

the dynamics of islamic leadership in indonesia

by Dr Anton Minardi Ma

Submission date: 22-Jul-2019 12:29PM (UTC+0700)

Submission ID: 1153949622

File name: The_Dynamics_of_Islamic_Leadership_in_Indonesia-1_1_1.docx (42.79K)

Word count: 7833

Character count: 40462

The Dynamics of Islamic Leadership in Indonesia

By Abdurrahman Anton Minardi

Abstract

The article is resumed from my dissertation of Doctor in Political Science Indonesia University. Leadership is part of life in the world syar'i and socially. Leadership implies life in family, society, and country. Leadership in general is only responsible to the people so only take care of worldly life alone, even in the case of public affairs only. While private affairs in the secular system submitted to each citizen. While in Islam the leadership is not only responsible to the people akantetapi also accountable to Allah SWT. For that it is taken care of not just taking care of public affairs only, but also set the basics of personal affairs. Leadership of Islam to be a solution to the various problems of life, in addition to the Shari'ah which did give the best direction of life also because of saving the Hereafter. Hence leadership in Islam not only leads in the life of the world, also leads up to the akherat. For that Islam does not escape to give teachings about leadership, conditions, criteria, how to choose, and the period of leadership. That's why leadership issues have always been an interesting issue to discuss including in Indonesia past and contemporary.

Keywords: Dynamics, Leadership, Islam, Shari'ah, Indonesia.

Leadership is an inclusive part of today's human life. Everyone who thinks about his future and his family is always tied to leadership. In addition to the need to realize the beautiful hopes but needed to regulate various interests in order to harmonize and protect from the act of injustice. Leadership in Islam must include something that is the main matter and great position in the life of ritual and social ubudiyah. This affair will determine the true wrong of ubudiyah ummat, kaffah or not the implementation of shari'ah and prosperity or not live the world hereafter.

It is natural that Islam establishes leadership affairs as a qadha (decree) early in human life on earth. Beginning with the leadership of the Anbiya, then perfected by a revolutionary leader with his glory has manifested the greatest leadership in the history of human civilization. He is the Prophet Muhammad SAW. the perfection of human civilization that no longer is nobler than its civilization in the field of law, social, economics, government and international relations.

Since he was discharged from his leadership position in this mortal world, the business of leadership is the main thing in the life of the ummah. Initially a source of disastrous splits in the body of the Muslims, but because Islam is

Dinullah Dinul Kamal where every human affairs has been covered in it then the Companions of the Prophet SAW. with the help of Allah SWT. can effectively resolve the conflict and keep the unity and unity of the ummah through Shari'ah (musyawarah). There are no political parties, no campaigns and no grand promises, no banners, no conflict in the family for different options, no billions of costs to be borne by the State or campaign capital that must be "returned" to the sponsors, and it is not necessary to teach the people to "corruption" when choosing their representatives and leaders, and there is no need for corruption when the elected must "pay" the campaign's former debts and must "raise" capital for the party's campaign and its candidacy in the next period. The Ummah simply performs Syuro 'and then pledge one who meets the best leadership criteria by syar'i, then the leader takes the mandate in earnest in the welfare, guidance and protection of the ummah, then the ummah obeys, respects it, and gives wholehearted support, thought, and energy to the leader. That is the best leader and people of all time, in which they have not inherited the abundant natural resources, technological and military power of the most sophisticated. All they inherit are the Qur'an and As Sunnah.

What about now? Is not the Qur'an and Sunnah still exist, and the Ulama are more and more? While we also exist today? How is our accountability before Him if at least we do not seek the realization of Islamic leadership as it has become the basis of law and become a part of successful life like the way of success of civilization life of the Muslims of the Sahabah Khulafa 'Ar Rosyidin. There is an option for us to "make up" the ongoing non-Islamic system and restart the Islamic leadership system with its various challenges, or to follow the prevailing system with disastrous consequences in the frenetic "dugem" and slander.

Theory of Islamic Leadership and Mechanism of the Appointment of Leaders

The issue of leadership in Islam includes an understanding of Islamic leadership, the requirement of a leader in Islam, the mechanism of leadership appointment in Islam, and the period of leadership. Some theories of Islamic leadership are described in the book Thought of Islamic Politics (Anton, 2012: 27-

29). Among them is the importance and obligation of leadership in Islam explained by Abu Abdul Fattah Ali Ben Haj & M. Iqbal, namely:

"All agree that re-establishing the Islamic leadership of a government system that takes care of the Muslims through the form of khilafah on the basis of manhaj nubuwah (prophetic methodology) is a very great religious duty. The obligation to establish it is based on the Qur'anic prophecy of Al-Karim, As-Sunnah An-Nabawiyah, Ijma Al-Ulama (Ulama deal), and Qaidah Asy-Syar'iyah (Shari'ah Rule)" (Bin Haj & Iqbal, 2002 : 27-33).

Leadership in Islam has the conditions that must be met a person so worthy to be elected as the leader of the Muslims. The requirements of the leader of the Islamic state according to Ibn Taimiyah are: "Honesty or trustworthiness, strength or skill (quwwah), knowledgeable, fair and pious, and able to cooperate" (Jindan 1995: 81).

Every leader in Islam must have a wide acceptance of society, which is manifested by the recognition of the representatives of the people and confirmed through bai'at (faithful promise) to the vision and mission of the Islamic state. The election of a leader is an absolute requirement in Islamic leadership, as has been done by the Khulafa 'al-Rosyidin. According to Mehdi Muzaffari:

"Islam, in its original form, does not specify a particular way or procedure in choosing a Caliph, the successor of the Prophet Muhammad. This fact is an opinion held by a large number (jumhur) of Islam, in the Sunni school of thought. The absence of a passage that gives instruction on the ways in which a leader is elected leads to various ways and procedures. The four Caliphs of Rashidun, who alternately led the Islamic community, for 29 years (632-661 CE), it is clear that each Caliph was elected in different ways (four ways) (Muzaffari 1994: 35-36). The first way is on the first Caliph election is Abu Bakr ra. is by the pembaiatan by the friends, then followed by the Muslims directly. Second, to deliver the mandate by the Caliph Abu Bakr to Umar bin Khattab ra. as a continuation of the second Caliph. But after Abu Bakr ra. died, Umar handed back his power to the people and he was re-elected through shura '. Third, form a limited assembly consisting of the elect, then after paying attention to the aspirations of the assembly choosing one among them Uthman ibn Affan ra. as the third Caliph. Fourthly, almost the same as in the third way, the election through the assembly of representatives of the ummah and the result of the elucidation of the existing general opinion chose Ali bin Abi Thalib ra. as the fourth Caliph in the Islamic government.

Furthermore, regarding the tenure of leaders in Islam, according to Zainal Abidin Ahmad:

"This problem has not been solved in the past. The Caliph performed his duties until the last day of his life. Because at that time it had not been questioned, the Western-influenced political experts easily accused the Caliph of being monarchic, and some even absolute. The real state is far from it. It is certainly democratic, with the choice of the people, but at that time there was no question of the provision of time for the post. In fact, Islam does not interfere in this matter, but there is no ugliness if Muslims determine the time of election of the Khalifah, for example 5 years, 7 years, or 3 years. A Caliph may be repeatedly elected until the day of his death, as well as the election of Kemal Attaturk as President of Turkey, and Roosevelt as President of America "(Ahmad, 2001: 196).

Departing from the above theory the author makes conclusion that Abu Abdul Fattah Ali ben Haj & M. Iqbal holds that leadership in Islam is obligatory, the condition other than must be a devout Muslim a leader according to Ibn Taimiyah is trustworthy, knowledgeable and able to cooperate.

Regarding the procedures for the appointment of leaders, Mehdi Muzaffari Islamic view does not specify it specifically unless it must be through deliberation and should pay attention to the aspirations of the community. As for the length of a lead, Zainal Abidin Ahmad holds that Islam does not limit time, but limits the conditions it must fulfill. As long as the conditions are met one can continue to lead but on the contrary when it does not fulfill the requirements then one can be replaced by the qualified through the Syuro 'mechanism. This means that one's leadership can be determined by the length of lead time. Talking about Islamic leadership is of course an obligation for all Muslims to make it happen. One leadership for all Muslims is a condition of salvation and the prosperity of a Muslim. When it did not materialize, the result gave birth to various Islamic leadership within the scope of Islamic empires such as Samudera Pasai, Sriwijaya, Banten, Gowa, Bima, and others are also scattered in the archipelago which was then marred by the invasion of Western powers that in fact non-Muslim christian. While the largest Islamic empire as the center of the universal unity of the Islamic umma of the world at that time also participated ravaged by non-Muslim political forces after the last Ottoman Ottoman Caliph was destroyed by the squad of Kemal Attaturk and its allies in 1924 and then the leadership leadership of Islam became divisive based on secularism, and

nationality. The result is that the ummah are becoming weaker, following the flow of secularism and tribal nationalism, and increasingly away from the light of An Nur and increasingly enjoying with existing circumstances including democracy as a derivative of secularism. And all the Muslims including us Muslims in Indonesia are also affected by such situations.

Leadership in Indonesia is also designed as a leadership that is limited by territorial nationalism and ethnic nationality, taking care of itself and feeling different nationalism. Actually the effort to return to the world Islamic leadership has also been done through the world ummat conference in Egypt in 1925 but failed because of disagreement of musyawwirun at the technical level of appointment of leadership. So they return to their home country with efforts to uphold the Islamic leadership from their homeland, hoping that being able to uphold Islamic leadership with its Islamic shari'ah will open up opportunities to unite the Muslims around the world.

When the time of unity has not arrived, the leadership of Islam still has to be divided based on nationalism then the struggle is done within the framework of setting-up Islamic leadership at the level of the State of Indonesia is not the world. And even then not all Muslims agree and arms in upholding the Islamic leadership which essentially is to achieve prosperity through the enforcement of Islamic Shari'ah. Then the struggle of Islamic leadership entered the sphere of ideological struggle in Indonesia since the establishment of the State of Indonesia.

The Struggle of Political Ideology in Indonesia

The political struggle of Islam in Indonesia has become part of the national political constellation. One agenda that appears either in discourse or in the form of a movement is how to realize a country compatible with Islam. Efforts in the form of movement are seen with the emergence of Islamic groups, whether they are included in the national political system such as Majelis Syura Muslimin Indonesia (Masyumi) as the representation of Islamic parties voicing Islamic politics during the Old Order (Orla) and Prosperous Justice Party (PKS) the reform era, as well as groups fighting outside the system of government of the

Unitary State of the Republic of Indonesia (NKRI) proclaimed on August 17, 1945 such as Darul Islam (DI) and Hizbut Tahrir (HT) (Anton, 2007: 1-51).

After the Masyumi did not succeed in fighting for the entry of sharia Islamic law into the 1945 Constitution (UUD) through the effort to restore the Jakarta Charter as a constitution in the era of the Old Order (Orla), Islamic political activists hope that the emergence of the New Order accommodate the aspirations of the Muslims in the form of the application of sharia as a whole. The political activists of Islam then hoped for a change of government policy under the New Order against the interests of Islam. These expectations include: First, the release of their leaders from detention. Second, the rehabilitation of the Masyumi party that Sukarno disbanded. Third, reinstate the seven words of the Jakarta Charter into the state constitution to implement Shari'ah Islam (Watson, 1996: 174).

But what is expected of the political activists of Islam is not obtained, because the leaders of the New Order who notes bene from the military will not rehabilitate Masyumi and its leaders because it was considered to have disturbed the integrity of the country with the effort to establish an Islamic state. Although the Masjumi actually oppose the Islamic revolution, some leaders of the Masyumi are known as part of the PRRI rebellion in Sumatra. In the eyes of military leaders, this is a sufficient reason not to give an opportunity to those who are perceived as endangering the stability of the state. While the seven words in the Jakarta Charter have been raised as highly controversial issues in the 1966 People's Consultative Assembly (MPR), it only resulted in a never-ending fierce debate. The government further took the step by applying the carrot and stick approach to Muslim demands, which actively pursue various political initiatives that in the eyes of the government attack national stability, while at the same time encouraging development in the field of religious ritual education and practice. This is what is described as the relationship between the Muslims and the state in Indonesia since the mid-1960s (Watson, 1996: 174).

In the face of these conditions, Islamic political activists who demanded the enforcement of Shari'ah Islam responded by doing three things. First, they increase the political demands (application of Islamic values) within

the state. Second, they increase self-awareness in the Muslim community (concerning the importance of an Islamic state). Third, when they get a chance, they collect extra parliamentary powers to protest and campaign against certain issues (regarding the enforcement of Islamic values) (Watson, 1996: 174).

To respond, the New Order government did the secularization technique once practiced by Snouck Hurgronje a Dutch colonial agent. The trick is to establish a separation between religion and politics, where Islam actually covers many aspects of life, from political affairs to government affairs. The goal is first, to make the lame leadership (muslim) that has appeared in a few years. Second, to keep the Muslim commitment from the political world.

The evidence of the secularization step can be seen from the preparation of Pancasila understanding formulated in the Pancasila Moral Education (PMP) and the Guidance of Practice and Pancasila Practice (P4) independently apart from religious education. Excessive interpretation of the motto "Bhinneka Tunggal Ika" which leads to generalization of all religions is the same, with reasons to keep the unity of the nation. In addition, although the First Precepts of Pancasila and Article 29 of the 1945 Constitution have guaranteed freedom of religion, but in practice not all religious teachings, especially the teachings of Islam, may be exercised by their people. The policy to establish the Single Principle (Astung) for all civil society organizations and political parties is enforced, and the government often presents a repressive attitude towards Islamic activists when conveying their aspirations. While some things that can be exercised by the ummah only matters concerning personal affairs such as marriage affairs, inheritance and guardianship.

The strategy was carried out in tandem with the strategy of strengthening the status quo of the New Order with the concept of economic and political stabilization, Developmentism and the dual function of the Armed Forces of the Republic of Indonesia along with its territorial system. New Order government policies have influenced the demands and orientations of Islamic political activity.

This is demonstrated by the shift of demands to establish an Islamic state commonly voiced by earlier Islamic political activists to more concrete matters in development, voiced by the more educated young generation of Muslims as seen in the (post campaign and post-election) period of the General Election (Election)

1971. The policy was followed by the issuance of Law no. 5 of 1973 on the fusion of political parties (political parties) that make a functional group of Golkar, and two political parties namely the Indonesian Democratic Party (PDI) which is a combination of nationalist parties and Christian parties, and the United Development Party (PPP). combining all the Islamic parties. Furthermore, the struggle of the implementation of Islamic Shari'ah in the state in Indonesia is done by the Muslims in different ways. The efforts taken are through government channels and participate in implementing the agreed development agenda, some are doing the movement with a number of actions and protests outside the prevailing government system. The condition continued until the 1998 reforms, presenting a different relationship between the government (state) and the diverse elements of Islamic society. These different relationships depend on the issue that developed in the Islamic community, which led to a different attitude from the government at that time. For example, when the idea that develops is the establishment of a country that is ideology of Islam, the government provides an antagonistic attitude. On the contrary, when ideas developed in accordance with existing systems, government attitudes softened and accommodated (Thaba 1996: 29).

Ijtihads of Politics in Indonesia

After a long period of not standing on the surface after Darul Islam activists declared the Islamic State of Indonesia in 1949, the issue of the Islamic state again came into being a much-discussed issue after Soekarno's political statement in January 1953 in Amuntai's speech. In the speech Sukarno revealed that the desire to establish an Islamic state according to him will divide the Unitary Republic of Indonesia. The statement raised the anger of Islamic political parties. Amuntai's speech was the beginning of Soekarno's conflict with the Islamic parties, especially the Masjumi (Majelis Sjura Muslimin Indonesia), during the independence period that ended with the dissolution of the Masjumi in 1960. Feith even wrote that Soekarno's speech was a sign of the breakup of the Pancasila consensus as the basis the country produced in 1945 (Rauf, 2000: 118).

The debate surrounding the state base continues to debate in the Constituent Assembly between the nationalist group (Soekarno) and the Islamists (Natsir). For Sukarno, Pancasila is not at all against Islam. As for Masyumi, Islam (Shari'at Islam) as ideology is more fitting for the people of Indonesia, because the majority of Muslims (Mangkusasmito, 1997: 27-51).

Political conflicts based on different perceptions of the state's foundations (Pancasila and Islam) marked the political conflict in Indonesia until the emergence of Sukarno as president in absolute power after the July 5, 1959 Decree. Although no longer visible in the form of a political movement, the issue of Islamic state remains an issue the sensitive and source of political conflict in Indonesia until now (Rauf, 2000: 118).

Entering the era of the 1980s, Indonesia is characterized by increasing Islamic activity. According to Burhan D. Magenda:

"With the growing number of new middle classes, more funds, energy and activities are available for religious activities. This is more clearly seen in the Islamic group than any other religious group, which is mainly due to the large number and the massive activity. Social activities, especially education and health, which were handled by Catholic and Protestant groups, were increasingly being accessed by Islamists. Middle-class studies are also emerging, with themes increasingly encouraging religious tolerance. Along with that, the role of Islamic groups as a pressure group also began to stand out, especially after the establishment of Majelis Ulama Indonesia. With the more accommodative of the Government towards Islam since the early 1980s (for example with religious events on TV, tolerance to the hijab in universities), the Islamic group has gained more confidence and divisive issues such as Christianity began to disappear. With the acceptance of Pancasila as the only principle by all social organizations and societies, then the danger of "Islamic State" which can be used to denounce the Islamic class also disappeared. In this case too, the state plays a role as a catalyst and mediator so that conflicts that divide the nation can be avoided "(Magenda, 1990: 10).

¹ The establishment of an Islamic state at the time of the reform in 1998 is no longer the focus of the conversation, but has shifted to the application of Islamic law in the life of the nation and the state. Implementation of Islamic Shari'ah later became the discourse of Indonesian society, although in the discussion space that is still limited among some intellectuals. The discussion is also limited around the law of inheritance, marriage, divorce, and reconciliation.

The discourse of Islamic law enforcement (SI) reappeared in various regions after the coming era of reformasi. Nangroe Aceh Darussalam (NAD) has long demanded its enforcement, then some areas such as Banten, Cianjur, Garut, Tasikmalaya and other areas followed to voice the SI. After the long struggle, finally came the Local Regulation (Perda) of Aceh Number 5 of 2000 on the Implementation of Islamic Shari'ah, and then strengthened by Law No. 18 of 2001 which stipulates Aceh as NAD having special autonomy status, followed by Presidential Decree (Kepres) Number 11 Year 2003 regarding the Shariah Court in Aceh. Other regions are still struggling to get provisions to implement the SI and are further defined as Perda through various movements. Movement in question is an action of some people to change a condition, both to play a role in providing solutions or to oppose the system and conditions that are underway.

Efforts to apply Islamic shari'ah in government continue to roll through various movements of the Muslims, the movement is further referred to as the Islamic movement (Qardhawy, 1990). The form of the movement is in the form of a party, and there is also in the form of mass movement. The Islamic Movement is through political parties that participate in the General Election such as the Justice Party (PK), which later renamed and established the Prosperous Justice Party (PKS), the Crescent Star Party (PBB), the PKB (Awakening Party) New Masyumi Party. There are also organizations like the Islamic Defenders Front (FPI), Lasykar Jihad, the Mujahidin Council of Indonesia (MMI) and Hizb ut-Tahrir (HT) which means the Liberation Party.

The Islamic movement is generally dissatisfied with the ongoing conditions and wants to make radical changes in the system of government and society (Iskandar, 2001: 6-7). According to Nazaruddin Sjamsuddin, the demands of a number of activists who voiced (shari'at) Islam actually concerns the upholding of justice (Sjamsuddin 1993: 137).

Efforts towards the implementation of Islamic Shari'ah is demonstrated by a number of Islamic parties namely United Development Party (PPP), Crescent Star Party (PBB), Justice Party (PK) and Masyumi, PKB (PKU)), The Partai Nahdlatul Ulama (PNU), the Islamic Party (PUI), and the Partai Syarikat Islam Indonesia (PSII) of 1905 which agreed to amend the special constitution

concerning the position of religion (syari'at Islam) in the constitution. In addition, there is also an organization that is not in the form of a political party, but actively voicing it. They proposed to the Annual Session (ST) of the People's Consultative Assembly (MPR) in August 2000, to include the Jakarta Charter (PJ) (that "the state is based on the One Supreme Godship with the obligation to observe the Shari'ah of Islam for its adherents") to in Article 29 of the 1945 Constitution (www.PK-Sejahtera.or.id).

However, these efforts again failed in the trial. In addition to getting opposition from the secular parties are also challenged by several Islamic based parties and the two largest Islamic organizations, namely NU and Muhammadiyah, by reason of not disagreeing with their Islamic shari'ah, but the community must apply them (Noer, 2003: 14). In the session, as in the Constituent Assembly in 1955, ultimately failed to include the PJ in the 1945 Constitution (Syamsuddin, 2001: 47).

Reforms that took place in Indonesia led to the transition conditions, both in terms of leadership and the system to be run. This transition is an appropriate momentum to provide fundamental input for the establishment of an ideal system of government to support political, economic and social systems (Linz, 2001: 28).

It is at this moment that many Muslims hope to be able to transform Islamic values into the system of government and society through political ijtihad. Among the prominent movements in the struggle for Islamic Shari'ah is the Tarbiyah movement that transforms itself into a Justice Party that struggles and participates in the democratic system of Indonesia, another movement is Hizbut Tahrir who also struggles with the principle of Al Wala and Barra 'his to enforce Islamic Shari'a and his Khilafah. Both have the support of some Muslims, and both also accept the consequences of each with the path of ijtihad struggle.

Option to enter the system has led to the Justice Party which later became the Prosperous Justice Party is not free to voice Islamic Shari'a even tend to ikhfa in fighting for it. While Hizb ut-Tahrir also must accept the risk when fighting for the implementation of Islamic law by asking for "permission" to the secular government has been "rewarded" with the dissolution of its organization with the issuance of Act of Community 2017.

So this too will continue to be the discussion of activist da'wah on how effective and syar'i method to uphold the Islamic leadership with Islamic shari'a. Is still struggling through the secular system, join a coalition with Islamic parties, even coalition with prospective leaders who will win, or altogether outside the secular system by building "Rumah Arqam today". It is necessary that we often conduct joint studies and friendships on the matter by extending the participation of all CSOs, political parties, movements and the Islamic community as "bridging" to the Al Fath.

This is the age now where the end of the age is getting closer. The various fahsya and semuns are visible openly, as are the opportunities for a more open preaching and the unity of the ummah. We Muslims need sufficient stamina to achieve leadership, in addition to the number of cadres but also the quality in various fields must be considered. Avoid disputes between Muslims, frequent dialogue and bersilaturahmi, opening up to lead and led fellow Muslims in the framework of Islamic leadership and Islamic law, and coordinate intensively between the activists who are in the secular system and those outside. There is a need for a command in the struggle, so it is urgent to find a cohesion between the "visible" and "invisible" dawah activists.

The Future of Islamic Leadership in Indonesia

Appointment of leaders. The legal obligation to raise the leadership for the Muslims has been agreed upon based on the Qur'an, As-Sunnah, Ijma Sahabat and Qaidah Asy-Syar'iyah. The main characteristic of a leader is the nature of ash-shiddiq (honest), has the nature of trust and has the nature of caring for the people.

Regarding the mechanism of determining leaders, Islam does not specify a particular procedure. But there are several opinions which suggest the appointment by way of bai'at (determination), amanah (choice from previous leaders), or there is also through the deliberation of the assembly of shura. As for the term of office of the leader does not have limits of employment with a certain time standard, as long as the leader still keep syara ', apply its laws and able to carry out the affairs of state and leadership.

Furthermore, the leadership of Islam is discussed by Anton Minardi in the book Thought Islamic Politics as follows:

Reality

The split of Muslims occurs because most of the people lack understanding of the importance of studying and applying Islam in a "Kaffah" (whole). Most still consider that Islam only regulates the affairs of human worship to Allah SWT, thus allowing social, economic and political affairs to other teachings. Yet as the implementation of the shahada of a Muslim should be proven by proving his testimony of Allah SWT. and Muhammad SAW. ie carry out all his teachings.

Partial recognition of some teachings of Islam means ignoring many things in life. It is not surprising that only a small fraction is believed and implemented, so most others use beliefs and concepts other than Islam which certainly affects their lives rather than the small part they believe. Worship is especially generally understood as mahdhoh worship (ritual) is the small side of life. Meanwhile, worship ghoir mahdhoh social worship, economic and political worship is much more widely organized in Islam is much left by the ummah. When ritual worship takes place while social, economic and political worship is abandoned then this ritual worship closely follows the direction and mainstream of social, economic and political issues.

Today after the leadership of Prophet Muhammad SAW. and Khulafa ar-Rosyidin has passed no leadership of the ummah who can unite all the potential and energy of Muslims worldwide. The existence of Muslims today seems to be "foam in the ocean" rather than determining the current but determined by the current. Wherever the current brings the foam there will be carried away, or like passengers who do not know where to go who just handing over where the driver will take him. Do not Muslims have the concept of perfect life so that with perfection people do not need to borrow the concept of others? Do not Muslims have the concept of life that most knows the necessities of life because it is made by the Creator? Do not Muslims have a concept that can cause people even the West to be smart and have modern civilization today? Then what about us

Muslims who have diamanahi this earth and diamanahi concept of life is good and terrible this? Why not use that concept?

In the ritual worship of these people little by little getting away from his sunnah. In the social, economic and political rituals of Muslims most have been deceived and deceived into disbelief by the doctrine that we confessed to have even dared to oppose it. As a result Muslims leave Islam and implement other concepts such as communism or democracy. Even today most Muslims prefer to be defenders of democracy rather than defending the Islam that is the status of their lives. Communism generally gives all the affairs to the state to regulate the affairs of society so as not to leave the public to take care of themselves often the rights of individuals deprived by the state and the state into an absolute ruler on behalf of the people. Meanwhile democracy gives full responsibility to society to self-regulate and to fulfill its own needs so often ignore the rights of others and the accumulation of potential wealth and prosperity on the one hand only.

Democracy is a doctrine that upholds human rights and serves as the measure of all things. While Islam makes human rights as part of the abundant grace of Allah SWT. which is lent to man as long as man lives by fulfilling his duties to him. Democracy is considered as a modern and perfect concept in social life, economy and politics so that people also use and promote it. It is this mainstream that is generally the way of life of Muslims today around the world. They assume that with democratization on social, economic and political affairs will lead to worldly prosperity when it is not! In fact, it is strange to assume that by practicing their social, economic and political democracy democratically they feel prosperous also ukhrowi because they have performed other worship that is ritual worship. Absolutely not! Because Allah SWT. does not like to be mocked by believing in some of His teachings and leaving some of His other teachings.

Party System

Democracy seems to provide an opportunity for Muslim activists to fight for the da'wah of Islam through the state and in order to achieve society more freely and more widely, but it is not because democracy does not give up itself to release the core concepts of democracy to be replaced with values anything other

than democracy itself. Democracy has the core ideology of human rights such as liberty (freedom), equality (equality before the law) and praternity (brotherhood).

The size of democracy is human, whereas the human dimension is limited to the physical, logic and feelings can not measure other human sides such as conscience, common sense and truth. Democracy upholds human rights but denying God's human right is Allah SWT.

Democracy permits differences of opinion and freedom of association and championing it to the level of state power. But let's look at the consequences more seriously! Democracy really will not give kesakakn full to implement the whole truth of Islamic shari'ah that became the realization of the truth of Allah SWT. because every time will be implemented, democracy is always just banging with various interests that hinder the Muslims to freely carry out their beliefs. Whereas in fact when Muslims are given the opportunity to exercise their faith in full, then people other than Islam are also given equal opportunity to carry out their belief in full. Is not democracy the race? Let the community will then judge which teachings are really good and best.

Democracy provides the outward freedom of providing the means to fight for its aspirations and interests through political parties as the main pillar of democracy. It is expected that through political parties can voice and enforce Islamic Shari'a. It turns out that it is not as easy as imagined, whenever a political party carrying an Islamic mission transforms its Shari'a thinking into government policies it is constantly sued for tolerance with other teachings and willing to accept political bargains with others. The other party will not accept the invitation or offer Syari'ahnya, other than because there are certain parties who are not in line and not happy with the interests of Shari'ah. Moreover, when the Islamic-themed political party wants to win the votes of most non-pro-Shariah voters, there must be political jargon that pleases them and fulfills their desires so that they are sometimes unconsciously contradicted by their Shari'ah struggle.

Unfinished struggle through political parties in the democratic system of government, the image of society is not very good and the confusion of the people see the behavior of political elites who are considered inconsistent with the mission of enforcing its Shariah. Political parties of this kind eventually end up

arguing for the struggle for programs that are essentially Shari'ah and the process still needs to be done. But look at my brother! How unfortunate this people are covered with uncertainty and confusion, let alone the elite of Islamic activists participate fall into the dirty game of politics, so people increasingly do not believe in da'wah. In fact, the voters when they see the reality like that menganggap precisely those who in the name of da'wah the same behavior with secular parties shout da'wah. This is where the turning point of the general electorate to re-vote secular political party, let alone the promises of political parties da'wah was apparently not proven. Secular parties, on the other hand, enjoy and take advantage of the condition, while most ordinary voters are very easily influenced and turn to secular parties or strengthen their choice of parties and their secular political orientation.

Moreover, more attention needs to be paid, besides the result of inconsistency in the struggle of Islamic Shari'a and the inconsistency of da'wah is the widening of the people. The party on behalf of the mission of Islam there are many, the secular party of its followers are Muslims, even non-Muslims who sit in state institutions are also many Muslim supporters. All of them are campaigning to offer a variety of hopes and programs that tantalize people. People split the ummah, fighting for the power of his fellow brother, blame each other, accuse each other, slander each other, even attack each other, the people become weaker.

Do not realize that this condition is desired by the enemies of Islam, O my brother ?! Is not it that if the division has no power to build Islamic civilization and replace modern civilization of ignorance ?! Is not the enemy of Islam who does not want this ummah to unite ?! Do we not feel guilty when we allow this people to be divided ?! Do we just keep quiet when this people are constantly humiliated and humiliated without power ?! Whereas it is clear that the teachings of Islam include ritual worship, social, economic, political and even worship the natural world.

The party system has exacerbated the divisions of Muslims. The former division of Muslims occurred because of differences in the theories of the theologians, schools of jurisprudence, and differences of social organization, with the birth of many political parties in the name of Islam in fact exacerbated the

division of the Ummah. Meanwhile secular parties continue to work in the midst of society so that people who are saturated with jargon prefer parties that directly provide pragmatic benefits for them. In addition, the unprofessional assessment of the public on the performance of political parties in the name of Islam, further strengthens the dislike of the people who are mostly voters not to vote for Islamic parties and instead prefer secular parties. Coupled with the majority of media controlled by the secular party causes people still choose secular parties. Despite a decline in the image of a secular party but the shift of its choice is not to the Islamic party but to the secular party.

Non Party System

The reality of the practice of political party systems that exist in various countries is enough to prove that the party system is actually not a choice of political worship that is taught by Islam. The party system has caused huge political costs incurred so as to encourage the practice of corruption and it should be directed to the welfare of the people, the election time is prolonged inefficient and the polarization of the Ummah increasing so that the conflict among the people is getting worse. Khulafa ar-Rosyidin gives us an example of the ideal selection of leadership is by way of election through deliberations of community representatives. Not by direct election or party elections. Of course this method requires a number of criteria so that the election of Khulafa ar-Rosyidin runs smoothly and gained widespread support and success in its government programs.

Representatives who will elect a leader or Ulil Amri or Kholifah must be representatives of any group, jama'ah or organization and represent the interests of the community. The criteria that belongs to anyone other than a believer or non-Muslim who represents his group but also must be trustworthy, have the competence of the affairs of the society and the environment. The number and criteria of the organization represented and the number of representatives can be determined by deliberation. For example, the number of organizations to be represented is in accordance with the minimum number of followers who, when summed up by all followers of the entire organization who will represent are the sum of all citizens present, and the number of organizations to be represented is

those that have been approved by the state. While the criteria of the organization is an organization that has representatives throughout the province. The number of representatives tailored to the needs of each organization is represented by 3 representatives and if required each province can recommend 3 representatives who will sit in the Consultative Assembly. This amount is in accordance with the development of government needs.

In this system of representation the most important is to use the mechanism of musyawarah and not ignore the Islamic Shari'ah. The highest decision according to Islamic Shari'ah is the result of the deliberation of the House of Representatives which is the result of the study based on Shari'ah. In this Representative Assembly may also be appointed representatives of non-Muslims to also be heard and diakomidir aspirations and kepetingannya because the Khilafah state overshadow, protect and prosper all citizens of both Muslims and non Muslims. All state policies must be based on Islamic Shari'ah and should not be blamed on them.

This non-party system will result in effective and efficient, quicker, more assertive and well-targeted governance in decision making, saving budgets, avoiding corruption, widespread support and maintaining peoples' unity. The government focuses on prospering the people not to argue, to political berakrobat or seek political funds in government. Good governance and a clean government can increase people's confidence so that the climate is conducive in all areas by itself this country will get a place and be a very good example for the international community. That is what is called "rahmatan lil alamin".

Khilafah Rule

Kholifah as the leader of the Khilafah state of course be the executor of the policy of the House of Representatives. Kholifah is responsible to Allah SWT, and to his people, he is given the authority to appoint and dismiss his ministers, establish technical policies and serve to protect, develop the potential and prosperity of his people. Affairs of international treaties and wars became a common affair and therefore had to obtain the approval of the House of Representatives.

Khilafah government is not a monarchy system that lifetime and can be inherited to descendants nasabnya, khilafah is a form of leadership which is a task that is conferred by Allah SWT. to believers to lead, preserve and direct all of the earth's potential to serve Him. This system is based on the authority of the assembly of the Assembly according to the Shari'ah, as long as the Kholifah fulfills the requirements of Syar'i he can accept the mandate as a leader but if not trust then the Assembly can make corrections and even make a change.

The Khilafah government can shape its government structure effectively and efficiently according to its needs. At least in the Khilafah government there should be Ulil Amri, Representative Council (Syuro '), Judge, Amar Ma'ruf Nahi Munkar institution, and Amirul Jihad (Armed Forces) (Anton Minardi, 2012: 162-169).

Its embodiment is ideally for the whole world, but at least it must be realized in one area of the State. Whether this model of Islamic leadership can be organized by the secular system or outside the secular system then let us both agree. This agreement is very important because it will determine the path taken. If not then the power of the Muslims will still be split, and that is weakness and defeat.

If Muslims still think that Islamic leadership will be upright then look at how when Islamic parties win elections like in Indonesia (Masyumi), FIS in Algeria, PKP in Sudan and Muslim Brotherhood in Egypt, how are our brothers treated? And if lead a secular state like AKP in Turkey, what about the fate of Islamic law there? It is time for us to take strategic steps in the end times and in the rest of our age. We are part of the upholding of the Islamic system or part of the secular system.

The realization of Islamic leadership of course always be the ideals of the Muslims both past, present and future. The expected realization is in accordance with the Islamic law that prevailed in the time of Prophet Muhammad SAW. we are convinced ⁴ that the future of Islam is in our hands with the permission of Allah SWT. Islam is perfect and does not need other teachings both the teachings of belief and the teachings of its implementation both in ritual, social, and leadership. Meanwhile, technology such as information technology, transportation and

communication is just a tool to implement the teachings of Islam. And Islam teaches that future is the future of Islamic leadership where Islamic Shari'a will be upright in the end of time. Now this is the end of time, so let's be prepared to be a part of its enforcer.

Conclusion

Islamic leadership is a hope for the welfare of Muslims as well as for mankind as a whole. Raising leaders is a duty and a necessity of life, to organize, give direction, set an example, and realize the ideals of its citizens. The leader of Islam must meet the criteria as the best Muslim and have the ability and wide support. He is chosen through Shura ', then will lead with the Shari'ah of Islam, in realizing prosperity, justice and worldly peace and ukhrowi. Wallohu A'lam.

References

- Ahmad, Abidin, Zainal, *Negara Islam*, (Yogyakarta: Iqra Pustaka, 2001), 196.
- ¹ Haj, Ben, Ali Fattah, Abdul, Abu & Iqbal, M., *Negara Ideal Menurut Islam*, (Jakarta: Ladang Pustaka & Inti Media, 2002), 27-33.
- ¹ Iskandar, B., Arief, *Dilema Penerapan Syari'at Islam di Negara Sekuler*, dalam *Majalah Al-Wa'ie*, No. 11, Tahun I. (Jakarta: Syabab Hizbut Tahrir-Indonesia, Juli 2001), 6-7.
- ¹ Jindan, Ibrahim, Khalid, *The Islamic Theory of Government According to Ibn Taymiyah*, terjemahan, (Surabaya: Risalah Gusti, 1995), 81.
- ¹ Linz J., Juan, dkk., *Menjauhi Demokrasi Kaum Penjahat*, (Bandung: Mizan, 2001), 28.
- ¹ Magenda, D., Burhan *Perubahan dan Kesenambungan dalam Pembelahan Masyarakat Indonesia*, dalam *Majalah Prisma Edisi 4*, (1990), 10.
- ¹ Mangkusamito, Prawoto, *Pertumbuhan Historis Rumus Dasar Negara: dan Sebuah Proyeksi*, (Jakarta: Gema Insani Press, 1997), 27-51.
- Minardi, Anton, *Konsep Negara & Gerakan Baru Islam*, Bandung, Prisma Press, 2007, 1-51.
- Minardi, Anton, *Pemikiran Politik Islam*, Bandung, Unpas Press, 2012, 27-29, 162-169.
- ¹ Mutalib, Hussin & Hashmi, Taj ul-Islam (Editor) yang berjudul *Islam, Muslims and the Modern State*, (Great Britain: Ipwich Book Co. Ltd., 1996), 174.
- Muzaffari, Mehdi, *Authority In Islam*, terjemahan, (Jakarta: Pustaka Panji Mas, 1994), 35-36.
- ⁵ Noer, Deliar, *Islam & Politik*, (Jakarta: Yayasan Risalah, 2003), 14.
- ¹ Qardhawi, Yusuf, *Awlawiyyat al-Harakat al-Islamiyyah fi al-Marhalah al-Qadimah* (terjemahan berjudul *Prioritas Gerakan Islam*), (Jakarta: Al-Ishlahy Press, 1990).
- ¹ Sjamsuddin, Nazaruddin, *Dinamika Sistem Politik Indonesia*, (Jakarta: Gramedia, 1993), 137.

Syamsuddin, Din, M., ³ *Islam dan Politik Era Orde Baru*, (Ciputat: Logos, 2001), 47.

Thaba, Aziz, Abdul, *Islam dan Negara*, (Jakarta: Gema Insani Press-Jakarta, 1996), 29.

¹ WWW.PK-Sejahtera.or.id, *Partai-Partai Islam Minta Piagam Jakarta Masuk Amandemen UUD 1945*. Kamis 03 Agustus 2000.

the dynamics of islamic leadership in indonesia

ORIGINALITY REPORT

22%

SIMILARITY INDEX

22%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

repository.unpas.ac.id

Internet Source

21%

2

Submitted to International Islamic University
Malaysia

Student Paper

<1%

3

Submitted to Universitas Sebelas Maret

Student Paper

<1%

4

openaccess.leidenuniv.nl

Internet Source

<1%

5

www.library.ohiou.edu

Internet Source

<1%

6

"Islam, Muslims and the Modern State",
Springer Nature, 1994

Publication

<1%

7

Submitted to Nanyang Technological University,
Singapore

Student Paper

<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off