wealth and luxury, (3) the city of corruption and degradation, (4) the city of honor, (5) the city of power, and (6) the democratic city. The city of necessity is characterized by its inhabitants working together to fulfil their basic needs, including food, drink, clothing, shelter, and sexual relationships. The city of wealth and luxury centers around inhabitants who view material wealth as their sole life objective. The city's inhabitants of corruption and degradation prioritize pleasure in food, drink, and sexual relationships, as well as the pursuit of sensory and imaginative pleasures in all forms and manifestations. The inhabitants of the city of honor strive collectively for recognition, fame, and honor, desiring to be treated with respect and aspiring to achieve glory and beauty in the eyes of others. In the city of power, its inhabitants are driven by the pursuit of dominance over others and find satisfaction in having power. Lastly, the democratic city portrays the collective goal of individual freedom, where everyone is free to act according to their desires without limitations imposed on their desires (Al-Farabi, 1995).

The wicked city shares the same conceptual framework as the perfect city, but its inhabitants behave similarly to that seen in the foolish city. Deliberate character change in a city involves adopting perspectives and behaviors different from those of the perfect city. Moreover, the city that deviates from the right path holds ideological principles similar to the perfect city. However, its initial ruler is a misleading figure who falsely claims to receive divine revelation (Al-Farabi, 1995). When comparing the perfect or noble city with the imperfect city, the central disparity lies in the presence and capability of rulers. In the noble city, rulers lead the inhabitants toward happiness because the leaders have achieved happiness, embodying happiness radiating its essence throughout the city. In contrast, in the foolish and wicked city, rulers guide the city toward the pleasure they perceive as true happiness. Sjadzali (1990) concludes that Al-Farabi's distinctive ideological perspective provides evidence that in the search for an ideal political model, Al-Farabi indeed disregarded the political realities of his time (Sjadzali, 1990).

It can be asserted that Al-Farabi's political thought encompasses considerations of social change, transformation, and even the classification

and composition of diverse citizens (Sjadzali, 1990). However, Bakar (1998) emphasizes that happiness is central to Al-Farabi's political philosophy. This theme determines political philosophy's nature, scope, function, and purpose. Al-Farabi explains that true happiness can only be achieved through virtue and noble pursuits. Though often misconstrued as happiness, wealth, honor, and sensual pleasure do not reflect their true essence (Bakar, 1998; Samawi Hamid, 2003) According to Al-Farabi, happiness is the pinnacle of human perfection. Once happiness is achieved, no further accompaniment is needed. In parallel with glory, happiness is the primary virtue, ultimate goal, and most perfect aspiration ever sought by humanity (Al-Farabi, 2001).

Islamic Propagation for Building Al-Madinah Al-Fadhilah

Al-Madinah Al-Fadhilah according to Al-Farabi encompasses a utopian vision of an ideal city based on the principles of justice, wisdom, and noble governance. This concept goes beyond physical infrastructure. The primacy of the city in Al-Farabi's thought emphasizes the moral and ethical significance of the city's inhabitants. Al-Farabi envisions a society where individuals live in harmony, cultivate virtues, and pursue knowledge for societal progress. The ideal aspiration for a society to ethically coexist, be harmonious, and peaceful essentially aligns with the goals of Islamic da'wah itself. For instance, Syalaby (2000) emphasizes that the Islamic duty of da'wah aims not only for self-improvement (*ishlah an-nafs*) but also the formation of a society and civilization with Islamic values as its foundation (Syalaby, 2000). Thus, Islamic da'wah is not just individual or exclusive but also carries a social aspect, meaning everyone should engage in the effort to build an Islamic society or a city of excellence (Al-Farabi, 1995).

Islamic da'wah serves as a means of spreading Islamic teachings and guiding individuals toward a life of virtue. Through the dissemination of Islamic principles, da'wah aims to instill values of compassion, empathy, and ethical behavior in individuals. In the context of *Al-Madinah Al-Fadhilah,* da'wah becomes an important tool for nurturing citizens of good character who uphold principles of justice, mutual respect, and social responsibility. In this context, there are several key points to consider for the purpose of da'wah, drawing from the framework of Al-Farabi's city of excellence concept, including:

Firstly, an emphasis on intellectual and spiritual enlightenment. Al-Farabi highlights the importance of knowledge and wisdom in his concept

of the City of Excellence. The city of excellence society highly values both knowledge and spiritual values. In this context, Islamic da'wah plays a significant role in the effort to foster intellectual and spiritual enlightenment within society. By encouraging the pursuit of knowledge, critical thinking, and spiritual growth, da'wah contributes to the development of a broad-minded and enlightened society that seeks truth and strives for excellence in various fields.

Secondly, the establishment of ethical governance and social justice. Another important aspect of the *Al-Madinah Al-Fadhilah* concept is the realization of ethical governance and social justice in society. This can be understood as Islamic da'wah's encouragement for the community's attention to political matters, leadership, and governance. Through Islamic da'wah, scholars are expected to contribute to the formation of ethical governance and social justice in society. By disseminating Islamic principles of justice, accountability, and equitable resource distribution, da'wah ensures that city leadership is guided by a sense of responsibility toward its citizens. This results in a just and inclusive society that prioritizes the well-being of all its members.

Thirdly, the selection of qualified leaders. Al-Farabi's concept of *Al-Madinah Al-Fadhilah* emphasizes the importance of having qualified leaders who can guide the community towards goodness, ethics, and righteousness. In the context of Islamic da'wah, the development of quality leadership becomes a relevant aspect. Da'wah does not merely teach religious doctrines but also aims to produce leaders with moral and intellectual qualities to manage society wisely and justly. Therefore, the role of da'wah in guiding individuals toward ethical and responsible leadership is crucial. Da'wah can play a role in identifying, training, and supporting individuals with the potential to become leaders of integrity and commitment to serving the community.

Fourthly, promoting cooperation and social cohesion. One of the central aspects of *Al-Madinah Al-Fadhilah* is the establishment of strong cooperation and social cohesion within the society. Within the framework of the city of excellence, Islamic da'wah can contribute to promoting intergroup cooperation, peace, and social stability. By spreading Islamic values that encourage unity, tolerance, and appreciation of diversity, da'wah can help shape a society that respects and collaborates with each other in achieving common goals. Therefore, da'wah aims not only to enhance religious understanding but also to build strong and harmonious social

bonds among city inhabitants.

Fifthly, fostering an equitable economy. In the concept of *Al-Madinah Al-Fadhilah,* the economic aspect also plays a vital role in creating a just and prosperous society. Islamic da'wah can promote economic practices grounded in values of justice, inclusivity, and equitable distribution. By disseminating Islamic economic principles, da'wah can help avoid harmful economic inequalities and encourage ethical and sustainable business practices. Thus, da'wah guides individuals not only towards personal virtues but also establishes a stable and just economic foundation within the city of excellence.

Referring to these considerations, the significance of Islamic da'wah in building the city of excellence is reflected as an integral contribution to shaping a moral, wise, and cultured society. Through the propagation of religious values and Islamic principles, da'wah shapes individuals with moral awareness, intellectual understanding, and the leadership qualities necessary to create a prosperous, just, and harmonious city. In Al-Farabi's view, Islamic da'wah serves as the foundation for spiritual enlightenment, ethical governance, the selection of quality leadership, social cooperation, and just economics, all aimed at building *Al-Madinah Al-Fadhilah,* the dream of a virtue-respecting society.

Dakwah and Virtous City of Al-Farabi's

The purpose of Al-Farabi's explanation of the concept of the virtuous city is to achieve happiness, a state that can only be attained by individuals living in an honorable urban environment. The underlying objective of this happiness can be understood as the creation of a divine realm, akin to the Kingdom of God, where true happiness can only be achieved through the influence of the Divine. Consequently, the attainment of happiness becomes an aspiration rather than an attainable absolute truth, as human capacity to imitate the First Cause or encounter the presence of a Philosophical King in the tangible world remains inherently unfeasible. Hence, the happiness of individuals residing in an ignorant and corrupt city, along with its inhabitants, hinges upon their perception of genuine happiness. Nonetheless, this perception remains flawed and cannot transform into an absolute truth, considering that authentic happiness lies beyond the realm of transient existence. Therefore, the primary purpose of happiness lies in the establishment of exemplary norms and virtuous

tendencies for individuals and citizens residing in an honorable and virtuous city.

Al-Farabi's doctrines offer valuable insights when applied in contemporary society, especially in their careful assimilation of fundamental principles of an ideal state while considering existing dynamics and challenges. Several crucial considerations arise when implementing Al-Farabi's political philosophy within the context of modern society:

First: Individual Autonomy: In a society that emphasizes individual liberty, it is crucial to ensure that the application of Al-Farabi's ideas does not infringe upon human rights and individual freedoms. The principles of political sagacity must be executed while upholding the principles of freedom of speech, freedom of religion, and freedom of expression, as long as they do not encroach upon the rights of others.

Second: Cultural and Religious Pluralism: Modern society is often marked by cultural, religious, and ideological diversity. In this context, principles of social inclusivity and respect for diversity hold paramount importance. The implementation of Al-Farabi's ideas should encompass a framework that fosters intercultural dialogue, tolerance, and acknowledgment of each individual's right to practice their faith and uphold their culture.

Third: Comprehensive and Critical Education: Comprehensive and inclusive education remains a key aspect in the implementation of Al-Farabi's ideas. However, in the modern social environment, education must also foster critical thinking, analytical skills, and acceptance of scientific knowledge. Education should promote a broader understanding of religion, philosophy, and rational thought to shape an intellectual and open-minded society.

Fourth: Social Justice and Sustainability: Al-Farabi places significant emphasis on justice within society. In contemporary society, advocating for social justice, addressing economic disparities, safeguarding the environment, and striving toward sustainability are important. The implementation of Al-Farabi's ideas requires efforts to build a fair and sustainable system that attends to the welfare of all members of society while maintaining harmony with nature.

Fifth: Active Citizen Participation: In the context of modern society, active citizen engagement plays a crucial role in implementing Al-Farabi's ideas. Communities should be encouraged to participate in decision-making processes, advocate for their rights, and contribute to building a

better society. Democracy, civil engagement, and human rights advocacy become important instruments in achieving these goals.

By carefully considering these aspects and adapting Al-Farabi's ideas to address the specific needs of modern society, it becomes possible to construct a political system that is more just, inclusive, and guided by moral principles. These efforts align with the Islamic call to spread the message of Islam, known as "dakwah," which aims to promote justice, compassion, and societal well-being. Dakwah emphasizes the responsibility of Muslims to engage with the challenges of the contemporary world and contribute positively to the development of their communities.

In the context of shaping an ideal state, integrating Al-Farabi's philosophical perspectives can serve as a means to navigate modern dilemmas while upholding Islamic principles. Referring to Al-Farabi's earlier thoughts on the virtuous city *(Al-Madinah Al-Fadhilah),* it can be understood that this virtuous city concept represents a shared space that can accommodate diverse modern lives. In his conception, Al-Farabi depicts the virtuous city as a society governed by justice, harmony, and morality, where citizens live in agreement to mutually respect and enrich one another. This concept holds significant relevance in the face of globalization and modernity, where diversity and differences become increasingly complex, as mentioned earlier.

In this pluralistic and diverse society, the importance of moderate and inclusive Islamic dakwah becomes more apparent. Moderate Islamic dakwah emphasizes the importance of fostering tolerance, appreciation of rights and responsibilities, democratic principles, and respect for differences in building a good collective life. Through this approach, moderate Islamic dakwah can promote interfaith dialogue, strengthen intercommunity relations, and accommodate common interests amidst differences in faith, religious schools of thought, and interpretations. Regarding efforts to address the challenges of globalization, modernity, and plurality, moderate and inclusive Islamic dakwah requires an appropriate framework. Al-Farabi's thinking can be an important reference in developing this framework. In his philosophy, Al-Farabi emphasizes the significance of merging philosophical wisdom with religious teachings in building a harmonious collective life. Drawing from Al-Farabi's ideas, moderate Islamic dakwah can integrate Islamic values with modernity's principles, respecting freedom of thought and human rights, and promoting peace and tolerance in society.

The concept of the virtuous city *(Al-Madinah Al-Fadhilah)* proposed by Al-Farabi can be implemented in building a tolerant Islamic society through inclusive Islamic dakwah. In Al-Farabi's vision, the virtuous city is where individuals can live together in harmony, mutually respecting differences and striving for common goals. In the context of inclusive Islamic dakwah, implementing this concept means creating an environment that encourages cooperation, dialogue, and understanding between Muslims and non-Muslims, while upholding universal human values. The framework of moderate and inclusive Islamic dakwah based on Al-Farabi's thinking about the virtuous city encompasses several key elements, including:

First: Just Leadership: Al-Farabi's thinking emphasizes the importance of just leadership. Islamic dakwah should aim to guide the community toward forming just and sensitive leadership figures.

Second: Harmony: Al-Farabi's thinking underscores the importance of harmony in building an inclusive society. These principles should be reflected in the practice of Islamic dakwah, where every individual, regardless of religious or cultural background, is treated fairly and given equal opportunities.

Third: Dialogue: The moderate and inclusive Islamic dakwah framework should encourage interfaith dialogue and mutual enrichment amidst existing differences and diversity. This effort involves open communication, active listening, and respecting differences of opinion. Through constructive dialogue, moderate Islamic dakwah can promote better understanding between Muslims and non-Muslims.

Fourth: Tolerance and Appreciation: The values of moderate Islamic dakwah from this concept of the virtuous city emphasize the importance of tolerance and appreciation of differences in a diverse society. Al-Farabi's conception of the virtuous city includes the idea of a society that respects and appreciates differences in religion, belief, and culture. Moderate and inclusive Islamic dakwah should create a space for diversity to flourish without discrimination or intolerance.

Fifth: Education and Empowerment: Al-Farabi's thinking acknowledges the importance of education in building a quality and inclusive society. Therefore, the framework of moderate and inclusive Islamic dakwah should emphasize the significance of holistic religious education, which not only teaches Islamic values but also helps individuals develop a deep understanding of pluralism, democracy, and freedom of

thought.

Sixth: Participation and Collaboration: This framework also includes active community participation in building an inclusive society. Moderate and inclusive Islamic dakwah should encourage active participation of Muslims in social, cultural, and political activities that prioritize common interests and promote collaboration with other communities to achieve shared goals.

The implications of Al-Farabi's thinking in the context of Islam, modernity, and the significance of inclusive Islamic dakwah can be expanded to discuss broader challenges. Al-Farabi's thinking reminds us of the importance of preserving pluralism, appreciating differences, and building close collaboration between Muslim and non-Muslim communities in navigating the dynamics of the times. In the context of inclusive Islamic dakwah, the implications of Al-Farabi's thinking expand the discourse on building harmonious relationships between religion and state, developing an inclusive perspective on social justice, and reinforcing democratic values in religious life practices.

Through understanding and implementing Al-Farabi's thinking, Islamic dakwah can serve as a means to build a just, harmonious, and inclusive society in the modern era. By combining Islamic values with modernity's principles, moderate Islamic dakwah can be a bridge that promotes peace, alleviates interfaith tensions, and helps Muslims adapt to changing times. Thus, Al-Farabi's thinking about the concept of the virtuous city, the importance of moderate and inclusive Islamic dakwah, the framework of dakwah aligned with the implementation of the concept of the virtuous city, and the broader implications of Al-Farabi's thinking contribute significantly to building a tolerant and harmonious Islamic society. In this context, Al-Farabi's thinking can be an inspirational source for addressing the complexities of modernity, appreciating pluralism, and shaping a society based on adaptive and relevant Islamic values in line with the demands of the times.

CONCLUSION

The philosophical framework of Al-Farabi encompasses the integration of religion and philosophy, embodied in the concept of *"hikmah siyasiyyah"*, or political wisdom. *Hikmah siyasiyyah* refers to a comprehensive understanding of truth and justice, encompassing moral, spiritual, and

rational dimensions. Al-Farabi argues that by applying *hikmah siyasiyyah,* a well-structured society can be achieved, where each individual can strive for happiness and perfection. Al-Farabi's conception of an ideal state or virtuous city *(Madinat al-fadhilah) p*rovides fundamental principles for developing a state that prioritises its citizens' welfare. In the modern context, Al-Farabi's ideas inspire and guide societies in shaping an inclusive, just, and sustainable political system. The holistic concept of hikmah siyasiyyah is a compelling reminder of the importance of integrating moral, spiritual, and rational values in political decision-making. A state can create conducive conditions to promote individual happiness and perfection by earnestly considering these aspects.

The proposed concept of the virtuous city (*Madinat al-fadhilah*) by Al-Farabi can be implemented in building a tolerant Islamic society through inclusive Islamic dawah. The moderate and inclusive Islamic dakwah framework based on Al-Farabi's thinking about the virtuous city encompasses several key elements, including just leadership, harmony, dialogue, tolerance, empowerment, participation, and collaboration. Al-Farabi's thinking reminds us of the importance of preserving pluralism, appreciating differences, and building close collaboration between Muslim and non-Muslim communities in navigating the dynamics of the times. In the context of inclusive Islamic dakwah, the implications of Al-Farabi's thinking expand the discourse on building harmonious relationships between religion and state, developing an inclusive perspective on social justice, and reinforcing democratic values in religious life practices.

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