Principles Of Modern Governance In The Story Of Prophet Sulaiman

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Abstract

This study aims to determine the constitutional principles in the Quran, which focuses on the story of the Prophet Sulaiman. This research focuses on the values contained in the story of Prophet Sulaiman, which is used as the basis or footing in the state. The methodology used was qualitative, emphasizing library research. This type of research emphasizes finding various theories, laws, propositions, principles, opinions, and ideas of the characters to analyze and solve the problems being studied. This study uses descriptive. The results of this study indicate that the principles of good governance are those that are based on several principles: (1) *Tauhid*, (2) Obedience to Leaders, (3) Trust, (4) Justice, (5) Deliberation, and (6) Peace. The government system is an absolute monarchy with the power source coming from God (theocracy), even though the Prophet Sulaiman as. Inherited his father's kingdom (monarchy), but he did not choose his son as the successor to the leadership.

Keywords: *Principles of Islamic State Administration; History of Prophet Sulaiman; Political Interpretation;*

Introduction

One of the stories in the Quran that is interesting to study in the socio-political field is the story of the Prophet Sulaiman. Historically, He has had a social function as a messenger of God and a political leader. The stories of the wisdom of the Prophet Sulaiman in the Quran contain valuable virtues that can become the norm for modern socio-political life, especially in the field of state administration. However, an interdisciplinary interpretation study is needed to explore these values in the Quran.

Scientific exploration efforts on the value of national and state life in the Quran are significant for the foundation of contemporary Muslim society. Because, on the one hand, Muslims are required to live with a moderate socio-political order like a democratic country, while on the other hand, they are also required to continue to live based on strong religious ties. These two dimensions, if not managed harmoniously, will have a destructive impact on Muslim political attitudes and behaviors. That way, knowledge is needed to bridge these two dimensions in the life of the Muslim community.

The story of the Prophet Sulaiman has been widely studied and has attracted the attention of scholars in various scientific fields. Semiotic studies of the story of the Prophet Sulaiman, for example, reveal that the Prophet Sulaiman is a prophet and at the same time a king who was intelligent, just,

and wise (Siti Sobariah, 2020). In line with this thesis, the political aspects of Prophet Sulaiman's leadership show eight principles, namely having knowledge and wisdom, always being grateful, faithful, and devoted to Allah, patient, charismatic, wise, fair, firm, and honest diplomacy (Tsalis Muttaqin, 2021).

Institutionally, good governance in the story of the Prophet Sulaiman is found ten forms of governance, namely having social sensitivity, firm and democratic, good organization, the existence of verification and investigation mechanisms, the use of natural resources and human resources, appointing expert staff, diplomatic leaders, prioritizing the principles of deliberation, trust, integrity, and religious leaders. Institutions also have three elements: the government, the people, and the private sector (Khairul Fikri, 2022).

The three studies mentioned above prove that the story of the Prophet Sulaiman has social and political life values that are useful for contemporary Islamic society. This article analyzes the story of the Prophet Sulaiman by elaborating on the approach of interpretation and political science, especially constitutional science. The interpretation approach serves as a foundation in uncovering the data on the story of the Prophet Sulaiman in the Quran. At the same time, political science, law, or state administration functions to develop an analysis of the concepts found in the Quran.

Constitutionality discusses all matters related to the state constitution. The state system includes a set of fundamental principles that are the norm in state and government, such as the constitution, political ethics and morals, laws, and others. The concept of the state itself is a political association of society, where, on the one hand, it is abstract. However, it is formed within administrative and territorial boundaries. The state is generally characterized by the existence of territory, government, and even recognition from other countries. (Department National Education, 2011)(F. Isjwara, 1980).

The elaboration of these two fields not only strengthens the foundation of the study of the story of the Prophet Sulaiman, but also strengthens the argument for the relevance and synchronization between religious studies and socio-political studies. This is often alluded to in the modern world with the theory of secularization, where religion—especially Islam—is seen as irrelevant to modern social apparatus such as the modern state and democratic political system. The study of this article thus becomes the antithesis of such secular doctrine. Islam is relevant to modernity and has become the source of ethics and morals for modern governance.

Method

In order to explore the principles of statehood in the verses about the Prophet Sulaiman, this article uses a qualitative approach with a descriptive analysis method. In addition, because this article discusses the verses of the Qur'an and their interpretation, the interpretation approach with thematic and

interdisciplinary methods is also used. Several other sciences are also used in the analysis of this article, such as historical, political, and linguistic sciences, to help sharpen the analysis of how the principles in the Qur'an can be implemented in modern political life. The use of each of these sciences is as needed in the topic of discussion. Considering that the type of data in this article is in the form of text, such as a work of interpretation obtained from literature sources, this article does not include a study (M. Quraish Shihab, 1992), Faithful Research, but Library Research. (Sutrisno Hadi, 1977).

Results and Discussion

Concept of Story in the Quran

A story is a sentence and a story of a conversation. The Great Dictionary of the Indonesian Language states that the meaning of the word "story" is "events and stories or someone's life." (Ministry of National Education, 2011). In Arabic, as mentioned by Ibn Manzur, the meaning of story is new. (Ibn Manzur, 1414). Muhammad Ismail Ibrahim, in his book, Mu'jam alfaz wa a'lam al-Quraniyyat, as quoted by Nashruddin Baidan, stated that the recitation of the story (qisah), meaningfully, is *"Hikayat (in the form of) long prose."* (Nashruddin Baidan, 2016).

According to M. Quraish Shihab, القصص) *al-qasas* is the plural form of (قصّة) *qissah*/story. The origin of this word is taken from the word قصّ(*qassa),* which was initially interpreted as following the trail. Therefore, this word is often understood as an attempt to follow the trail of events that happened or as imaginative, according to the order in which they occurred. The trick is to tell one episode or one episode at a time. (M. Quraish Shihab, 2009).

Theoretically, in the Quran, there are various stories. First*,* the story of the Prophets. This story tells of the preaching of the prophets to their people and the miracles that strengthened their preaching. In addition, this story also tells the attitude of people who disobey and are hostile to the prophets, like the story of Nuh, Hud, Ibrahim, Musa, Harun, and the story of the followers of Isa and other people. Second*,* stories that relate to events that happened in the past and people whose prophetic nature cannot be ascertained, such as the story of Talut and Jalut, the story of Adam's two sons, *Ashabul Kahfi,* the story of Zulkarnain, and others. Third, the story of events that occurred during the time of the Prophet Muhammad, such as the events of the battle of Badr and the battle of Uhud in the surah Al-Imran, the War Story of Hunain and Tabuk in Surah at-Taubah, the story of the war of Ahzab in Surah al-Ahzab*,* and other events.(Manna' Khalil al-Qattan, n.d.).

The purpose and function of the story's presentation in the Quran is a warning and a lesson for humans. The Qur'an explains how the faith is right and how the faith is wrong, the source of honest reference, the habits that bring benefits and the habits that bring harm, so that many are revealed in the story about good and reproach for bad.(Muhammad Rasyid Ridha, 1990).

The Story of Prophet Sulaiman in the Quran

The Story of the Prophet Sulaiman in the Quran is not entirely narrated in one letter, but is found in several letters. Fifty-one verses of the Quran tell the story of the Prophet Sulaiman, which are contained in various letters. These letters are surah al-Baqarah, al-Anbiya', an-Naml, Saba', and surah Sad. (Muhammad Fuad Abd al-Baqi', 1364). Several verses that mention *Sulaiman* are Al-Baqarah [2]: 102 and 2, QS. An-Nisa' [4]: 163 and 3, QS. Al-'An'am [6]: 84 and 4, QS. Al-Anbiya' [21]: 78, 79, 81, and 5, QS. An-Naml [27]: 15, 16, 17, 18, 30, 36, 44, and 6, QS. Saba' [34]: 12 and 7, QS. Sad [38]: 30 and 34 (Ishom El-Saha & Saiful Hadi, 2005).

The Quran tells the story of the Prophet Sulaiman to learn wisdom and lessons. Even so, the Prophet Sulaiman is not only his prophet figure but also a king with wise leadership insights. Prophet Sulaiman gained power from his father, Prophet Daud. This is contained in QS. An-Namlu verse 16 states that Sulaiman had inherited from Daud. According to Ahmad Mustafa Al-Maraghi, what is meant by inheriting is inheriting prophethood and the kingdom. The basis of what is meant by inheriting is the Prophet Sulaiman inheriting prophethood, the Kingdom, and knowledge. (Ahmad Mustafa Al-Maragi, n.d.)

Ibn Kasir also stated that the Prophet Sulaiman inherited the prophethood and kingdom from the Prophet Daud. The same is the opinion of Hamka. (Abi al-Fida' Ismail Ibn Kasir, n.d.) That is what is meant by inheritance: inheriting prophethood and the kingdom. Prophet Sulaiman's father was a prophet and a king who was shrewd and good at governing. However, M. Quraish Shihab rejects the view that the meaning of inheritance is prophetic. According to M. Quraish Shihab, prophethood is a divine gift that cannot be inherited. So, according to M. Quraish Shihab, the Prophet Sulaiman inherited the mighty kingdom of his father.(M. Quraish Shihab, 1992, 2009)

The above description shows that most of the *mufassir* declare that the power or the kingdom bestowed upon the Prophet Sulaiman is a legacy. This model in modern political science is known as one of the characteristics of the political system of the monarchy or state monarchy/kingdom. Form of government Monarchy is the oldest system in the world, where a state is ruled by a king, a sultan, or an emperor who comes from a single-family line. A king is appointed and deposed of his own and family's volition, while the people are not involved or are not involved (Tohir São Paulo, 2015).

Principles of Statehood in the Prophet Sulaiman's Story

In the story of Prophet Sulaiman, there are political moral principles that can be adopted in the life of modern society in the state. This proves that in social life, religion contributes norms that can become norms and principles of social and state life. The values and norms in the story of the Prophet Sulaiman include obedience to the ruler, being trustworthy, just, democratic, tolerant, and peaceful.

Loyalty to the Leader

Obedience, also called loyalty, is a form of obedience to leaders. This principle is essential so that loyalty and obedience are not lost in the life of the community and the state. In the story of Prophet Sulaiman, there is a series of stories that show a form of obedience to the leader as a leader. The story of *Jin*, for example, although it tends to have a rebellious nature, in the story of Prophet Sulaiman shows an attitude of obedience to the orders of the Prophet Sulaiman. So was the story of both tame and wild birds, all orderly under the command of the Prophet Sulaiman. Another example is the story of the Hudhud, who carried out their duties when they were sent to the Saba state palace. (M. Quraish Shihab, 1992, 2009). The Hudhud shows the principle of obedience to the leader's orders, so it is believed to carry an official letter from the Prophet Sulaiman. The Hudhud even showed an extraordinary loyalty to the Prophet Sulaiman by performing the task as well as possible. (Abi al-Fida' Ismail Ibn Kasir, n.d.). Similarly, the ants show obedience to the leader in the story of Nebi Sulaiman.

The issue of obedience to the leadership was once said by Umar bin Al-Khattab that "There is no Islam without a congregation, there is no congregation without a leader (*amir),* and there is no sense of leader (*amir)* without obedience or loyalty. Obedience and obedience are not only from small communities, but also from intellectuals. In a country, intellect and strength are needed when a big problem arises.(Muhammad Abdul Qadir Abu Fariz, 1999).

A leader's task is to accommodate all the aspirations and opinions of the people to achieve common goals and benefits. Suppose a leader has conducted deliberation and established a rule. In that case, the people must obey the rule, with the note that they are the chosen people in the discussion of a problem and in determining a decision. This is as the Prophet Muhammad said: (Abdul Qadir Jaelani, 1995)

"Whoever obeys me, he has obeyed Allah. Moreover, whoever does evil to me has wronged Allah. Moreover, whoever obeys the leader has obeyed me. Moreover, whoever disobeys the leader has committed immorality against me."(Muhammad bin Ismail al-Bukhari, 1422).

Therefore, obedience to the leader is an obligation based on the evidence of Allah and the Prophet Muhammad. This is not only based on religious teachings, but also morally and sociologically, that loyalty to the leadership is an obligation. On the contrary, as the Prophet Muhammad said above, people who disobey the government or ruler are classified as disobedient. This is why the Prophet Muhammad did not like disobedience to the ruler.

Despite the teachings of Islam, it emphasizes the matter of obedience to the leader, even to the point of being considered a sinner for those who do not obey him. However, it does not mean there are no limits in submission and obedience to the leader. This is because the attitude of absolute obedience shown by the people will lead to the birth of an authoritarian and arbitrary leader. According to Islamic rules, a leader who does not obey the Islamic law has no obligation to obey his orders. According to Sayyid Qutb, obedience to

the appointed leaders among the people is within the boundaries that *ma'ruf* has set. If a leader does something not in accordance with Islamic law, he is not obliged to obey him.(Sayyid Qutb, 2003)

Obedience to the leader is an absolute thing socially, politically, and religiously. In this case, the ruler or government is the party responsible for the realization of a safe state, the creation of justice, the defense of the weak, and the creation of well-being evenly. According to Muhammad Tahir Azhari, obedience means that all people—without exception—are obliged to obey the government. If the government is not tyrannical, then the people must submit to the ruler or the government. To build the integrity of a strong and developed country, the principles of obedience and loyalty to leaders must be truly embedded in the souls of every citizen.(Muhammad Tahir Azhari, 2007)

Trust Principle

In the story of Prophet Sulaiman and the queen of Balqis, Al-Quran narrates the attitude taken by the Prophet Sulaiman when he received the report from the Hudhud. It was reported that he had found a land (Saba) led by a woman. The queen and the inhabitants of the country worship the sun. Regarding this report, the attitude of the Prophet Sulaiman was to ensure the truth of the report by sending a letter to the leader of the country (QS. An-Naml: 30-31).

According to Al-Maragi, A letter sent by the Prophet Sulaiman to the ruler of the state of Saba' is: First, determination of God, oneness, power, and His Most Merciful and Merciful nature. Second, prohibition is for them to follow their desires, and the obligation to follow what is right. Third, they are commanded to come to Prophet Sulaiman in obedience and submission. (Ahmad Mustafa Al-Maragi, n.d.)

By sending a message through the letter, the Prophet Sulaiman has realized a form of trust. As a Prophet and at the same time a king who has power, he has the obligatory duty to spread God's treatise, especially to the neighboring countries that are still polytheistic or allied with God. In addition, establishing good relations with neighboring countries through cooperation to realize solidarity and brotherhood. As a leader, of course, he has great authority and responsibility for implementing and spreading God's teachings.

Hasbi Ash-Shiddieqy explains the verses related to the mandate by saying that trust concerns fellow human beings is a form of manners (ethics), subtle feelings that encompass all the dynamics of life; family, community, nation, state, even between nations and between countries. (Teungku   Hasbi Ash-Shiddieqy, n.d.). Thus, a country must carry out a mandate to other neighboring countries. The Prophet Sulaiman's action is the realization of the trustworthy attitude of a Prophet and the head of State who has the responsibility and authority to save people from error.

Trust is a value principle that is very high in the teachings of Islam. According to M. Quraish Shihab, Trust is both material and non-material.

Trust also consists of various levels: trust between man and God, trust between fellow humans, trust between humans and their environment, and trust between humans and themselves. Trust in Allah means carrying out His commands, staying away from His prohibitions, and using your heart to draw closer to Him and be grateful for the blessings given. The mandate between fellow human beings is to respect them, invite them to goodness, give entrusted goods or loans to their owners, not cheat in transactions, and not spread disgrace and secrets to others. Trust in oneself is to do something beneficial to religion.(M. Quraish Shihab, 2009) And not to plunge oneself into danger and vain work (Wahbah Az-Zuhaili, 2009).

Power is Trust

The story of the rejection of the gift from the envoy of Queen Balqis by the Prophet Sulaiman illustrates the power of faith and becomes a principle of life. These creeds and principles cannot be bought or exchanged for abundant worldly wealth and possessions. Prophet Sulaiman freed himself from greed and corrupt attitudes so that he was not affected by bribes. Moreover, the property bribe is given to stop his da'wah mission (QS. An-Naml: 36-37).

According to Sayyid Qutb, in the story of rejecting gifts or property, there is a principle of rejection and denial of the bribes they commit. The goal was to change the direction of the Prophet Sulaiman's policy in carrying out the mission of faith and da'wah. The frequent bribery has even become a culture among the rulers and state officials.(Sayyid Qutb, 2003) To get what they want, such as buying and selling positions and working, this kind of action does not happen on the principle of the government built by the Prophet Sulaiman.

Reasons for rejection of gifts sent through delegations. Therefore, Queen Balqis believes the person faced is not just any individual. According to history, Ibn Abbas, Queen of Balqis, told the royal officials, "If he accepts my gift, then it is a sign that he is only a king; we will fight him. However, if the gift is rejected, it is a sign that he is a Prophet. So, we are going to follow him."(Hamka, 1989)

In the context of the Indonesian constitution, the principle of trust is contained in the 1945 constitution, which states, "The State of Indonesia is based on the One God and according to a just and civilized humanity. The meaning contained in the constitution is that the government or state administrators are obliged to maintain noble ethics or humanity and uphold the noble moral ideals of society. In addition, trust is also understood as state power in the form of "delegation" or "delegation of authority," so power is often also referred to as a mandate from God. This will have implications for the accountability of power. This principle means that every individual with a functional position in political life must perform their duties in the best possible way and be honest and fair. (Abdul Mu'in Salim, n.d.)

Principles of Justice

Mr. Quraish Shihab says that not everyone has the authority to set the law. The reason is that there are conditions that must be met, and among these conditions is having knowledge of the law and the procedures for establishing the law, as well as the cases at hand. From this, it is understood that a person with the authority to be a judge who sets the law in a case must meet several conditions. In this case, there is criticism of the justice. (M. Quraish Shihab, 2009). It will not be realized if the person who determines justice does not qualify as a party who wants to realize justice.

In the story, Prophet Sulaiman was found to have an event indicating the value of justice. This can be seen when he and his soldiers traveled and arrived at their destination. Prophet Sulaiman inspected the line but did not see the Hudhud. Prophet Sulaiman immediately asked about the existence of the Hudhud (QS. An-Namlu: 20-21).

Mistakes that Birds make: Hudhud is to leave the line without obtaining the permission of his superior. On the other hand, "punishment will not apply to him if he comes to the Prophet Sulaiman by giving information and acceptable reasons for his departure and leaving the ranks". Words made by the Prophet Sulaiman. This describes a wise and fair attitude when dealing with a problem.

When the Prophet Sulaiman inspected the line, the Hudhud stood far away. At the same time, emotions ignited the Prophet Sulaiman because the Hudhud was invisible. However, as his anger began to subside, the Hudhud approached him. Although Prophet Sulaiman was still angry, he warned that if it came with a clear explanation, which shows that there is still hope for forgiveness. Hudhud boldly said, *"I have understood something you do not understand."* His absence during the line inspection was because he was investigating a critical matter that the Prophet Sulaiman did not know (QS. An-Naml: 22).

After reporting and narrating what he knew to the Prophet Sulaiman, the Bird of Paradise fostered the trust of the Prophet Sulaiman. The Hudhud is finally free from the charge of not performing his duties, and therefore free from the punishment or sanction that was threatened against him. The Hudhud was not wronged because he had told the truth about what happened. The same goes for the prophet Sulaiman, who dropped sanctions on Hudhud and acted wisely. It shows the value of justice in handling a problem.

In connection with the story, conducting research and investigation is an obligation for a leader or a judge before imposing sanctions. This is done to anticipate the punishment that will be given, and it is really on target, and no party is harmed. In other words, the punishment given is entirely fair. According to Wahbah az-Zuhaili, Verse Fragments لأعذبنه عذاب شديدا, it is a postulate that the punishment must follow the offense (the offense committed), not according to the magnitude of the body, as well as the command to be gentle to the offender according to the time and nature.(Wahbah Az-Zuhaili, 2009)

There are three types of judges: one judge to heaven and two judges to hell. A man who knows what is right, and he decides the law with him, then he goes to heaven. (second) a person who punishes others when he is a fool; And then he went to hell. (third) A person who knows what is true but decrees it is against the truth will go to Hell.(Hamka, 1989)

The values of justice contained in the story of Prophet Sulaiman (as). In other words, it is to assign tasks according to their qualifications and abilities in the government. (Sulaiman Jamrozi et al., 2022). With the word *Isin*, the interpretation of the meaning of justice itself is to put something in its proper place in the story of the Prophet Sulaiman. His people, consisting of humans, jinn, and animals, were all assigned tasks according to their respective capacities and abilities as experts. According to Kahar Masyhur, three things are allegedly the meaning of the value of justice, namely fairness is putting or handing over something according to the expert, accepting rights without more and giving to others without diminishing, and giving rights to everyone who is entitled in complete no more and no less among others who are entitled in the same situation.(Kahar Masyhur,1985)

The Principle of Deliberation

The Principle of Deliberation is not mentioned textually in the story of Prophet Sulaiman. However, when looked at more deeply and implicitly, several cases will interpret the value of deliberation. The urgency of deliberation in managing government undoubtedly exists because deliberation is one of the principles of modern constitutional law related to efforts to implement good governance, protect the people's lives, and protect the people towards a life together *(Al-Maslahat al-'ammah).* (Sa'id Aqil Siraij,1997)The following will explain the values of deliberation in the story of the Prophet Sulaiman.

The Story of the Prophet Daud and the Prophet Sulaiman Discussion

In a discussion between the Prophet Daud and the Prophet Sulaiman, they disagreed over the law to be applied to his people. Discussions occurred between the two regarding legal decisions (QS. Al-Anbiya: 78-79)—a dispute between a garden farmer and a herder who owns a pet. Pets eat crops belonging to farmers. The event was reported to the Prophet Daud to seek justice. Decision: The law for this incident is that the garden owner has the right to take the herder's animals as his own. When the trial ended, the two parties to the dispute went out and met the Prophet Sulaiman and narrated the legal decisions that had been decided by the Prophet Daud. Even though he supported his father's opinion, in the mind of the Prophet Sulaiman, he wanted to express his opinion, which is considered more lenient for both parties.(Stuttgart, 2021)

Therefore, there was a discussion or dialogue between the Prophet Daud and the Prophet Sulaiman on the ruling of the law. In deliberation, the Prophet Sulaiman expressed his view that the goat was entrusted to the owner of the garden, so that he could use the milk and feathers, while the land was handed over to the herder to repair the crops that had been damaged. When

the garden has returned to its original state, the goat is returned to the herder, and the garden is returned to the farmer. Prophet Daud accepted Prophet Sulaiman's proposal because it is more relieving for both parties. On the other hand, the opinion of the Prophet Sulaiman is closer to a sense of justice. Finally, Prophet Daud admitted his confusion and withdrew his opinion, justifying the opinion put forward by the Prophet Sulaiman (M. Quraish Shihab, 1992).

The Story of the Prophet Sulaiman (as) with the People

Next, the deliberation on what the Prophet Sulaiman did during his position as king. In a royal council with his army consisting of jinn and humans, Prophet Sulaiman discussed the throne transfer to Queen Balqis. This was done when he found out that Queen Balqis' entourage had approached the area of Sham, which is the center of government, Prophet Sulaiman, as described in QS. An-Namlu [27]: 38.

قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَأْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّأْتُوْنِيْ مُسْلِمِيْنَ

He said, "O princes, who among you is willing to give me his throne before they come to surrender?"

The statement of the above paragraph is an example of consultation or deliberation on what the Prophet Sulaiman did with his army. This deliberative forum is the most spectacular in the history of mankind because, in addition to humans, this forum is attended by a group of jinns who are one of the troops of the Prophet Sulaiman. The message contained in the above verse implicitly indicates how important it is to cultivate a culture of deliberation in the life of society and the state to find solutions to the problems being faced together. Therefore, according to J. Suyuthi Pulungan, the principle of deliberation is the most important part of science, Statehood, and politics; in fact, this principle is one of the constitutional characteristics of the modern state.(J.Suyuthi Pulungan, 1996)

Queen Balqis and His Royal Dignitaries

The Principle of Deliberation in the story of Prophet Sulaiman is also present at the event of Queen Balqis and her officials. This event occurred when the kingdom received a letter from the Prophet Sulaiman sent via the Hudhud. Queen Balqis gathered the officials of the Kingdom and her advisors to discuss the contents of the letter of the Prophet Sulaiman. Here, the attitude is shown by a queen or royal leader who consults with officials in her government about state affairs. He did not immediately make decisions individually, although he had the right to do so, but he asked for consideration from the existing government apparatus. (M. Quraish Shihab, 2009)

The advisors of Queen Balqis tend to fight or choose to fight in the face of the Prophet Sulaiman. (Masilaturrohmah &Jufriyadi Sholeh, 2021). This is triggered because they feel physically and militarily strong and supported by seriousness and courage in war. Although they declared that they were ready

to fight before the Queen of Balqis, the final decision remained in the hands of their leader. They will follow and obey whatever decision is taken. On the contrary, in the deliberation(Fakhruddin ar-Razi, n.d.) Having done so, Queen Balqis tends to choose to make peace in responding to the content and invitation of the Prophet Sulaiman. His thoughtful decision was made for the benefit and safety of his people. He preferred to send gifts to the Prophet Sulaiman(Makruf, 2022).

The principle of deliberation and dialogue, as shown in several events in the story of the Prophet Sulaiman above, clearly shows this principle's urgency in society's social life, especially in the political life of the modern state. Therefore, the principle of deliberation in human life is fundamental to creating a peaceful and harmonious life. In the modern state system, the deliberation principle can be analogous to various concepts such as democracy, tolerance, and equality. This is because the principle of deliberation contains the principles of tolerance for human rights, respect for rights and opinions, and other democratic values.(Abdurrahman Usman & Hasbi, 2022)(Usman & Nurjanah, 2023).

Conclusion

Based on the above explanation, it can be concluded that the principles of modern state administration are found in the Quran, especially in the story of the Prophet Sulaiman. Historically, his figure as God's messenger and his position as King became the logical basis for the relevance of his story to the order of modern socio-political life. The events in the story of the Prophet Sulaiman reveal several moral norms such as justice, deliberation, trust, and others that are not only relevant to the life of the modern state, but are needed in political life, both domestic and international relations. These principles can thus be said to be fundamental norms and principles of modern governance. These principles became the moral foundation of modern constitutional law.

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