Religion (Islam) And Politics; Analysis Discussion

Indar Arifin
Universitas Hasanuddin
Email: indararifinunhas@gmail.com

ABSTRACT

Islam is Allah's SWT religion, which was revealed to the Prophet Muhammad SAW to be transmitted to all humanity to establish harmonious relationships between humans and their God, as well as human relationships with one another. This research is a literature study that discusses and analyzes the relationship between religion and politics from the historical aspect, the development of religion in the political realm as well as the discourse between the two things. The philological analysis is used to determine the extent of the relationship between political theory and religious belief, in this case, Islam. The results of the analysis illustrate that religion as the basis for political morals is no longer used as it should, but only becomes a tool to win power. In that context, the people of the State have presented themselves as an organized mass, and they are not aware that a structural crime (made in such a way) has happened to them, they are given little pleasure while others who win the power take more benefits from the State. they. Political violence has occurred wrapped in a certain ideology or religion, and its legitimacy has been very well tested, especially if the legitimacy is obtained through instruments under the political democratic system through general elections. General elections become a very significant relationship with the legitimacy of political power

Keywords: Religion, political discourse, politics

INTRODUCTION

God sent down various religions on earth intending to save humans and their lives from damage (Rojiati, 2019). Religion is a route that a person takes as an option to find redemption in his life. Humans should believe in the presence of an ultimate force that directs the path of their lives. Because there must be a creator for anything that "is." (Amallia, 2019).

Islam is Allah's SWT religion, which was revealed to the Prophet Muhammad SAW to be transmitted to all humanity to establish harmonious relationships between humans and their God, as well as human relationships with one another. Prophet Muhammad SAW was not just sent to a select group of people, but everyone on the planet (Yunus, 2017). The presence of Islam, which has nearly completely covered every inch of land on the planet's surface, has given the appearance that one of the Abrahamic faiths has grown into a major worldwide power. (Badarussyamsi, 2016).

Politics is inextricably linked to the existence of the country and state, thus it is vital and intimately linked to the position of people as citizens(Akib, 1997; Ardiansya, 2018; Fadli & Niswaty, 2020; A. Rahman & Suharno, 2020). There are two definitions of politics in political science, and politics is split into two scopes or definitions. "Politics at its finest" and "politics at its worst" are the two realms. For the first definition, the best understanding of politics is the use of politics for the greater good. In this version, political actors prioritize the interests of the people and utilize politics to further their wellbeing. (A. Abdullah, 2017).

In Arabic, the term "siyasah" refers to Islamic politics. As a result, it is referred to as siyasah syar'iyyah in scholarly works. (Abdullah Zawawi, 2015). Islamic political thought can be divided into formalist and substantive (M. T. Rahman et al., 2018). Islam has contributed to the development of a country's political system and government (Pulungan, 2021). Islamic politics is the face of Islam about power and the state, and it is this face that gives rise to political attitudes and conduct, as well as a political culture based on Islamic principles. from a moral and doctrinal personality to the Islamic spiritual community's integrity (Ridwan, 2017). Islamic politics may be compared to a governance system established by Muslims acting as caliphs of Allah S.W.T (Ahmad Nabil b. Amir, 2009). In the history of Islamic politics, the Prophet Muhammad's leadership in Medina, which safeguarded a diverse population, provided proof of the existence of the state and government in Islam. (Efrinaldi, 2018). Muslims as individuals and Islam as a religion share contemporary political ideas and beliefs. The early Islamic philosophy contained in the Medina Charter establishes the compatibility of Islam with the fundamental foundations of contemporary politics (sohifah al-Madinah) (Santoso, 2016).

When Samuel P. Huntington proposed the idea of the clash of civilizations, the globe's eyes widened as if the Beard had caught fire with this provocative remark, because how could it not when the world is building up inclusivity or openness? Talk about democracy and human rights in the religious community, but the passage of this idea seems to impede the efforts that have been made (Agustam, 2010). The Clash of Civilizations is Samuel P. Huntington's most renowned theory. Islam, he believes, poses a danger to the global expansion of secular-liberal Western culture. Infidels in the West, it turns out, are extremely concerned about the development of the Islamic Khilafah (R. Abdullah, 2015). Huntington grouped countries not based on political and economic systems but rather based on culture and civilization (Sopian & Ali, 2019). Essentially, the global community, particularly the West, has seen Islam as a civilization rich in scientific ideas such as the cosmos, people, soul, happiness, and so forth (Mustofa, 2017).

The fact that Islam is one of the world's main faiths and an ideological force to be reckoned with continues to instill dread of a danger (Junaid, 2013). To highlight its uniqueness, John Louis Esposito's perspective on the connection between Islam and the West is positioned in various Muslim and orientalist philosophical perspectives. In the framework of the relationship between Islam and the West, his philosophical stance does not put him in one of the pro or con camps (Hamdani, 2013).

METHOD

This research is a review and discussion of literature in the areas of politics, Islam, and religion, and it offers a summary of what has been researched, debated, and established regarding politics and religion. To clarify different ideas and arguments, several books, references, and debate outcomes linked to religion and politics were gathered.

The degree of the connection between political philosophy and religious belief, in this instance Islam, is determined via philological study. This paper's philological investigation comprises many stages; (1) The purpose of a Literature Inventory is to gather content to be examined as well as supplementary literature. The literature is then identified from a variety of sources, including the author's library as well as prior research material. (2) Material

Description: The next step is to thoroughly analyze and characterize all relevant literature. (3) Material Comparison: At this step, the previously mentioned literature is re-analyzed, and an interpretation is provided based on the author's experience and findings of conversations with many knowledgeable parties about this religious and political subject.

RESULT AND DISCUSSION

Religion is a divine revelation, and the term Religion has many meanings in Arabic dictionaries. Believe in God, his nature and might, and acceptance of his teachings and rule, or belief in gods who are worshiped and considered strong, is referred to as religion. (http//;politikagama.htm (21-05-2013). Religion is a way of forming connections between fellow humans and patterns of interactions with the creator. Religion is a system of monotheism, a system of ceremonial values, or devotion (worship), from one human being to something that is given an absolute title. (Ramli Awang.PPTS, 1995). Religion refers to the concepts that bind a people or a country together, whether via a connection of belief, conduct, or practice.

Politics is the process of forming and distributing power in society; it can also be interpreted as the art of gaining power both constitutionally and non-constitutionally. In the context of Islam, the meaning of politics is similar to that of politics in general, but it focuses more on Islamic guidance. (Al-Quran dan Hadist).

Politics is one of the many laws in religion guidelines that we must follow in our conduct. Religion is there as a guide for human existence, present to give instructions for people to survive. So it is critical to conduct politics by religious guidance, as evidenced by one of the most basic examples in Islamic politics, namely the existence of laws or so-called Shari'a made by the government and enforced by the community; however, before making these rules, the government must consult the MUI or religious leaders.

Islamic history documents political events that took place during the Prophet's lifetime, such as the Medina Charter agreement, in which the Prophet brought the muhajirin and the Ansar together via an agreement known as the Medina Charter. In this tale, Islam's politics is highly encouraged and even obliged to follow Islamic law, to improve human values via the integration of religion and politics. Even in the works of Samuel Philips Hungtington, religion is mentioned as a component of human civilization that has a significant impact on different civilizational disputes throughout the globe. Indeed, one of his works, Religion and the Third Wave, elicited strong responses from a wide range of people because Hungtinton said that religion (Islam) impeded democracy. Even though Hungtington continued to concentrate on problems of national identity, particularly American national identity, in the years after (Hungtinton, 2004:9). The Clash Of Civilizations also includes Hungtinton's most controversial work, which foresees a cultural clash, which occurred after the September 11 incident (the bombing of the World Trade Center in New York), and is regarded as the result of a clash of Western and Eastern cultures because it occurred. Terrorism prevention (Islam).

Huntington proposed that post-cold war warfare was the primary cause of conflict in the new world, rather than ideological or economic conflict. Rather, the culture of the Cold War era was a clash between two superpower nations, with each of them defined no longer as a nation-state (in the classical sense), but rather by the ideology they espoused between communism and liberal democracy. Culture will have a part in identifying which people are responsible for the conflict. Huntington even claims that variations in civilization will lead to the end of world

warfare. He said that this civilizational war would be the last stage in the contemporary world's conflict development (Hungtington, 1993:11). Hungtinton talks about civilization, which includes religion, and he says there are nine main civilizations in the world: (1) the West, (2) Confucianism, (3) Japan, (4) Islam, (5) Hinduism, (6) China, (7) Latin America, (8) Orthodox Christianity, and (9) Africa. Hungtington sorts civilization by different proportions, including the region's location (West), the dimension of teachings (Confucius), the Ethnic Dimension (Slavic), the State Dimension (Japan), the Religious Dimension (Islam), and the Continental Dimension (Africa).

According to Esposito (1987), the growth of Islam is a major danger that must be addressed from a Western perspective. Even today, Islam seems to be resurgent, with an Islamic cultural spirit and the possibility for huge and widespread numbers. Islam has always been at the forefront of mass mobilization movements and can do so. Islam is often characterized as a danger three times greater than a political, civilizational, or demographic threat. Through their presentations, both Hungtinton and Esposito assume that most Western scientists see religion (Islam) as a source of aggression and hostility (aggression and threat), with clichés like fanatical Islam, militant Islam, and fundamentalist Islam. This simplistic cliché depicts Islam's enraged visage. Of course, this theory satisfies many parties in their quest for academic excellence, including those who argue that Hungtington's thesis on Islam's emergence as a "threat" is overstated and overgeneralized. Hungtinton is even claimed to have failed to recognize the worth and mentality of the nine civilizations he classified.

Even Edward Said (2001) believes that Hungtinton lacks a thorough understanding of each civilization's internal and pluralist dynamics, as well as the fact that civilizations are capable of trade (rather than conflict), and may even collaborate to stop religious or imperial wars. The establishment of a single Islam that leads to theological redundancy (the US-Iraq war was then seen to have brought down the Saddam Hussein dynasty), or the September 11, 2001 catastrophe including the name of Osama bin Laden, who is regarded as a component of the Islam vs. Christianity struggle. The propensity to over-reduce instances, thus portraying Islam as a danger in the perspective of the West, may jeopardize the relationship between the two major civilizations. Islam is a multifaceted and pluralistic faith. No one may represent himself to Islam as a whole, save Muhammad, for it to be a genuine guide to false notions.

It may be evidence that religion (Islam) is an intriguing topic of study among intellectuals such as Hungtington, Emerson, and Esposito, as well as many other scientists, apart from theses and antitheses concerning religion (Islam). The discussion over religion (Islam) as one of the state's forces, as well as international political laws, demonstrates that religion (Islam) is not taken lightly, particularly in the West. Even though Hungtington's work is seen as a political provocateur capable of causing a collision of civilizations, it will have a significant impact on the creation of new ideas that promote peace rather than war. Religion should be seen as a weapon for maintaining peace in the country and state.

The debate between religion and politics never ends and is always fascinating, particularly in an age when people may express themselves freely. Religion is also employed as a figure who is noble and intelligent, as well as moral and highly appropriate to be utilized to defend themselves and even depend on people who have political power aspirations to conquer the nation that is frequently referred to be the world's giant. The state is elevated to a position of supremacy above all other institutions on the planet. The State will exert control over all aspects

of life, and the State will become a weapon of human power that is constantly threatened by people with political aspirations. With one of his renowned ideas, disregarding morality and justifying any methods, Nocollo Machiavelli is even regarded as an academic person that provides a poor image to bettors in this nation. Proposing a synthesis that it is impossible to build (political) power on a moral foundation (M. Sastraprateja and Frans M. Parera, Kata Pneganta, An Alternative Method of Political Ethics, in Noiccolo Macheviavelli, The Ruler, Letters of Statesmen to the Leaders of the Republic, translated by C. Woekisari, in Noiccolo Macheviavelli, The Ruler, Letters of Statesmen to (Jakarta: Gramedia,1987).

Mechevilli's Political Discourse, mentions how disappointed he was with the elite group, who had ambitions to seize the State (called princes), who fought each other for power (referring to the case of G. Savanaralo (1452-1498) of the Dominican Order and based on his experience accompanying Italian kings, as well as the case of Ferdinand Aragorn). They fight not for the sake of noble principles which he always mentions as the main goal, but only as propaganda to get the support of the people to side with him. Ironically, the religion which is full of moral and religious content has become a tool to build political propaganda, even at the same time to perpetuate the power that has been seized through seizures. Religion as the basis for political morals is no longer used as it should be, but only becomes a tool to win power. In that context, the people of the State have presented themselves as an organized mass, and they are not aware that a structural crime (made in such a way) has happened to them, they are given little pleasure while others who win the power take more benefits from the State. they. Political violence has occurred wrapped in a certain ideology or religion, and its legitimacy has been very well tested, especially if the legitimacy is obtained through instruments under the political democratic system through general elections. General elections become a very significant relationship with the legitimacy of political power.

There are many potential connections, according to Iqnas Kliden (Iqnas Kliden, The Power of Ideology, and the Roles of Religions in the Future, in the book Religions Entering the Third Millennium, Olaf Sc in the viewpoint of religion and power) (1). Power and ideology are inextricably linked since no power exists without an ideology to back it up, and no ideology exists without power (2). Every religion, whether wanted or not, is often confronted with the potential of becoming an ideology, and every ideology, on the other hand, attempts to establish itself as religious. Religion's ideology is constantly balanced by religion in ideology (3). Even by Max Weber (hierocracy) and Caesaroppapism, religion tends to be an institution with several powers possessed and legitimized socially and culturally based on belief, so it is easy to obtain an expansion of world power, and conversely, world power is extended into the domain of religious power (Max. Weber), (4). The function of religion and the prophetic role of religious conflict. The closer Religion is to the State, the greater Religion's prophetic function is carried out, and the more critical Religion is to the State, the more critical Religion is to the State (5). In essence, religion serves as both a social institution and a means of refining individual (self) and collective perfection, safeguarding social cohesion and avoiding social dissolution, and ensuring community reproductive continuation. When the attainment of individual perfection (self) is dominating, the disregard of societal perfection becomes weak, and it may even give rise to selfishness at the individual level, resulting in social integrity being destroyed, and harmful to the social function of Religion (6). Religion inclines to move from its function as an ideology to that of a utopian.

The polemic against religion and power (State and Politics) continues to heat up and become a topic of discussion in various spaces, particularly when State and Religion affairs spawned the discourse of separation in the twentieth century, which was sparked by the political policy of caliphate abolition (in Turkey by Mustafa Kemal Attaturk). The Khilafah as a political vehicle built by Islam has been dissolved as a result of the Ottoman Turks' loss in World War I, and it supports Mustafa Kemal's preoccupation with establishing a State that separates Religion and State. Being introduced to Indonesia as a Muslim-populated area with the potential for violence does not rule out the possibility of becoming embers in the husk. It's the debate about removing religion's position from the KTP, amending Pancasila via the First Precepts, and the Femonena HTI, which is regarded as a Khilafah State pioneer community. In this scenario, the West has the potential to spark a religious-state war inside the Republic of Indonesia. What is apparent is that Islam refuses to expressly separate religion from state power (politics) and that Islam has a universal system that may serve as a guide for people in their quest to establish a country and state.

The search for a relationship between political and religious intellectuals never ends, and many theories emerge, such as Niccol Machiavelli's view of religion and the state as a form of political propaganda to justify all means of power, Max Weber's view of religion as human horology, or Karl Marx's view of religion as opium for society, assuming that religion does not need to interfere in politics. At the very least, it's still fascinating to discuss at any time, and research is being sent down to investigate how the two interact, including religion (Islam in the 2019 general election in Indonesia)

CONCLUSION

Politics is the process of forming and distributing power in society; it can also be interpreted as the art of gaining power both constitutionally and non-constitutionally. In the context of Islam, the meaning of politics is similar to that of politics in general, but it focuses more on Islamic guidance. (Hadith and Al-Quran). Politics is one of the many laws in religion guidelines that we must follow in our conduct. Religion is there as a guide for human existence, present to provide instructions to people on how to live. So it is critical to conduct politics by religious guidance, as evidenced by one of the most basic examples in Islamic politics, namely the existence of laws or so-called Shari'a made by the government and enforced by the community; however, before making these rules, the government must consult the MUI or religious leaders.

(1) Western, (2) Confucian, (3) Japanese, (4) Islamic, (5) Hindu, (6) China, (7) Latin America, (8) Orthodox Christianity, and (9) Africa are the world's nine main civilizations. Hungtington sorts civilization by different proportions, including the region's location (West), the dimension of teachings (Confucius), the Ethnic Dimension (Slavic), the State Dimension (Japan), the Religious Dimension (Islam), and the Continental Dimension (Africa). The Islamic resurgence, in the eyes of the West, is a major danger that must be addressed. Even today, Islam seems to be resurgent, with an Islamic cultural spirit and the potential for a big and widespread following. Islam has always been at the forefront of mass movements and can do so, specifically, to carry out large mobilization activities among its followers. Islam is often

characterized as a danger three times greater than a political, civilizational, or demographic threat.

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