

## Implementation Of Islamic Values In The 2019 Election In Indonesia

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<p><b>Article History</b>            Received : 2020-09-09            Revised: 2020-09-19            Published: 2020-09-30</p> <p><b>Keywords:</b>  <i>Politics, Islam, Values, Elections.</i></p>	<p>This paper examines issues related to Islamic politics within the context of a culturally diverse country, particularly Indonesia, where religion and politics often intersect in shaping social and governmental structures. In Islamic perspectives, politics functions as an instrument to maintain justice, social harmony, and public welfare. However, many people perceive politics negatively, associating it with power struggles, manipulation, and practices inconsistent with moral or religious values. Consequently, politics is often viewed as something that should be avoided, despite its significant role in religious and societal life. This condition raises important questions regarding how the quality and implementation of Islamic political values influence the electoral system in Indonesia. The rapid development of Islamic political discourse, accompanied by various interpretations and hypotheses, indicates that politics grounded in Islamic principles should reflect justice, equality, deliberation, and the protection of rights for all members of society. Therefore, understanding the relationship between Islamic politics and democratic processes becomes increasingly important in contemporary Indonesia. This study employs a normative-sociological approach by analyzing legal norms alongside social realities through exploratory methods. Data were obtained from interviews with informants and supported by secondary sources, including books, scientific journals, and other academic literature. The findings are expected to provide a broader understanding of the role of Islamic political values in strengthening democratic practices and promoting a fair and inclusive electoral system in Indonesia.</p>

### I. INTRODUCTION

The growth of Islam in Indonesia is truly extraordinary, one of which is related to the state, especially politics. Indonesia is not a secular country, separating religion and state, but they live side by side and support each other which makes Indonesia a harmonious country.

The majority of Indonesia's population is Muslim, and Islam's role in addressing social and political issues is increasingly visible. These issues frequently spark debate. Therefore, it's undeniable that Islam and the sea have been a frequent topic of discussion among Islamic scholars since ancient times. Sajadzali argued that national development requires Islam, perceived and recognized by the Muslim community as the philosophical foundation of the state. Meanwhile, the second principle of national development advocates that the nation be founded on Pancasila as the state

ideology.

Islamic values and politics are closely linked. Even political elements in Indonesia have evolved over time, incorporating existing Islamic values that must be implemented. Therefore, it is essential to instill Islamic values in Indonesian political development. This is because they can be utilized as a perspective on political issues in Indonesia. For example, if a government official is to be a public official, they must possess a trustworthy character to gain public trust. Furthermore, they must also demonstrate responsibility in carrying out governmental endeavors. These are clearly visible qualities of Islam that serve as a guideline for addressing political issues in Indonesia.

Considering the description of the introduction above, the author hopes that this research will provide a description of how "THE IMPLEMENTATION OF ISLAMIC VALUES IN

## ELECTIONS IN INDONESIA"

**II. RESEARCH METHODS**

This study employs a comparative normative sociological research method. This approach is based on the problem of examining Islamic values included in elections in Indonesia. The authors utilize qualitative research data, which is descriptive, both written and oral. In addition, to strengthen the references, the authors include various additional sources in the form of previous research and use several books, journals, and other scientific works.

**III. RESULTS AND DISCUSSION****A. Islamic politics and history**

According to Lughah, politics comes from the word polis which has the status of a city state.

Throughout history, political philosophers have interpreted politics differently, creating a variety of definitions that enrich the existing vocabulary. According to Gabriel A. Almond, politics is a movement concerned with controlling public decision-making within a society in a specific area. This control is enforced through authoritative and coercive instruments.

In Islam itself, the word politics is called Siyasa. The word siyasa comes from سياسة-siyas which means managing, supervising, and regulating. Aisyah also means government and politics or leading to wisdom.

So Islamic politics are regulations for the benefit of humanity based on the sources of Islamic law. which is in accordance with the teachings of the Islamic religion which is based on the sources of Islamic law, namely the Koran and Sunnah.

**B. Islamic values that are included in politics in Indonesia**

Islamic political thought is based on Islamic teachings and addresses various components of political life, such as government regulations, civil rights, economics, and the interrelationships

between religion and the state. This speculation attempts to integrate Islamic teachings with the advancement of life. This can address the relevance of religion and politics and address various questions about the needs of Islamic societies in the face of globalization and modernization.

The Quran contains many answers to problems that exist in society, one of which is guidance and instructions for living in society and the state.

1. Obedience and obedience, stated in Q. S an nisa verse 59 "O you who believe! Obey Allah and obey the Messenger (Muhammad), and the ulil amri (holders of authority) among you. Then, if you differ in opinion about something, then return it to Allah (the Koran) and the Messenger (Sunnah), if you believe in Allah and the Last Day. That is more important (for you) and the consequences are better."

The verse above explains to Muslims to obey the policies made by the caliph so that it reflects obedience to Allah and His Messenger. However, if the regulations conflict with the teachings of the Islamic religion and there is debate over the issue, it is returned to Allah and His Messenger.

2. QS Al-A'raf verse 96

الْقُرَىٰ آمَنُوا وَتَفَقَّأْنَا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ اللَّهِ وَاللَّهُ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

**It means :**

"And if the people of the land had believed and been pious, We would have bestowed upon them blessings from the heavens and the earth, but it turned out that they belied (Our verses), so We punished them according to what they had done." God makes promises to His faithful people. Therefore, every regulation created by the government must be oriented toward the values of faith, so that God's promises can be realized.

**C. Impact on politics in Indonesia**

Islam is a religion that governs not only individual affairs but also relationships between

individuals. Therefore, Islam cannot be separated from matters governing society and the state. Islam prioritizes more than individual worship; therefore, political issues are also important for Muslims.

Politics and Islam are inseparable. If politics is perceived solely as a desire for power or government, its meaning is lost. As the younger generation, the successors of the nation, some of us will undoubtedly be pioneers. There are certain principles that must be used as guidelines in political matters, and they must be in accordance with the guidelines for life contained in the Quran. These are as follows:

#### 1) Deliberation

In Indonesia, where democracy is practiced, the majority of government regulations focus on deliberation, demonstrating that Indonesia's character is one that adapts its democratic system to the country's character. Furthermore, deliberation is also in line with Islamic teachings, as Islam prioritizes deliberation in decision-making.

This is in accordance with what is stated in QS Ali-Imran verse 159.

#### 2) Justice

One of the most important teachings in the Quran is justice, which is highly valued. If justice is upheld on earth, it will be a blessing, and creatures will be calm, safe, and comfortable. With this policy of justice, the state will also find its identity and respect for Allah SWT's creation. The Quran states that all humans are equal, there is no difference between one another, all of them come from one human being, namely the prophet Adam. What differentiates them lies only in their obedience and devotion in carrying out worship and good deeds on earth. Clear evidence that the Quran combines extraordinary significance with the pillars of justice is QS An-Nahl verse 90.

عَسَا وَابْتَأَىٰ اللهُ يَأْمُرُ بِالْعَدْلِ وَالْإِنْفِيقِ ۚ يَعْطِ الْكُفْرَانَ  
الْقُرْبَىٰ وَيُنْفِئُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَأَلْبَغْيٍ ۖ يَعِظُكُمْ لَعَلَّكُمْ  
تَتَذَكَّرُونَ

It means:

"Indeed, Allah commands (you) to act justly and do good deeds, to provide assistance to relatives, and He forbids (committing) vile deeds, evil and enmity. He teaches you so that you can learn a lesson."

#### 3) Freedom

As Islam shows, the current government is a delegation from the Almighty Creator, and its responsibility is not shared with a particular individual, family or region, but to all Muslims. The position of the caliph is an aggregate gift from Allah, where all Muslims are equal in status, no one is higher or lower. Therefore, it is true that political freedom, as shown by wafi' and As-Saidi, that society is the holder and source of all power. Society has the choice to take part in deciding power according to the will that must be resolved. As explained in QS An-Nur verse 55.

#### 4) Equality

In Indonesia, we have a variety of clans, races, religions, and dialects. However, don't worry, we all have equal rights as a society or nation. This is also emphasized in the Quran, which states that the only thing that distinguishes people is laughter, nothing else. As stated in Surah Al-Hujurat, verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, Most Accurate."

#### 5) Anti Money Politics

Islam is a religion that follows the harmony of human life. His treatise covers all ages and covers all corners/areas of life, anytime and anywhere. However, money politics is very rampant these days.

Money politics is referred to by the general public as an attack on gifts, awards, alms, etc. It is a shame that this is considered taboo, even though this right should be killed because it can reduce the nature of elections and affect the quality of a leader.

Allah Subhanahu Wa Ta'ala says in Surah Al-Baqarah verse 188

الْحُكَّامِ Allah وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ يَا أُنْبِيَاءَ طَلِبٌ وَتُدْخِلُوا بِهَا  
ثُمَّ وَأَنْتُمْ تَعْلَمُونَ Allah النَّاسِ بِأَمْوَالِهمُ لِيَتَّكِلُوا قَرِيبًا مِّنْ أَمْوَالِهِمْ

It means:

"And do not consume the wealth among yourselves in a false way and (Do not) bribe the judges with this wealth with the intention that you can bury some of other people's wealth in a sinful way, even though you know."

Imam Al-Qurtubi said, "The meaning of the above verse is that anyone who takes another person's property in a good way according to sharia is certain to have consumed it in a wrongful manner. One form of consuming it in a wrongful manner is a judge ruling in your favor while you are in the wrong. Something that is forbidden will not be considered a matter by a judge's decision."

#### **D. Islamic Political Values Contained in the 2019 Election.**

##### **1. Political Indonesian Islam**

The current practice of politicizing religion not only gives rise to identity politics but also leads to the strengthening of hate politics in the name of religion. This politicization of religion is evident during political moments such as elections. The politicization of religion is the manipulation of religious understanding and knowledge through propaganda, indoctrination, campaigns, dissemination, and public outreach. This is done to induce a migration of understandings and issues, making them appear to be religious knowledge. Pressure is then exerted to influence religious consensus in an effort to incorporate certain interests into the public political agenda.

In Indonesia itself, Islam has a significant influence in shaping the relationship between politics and religion, between state and society, between conflict and accommodation and devotion, custom and cruelty.

Since 1998, Indonesia has generally demonstrated that Muslim politics can be articulated within both authoritarian and democratic political contexts. Since the end of the authoritarian New Order era, Indonesia has undergone major political changes that have allowed it to be placed within the ranks of healthy democracies.

In fact, according to Indonesian activists, such as Robert Hefner and Jacques Bertrand, the participation of Muslims in Indonesia in supporting democracy has enabled them to formulate religious opinions in support of pluralism, democracy, and women's rights.

##### **2. Islam and the 2019 Election**

The uproar surrounding the 2019 elections is clear evidence that Indonesia is a new democracy. The resulting democracy is good enough to transform Indonesia from a concentrated country to a decentralized, majority-party country.

Indonesia has been very effective in combining these two processes, making elections run stably, freely, and fairly, so that the difference is apparent compared to the New Order period.

The Islamization of politics in Muslim-majority regions is quite common, but this does not necessarily indicate a decline in democracy in Indonesia. Political Islamization is a significant phenomenon that has been ongoing for centuries. This can be seen in the 2019 general election and the 2017 Jakarta gubernatorial election, which certainly demonstrates that these elections received different levels of public attention and support than the 1998 elections.

However, this year, many Islamic organizations lost control of their opinions, leading to several hoaxes circulating about

politicization. However, the political turmoil surrounding the 2019 elections is a positive sign for Indonesia, as it has cemented a true democracy, where diverse support contributes to its health.

The 2019 presidential election was a heated moment in Indonesian political history, with Islam playing a significant role. This can be seen in the 212 movement, which emerged in response to Ahok's blasphemy case in 2016. This movement was spearheaded by various Islamic organizations in Indonesia, such as the Islamic Defenders Front and Hizbut Tahrir Indonesia. After this movement successfully defeated Ahok in court, in 2019, the movement also took part in national politics, particularly in the presidential and legislative elections. The issues examined in that year's election were not only criticism of Jokowi as the incumbent candidate, but also concerned his closeness to the Chinese community, which they also saw from his closeness with Ahok. Islamic groups who rejected it shared the same foundation as supporters of the 212 movement. In addition, they tended to side with the opponent of the first candidate, Prabowo Subianto. However, on the other hand, the movement supporting candidate 1 turned out to be stronger because it was supported by the Nahdatul Ulama group and its figures.

Furthermore, Prabowo adopted the path of Islamic populism by building relationships with moderate Islamic political forces. Prabowo was inspired by the victories of Anies and Sandi over Ahok and Djarot, who consistently excelled in electability but failed to address religious issues. At the time, there was speculation that this divisive strategy, which would be nurtured and maintained in future political moments, especially at the national level, was the most potent factor in Islamic populism in Jakarta.

Prabowo's campaign differs from most campaigns in that it is strongly influenced by

Islamic elements, including religious activities such as congregational prayers, reciting blessings, and so on. Campaigning in a democracy is a crucial agenda and must be carried out by prospective candidates who enjoy contesting. It is part of the political communication they engage with the public. Political campaigns are typically packaged by political parties, with their goals and candidates in mind.

The outcome of the two battles between Islamic movements was a victory for Joko Widodo and Nahdatul Ulama. This victory was the result of several supporting factors, such as NU's moderate ideas and the moderate character of the majority of Indonesians. From this, it can be seen that Islamic opposition movements that use Islamic symbols to attack Jokowi have not succeeded in convincing the majority-Muslim Indonesian public, primarily because these movements are considered controversial in Indonesia.

#### IV. CONCLUSION AND SUGGESTIONS

This research aims to provide an overview of how politics and Islam can coexist. Politics and Islam are complementary.

Indonesia's predominantly Muslim population makes it natural that political studies are inextricably linked to Islam. In practice, Islamic values are a highly influential factor in political developments in Indonesia.

The application of Islamic values in political life is related to the political process itself. Therefore, as Muslims, we are obligated to participate in politics as contained in Islamic legal sources. Furthermore, an approach is needed that will create political development in accordance with Islamic teachings, such as approaches related to law and culture.

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