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Islamic Study with A Political Approach

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Abstract: Understanding Islam by using various approaches or perspectives of a scientific discipline is very possible, in fact it must be done because Islam, with its main source of teachings contained in the Qur'an and as Sunnah, does not only talk about matters of faith, worship, morals and the afterlife. , but talking about science, technology, history, social, education, politics, economy, culture, art and so on. Islam places politics as a way of looking after the affairs of the people (ri'ayah syu-un al-ummah). Islam and politics cannot be separated, because Islam without politics will give birth to shackled Muslims who do not have the freedom and independence to implement Islamic law. By using a political approach in Islamic Studies, we can understand that Islam is not only a monolithic doctrine, but also a doctrine that can influence the policies of the rulers to gain the benefit of the people. Several political approaches in Islamic studies include: the De-confessionalization Approach, the Domestication of Islam approach, the schismatic flow approach, the Trichotomy Approach, and the Cultural Islam Approach.

Keywords: *Islamic studies; approach; politic*

A. INTRODUCTION

Islam is a religion that carries the mission of *rahmatan lil 'alamin* and brings concepts to mankind regarding issues related to a system such as the concept of politics, economics, law enforcement, and so on. In the political field, for example, Islam positions it as a means of safeguarding the affairs of the ummah. Islam and integrative politics manifest in several Muslim thinkers and politicians who have been present from

time to time with different thoughts and patterns of struggle.

In essence, Islam brings teachings that are not only about one aspect, but about various aspects of human life. Islam not only regulates the good relationship between humans and God, but also regulates the relationship between humans and the universe properly. Through this good relationship a balanced, orderly, safe, peaceful and harmonious life will be created



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which in turn becomes a requirement for humans to carry out various other activities.

Understanding Islam by using various approaches or perspectives of a scientific discipline is very possible, in fact it must be done because Islam, with its main teaching sources contained in the Qur'an and as Sunnah, does not only talk about matters of faith, worship, morals and the afterlife. , but talking about science, technology, history, social, education, politics, economy, culture, art and so on.

Islam places politics as a way of looking after the affairs of the people (*ri'ayah syu-un al-ummah*). The relationship between Islam and politics cannot be separated, because Islam without politics will give birth to the shackles of Muslims who do not have the freedom and independence to implement Islamic law. Likewise, politics without Islam will only give birth to a society that exalts power, position, material things, and the mundane, empty of moral and spiritual aspects. Therefore, politics in Islam is very important to remind that independence and freedom to implement Islamic law can be accommodated by politics.

In realizing a more orderly, secure, peaceful, harmonious and prosperous political order in the country, namely the condition of a society that is free from hostility between one nation and another, the role of a leader of a country cannot be separated. Therefore, leaders are required to be able to understand politics, and know how to run it.

The word 'politics' is currently still warm in the ears because almost all people are familiar with the word, but not all of them

understand what politics is. Therefore, the author tries to parse this paper as a basis for reason and contribution of knowledge, which contains the study of Islam with a political approach.

B. DEFINITION OF ISLAMIC AND POLITICAL STUDIES

1. Definition of Islamic Studies

Etymologically, Islamic Studies is a translation from Arabic *Dirasah Islamiyah*. Meanwhile, Islamic Studies in the west is known as Islamic Studies. So the study of Islam is literally the study of matters relating to Islam. This meaning is so general that it is necessary to specify the terminological understanding of Islamic studies in a systematic and integrated study. In other words, Islamic Studies is a conscious and systematic effort to find out and understand and discuss in depth the intricacies or matters related to the Islamic religion, both related to teachings, history and actual implementation practices in everyday.

Efforts to study Islam are not only carried out by Muslims, but among people other than Islam there are also those who study Islamic studies which of course have different goals and motivations. Among Muslims, Islamic studies aim to understand and deepen Islamic teachings so that they can implement and practice them properly. Whereas outside the Muslim community, Islamic studies aim to study the intricacies of religion and religious practices that apply among Muslims, which are solely as a science.

2. Definition of Politics

Politics etymologically in Arabic is called *Siyasah*, which in turn this word is then translated into tactics, or in English it is called Politics. Politics means smart and wise, which in our daily conversation seems to mean a method used to achieve goals, but political experts themselves admit that it is very difficult to give a definition for political science.

According to Dhiauddin Rais in the *Ocean Justice Journal*, Politics is the science of government or the science of *siyasa*, namely the science of state administration. The understanding and concept of politics or *siyasa* in Islam is very different from the understanding and concept used by non-Muslims. Politics in Islam directs the activities of the *ummah* towards efforts to support and implement Allah's *shari'a* through the state and government system. Politics is also a complete civilizational system that includes religion and state simultaneously.

As for the origin of the word 'politics', it comes from the Greek word 'politikos' or in Latin 'politica'. The first use of the word in the 5th century B.C. (before Christ), whose origin is the word 'polis', means country or city. In the *General Indonesian Dictionary*, written by W.J.S. Poerwadar Minta, politics is defined as knowledge about constitutional or state affairs, such as procedures for government, basics of government and so on.

Agree with the author, that from an Islamic religious point of view, politics

can also be defined as the regulation of the affairs of the people based on Islamic laws. The perpetrators can be countries, groups, or individuals. So, the essence of politics in the Islamic view is the regulation of people's affairs based on Islamic law.

3. Islamic Views on Politics

Politics etymologically in Arabic is called *Siyasah*, which in turn this word is translated into strategy. or in English it is called Politics. Politics means smart and wise, which in our daily conversation seems to mean a method used to achieve goals, but political experts themselves admit that it is very difficult to give a definition for political science.

Among the Islamic community in general, they do not see the relationship between political issues and religion. This is partly due to an incomplete understanding of the scope of Islamic teachings themselves. Kuntowijoyo, for example, said: "Many people, even followers of Islam themselves, are not aware that Islam is not just a religion, but a separate community (*ummah*) that has its own understanding, interests and political goals. Many people are Muslim, but only think that Islam is an individual religion, and forget that Islam is also a collectivity. As a collectivity, Islam has awareness, structure, and is able to carry out joint action."

According to Azyumardi Azra, there are two major views on the relationship between Islam and politics. First, seeing politics as an integral part of religion. In

this case, Islam has a very close relationship with *siyasa* (politics). Muslims who believe in this view argue that Muslims must be involved in practical politics, upholding the Islamic political system, even the Islamic State. Second, the opinion that politics is part of religion (Islam), but between the two there is a very essential character difference. Islam is divine, comes from revelation, sacred and sacred. Meanwhile politics deals with profane life, worldly life which sometimes involves manipulative tricks. Furthermore, Azyumardi Azra reminded the ulama to not get involved in the political sphere, the integrity of the clergy and *muru'ah* must be maintained if they do not want to lose their pride as scholars.

The Islamic view of politics can be understood from the following verses of the Al-Quran and Hadith:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe, obey Allah and obey the Messenger (His), and Ulil Amri among you. then if you differ on something, then return it to Allah (the Quran) and the Messenger (the Sunnah), if you truly believe in Allah and the Last Day. that is more important (to you) and better the result." (Q.S An-Nisaa: 59)

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

"Say: "O God who has a kingdom, you give the kingdom to whoever you want and you take away the kingdom from whoever you want. You glorify the person you want and you humiliate the person you want. In Your hands are all goodness. Verily, You are Powerful over all things." (QS. Ali-Imran :26)

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader, and each leader will be questioned about his leadership"(History Hadith. Bukhari and Muslim)

Muslims must see wider and smarter how important it is to do politics. The fate of the nation will be determined by politics. So, it is certain that politics is permissible because it has a major influence in maintaining Islamic teachings in a country as long as it adheres to Islamic principles.

Based on the study above, the authors provide several ideas related to how Islam views politics so that the glory of Islam can rise again by realizing the religion of *rahmatan li al-alamin*. *Rahmatan li al-alamin* religion means coming from religion for the entire universe without discrimination. The way to realize such a religion can be through the formation of adherents who are in accordance with the principles of *rahmatan li al-alamin*, namely adherents who love peace, tolerance, are active in sharing, and participate in building civilization wherever these

adherents are located. When he lives in a country, he should adapt in harmony and help develop the country. When in that country the principles and culture are good, then it should be built and carried on. However, if the country's principles and culture are not yet good, then harmonize and incorporate Islamic teachings.

4. Political Approach in Islamic Studies

The political approach in Islamic Studies is how to conduct a study of Islam using a political lens, meaning how to see Islamic Studies in relation to power relations, both in terms of its teachings, adherents or culture.

By using a political approach in Islamic Studies, we can understand that Islam is not only a monolithic doctrine, but also a doctrine that can influence the policies of the rulers to gain the benefit of the people. The political approach in Islamic Studies also provides us with more comprehensive scientific insights about religious entities (normativity and historicity) and the substance of religion which is considered very important for guiding human life.

The approaches to Islamic Studies include;

1. De-confessionalization approach

The de-confessionalization approach was developed by C.A.O. Van Nieuwenhuijze. This theory states in general, that as has happened in the Netherlands in order to unite differences between religious groups and maintain common political relations within a

country, all religious identities, exclusive group symbols must be temporarily abandoned in order to achieve a greater unity and togetherness.

For example, when formulating the national ideology, Pancasila, all the figures pressed their own interests to be able to adapt and achieve something bigger, namely formulating a joint national vision. In this case in Indonesia, de-confessionalization is a concept used to broaden general acceptance, including all interested groups, of Muslim concepts on the basis of shared humanitarian considerations.

Pancasila as an ideology is used by the Indonesian people to create a state. From there it does not mean that Islam is inferior to Pancasila, but in Pancasila, Islamic values are stored, namely the oneness of God, democracy, social justice and humanity.

2. Islamic Domestication Approach

The Islamic Domestication Approach was developed by Harry J. Benda. He described that Islam, no matter how great its development in Indonesia, local power always continues to play its dominance so that the real dynamics of Islam are paralyzed, "domized" within the scope of their locality. The phenomenon of "syncretic" is something that is very realistic to immediately state that the great power of Islam is always consumed by its local power. Not even just that, in the view of Harry J. Benda, the rise of the Mataram sultanate was actually a rejection of the real Islam in Demak. Harry J. Benda described, Islamic Mataram was actually a symbiosis of Javanese Hindu power, and he reflected a real symbol of power against the Islamic forces of the Demak coast as an Islamic scripturalist force.

3. Schismatic and School Approaches

This approach was developed by Robert Jay and Clifford Geertz. Robert Jay's view of Islam in Indonesia seems to be somewhat similar to what Harry J Benda saw, that in Indonesia, especially Java, there is a force outside of Islam that always rivals and even tames it. Harry J Benda called it a Hindu-Javanese force, while Robert Jay saw it as an *abangan* group. From this explanation it can be concluded that, the forces outside Islam that always rival and even tame, namely the *abangan* and *priyayi* groups

4. Trichotomy Approach

This theory was developed by Allan Samson. Samson sees that the characteristics of Islam in Indonesia cannot be seen singly. Even including the category of "*santri*" must be seen as something complex, especially in expressing religion and political will. In reality, the *santri* group in Indonesia has a very varied character. What is meant by *santri* groups in Allan Samson's view are those who still maintain Islam as the basis and norms in their politics. However, this difference will be seen in their attitude towards their wishes, ideas, ideas and political will, especially when facing different realities. The reality of their politics is reflected in the character of each movement and the strategies carried out in politics which can be categorized as follows :

- a. *fundamentalis*, namely establishing religion in aspects of life, including statehood.
- b. *reformis*, namely placing Islam rationally in political life including building relations for the application of Islamic interests.
- c. *akomodisionis*, namely the group of students who are more open although at first glance not in accordance with Islamic principles.

The movement method is the most important step as a way of thinking/negotiating tool in politics.

5. Cultural/Diversification Political Approach

According to Emmerson, Islam on a cultural scale has won such a great victory in Indonesia. Especially during the New Order period, even though politically Islam was indeed under pressure, in terms of cultural development at a macro level it could actually be included in all of this. When Islam is cornered, it then changes its strategy and capabilities by forming "*diversification*", namely spreading power to every position in social institutions, including the economy, education and religion as well as art and culture. This theory redirects the political energy of Muslims into non-political activities. Cultural Islam will give rise to a more sympathetic and substantive Islam. From this explanation it can be concluded that cultural explains Islam as a cultural force that succeeds in conquering political power.

The five theories/approaches above seem unable to provide a complete answer. However, sociologically and psychologically, the current situation seems to be a "*tentative*" response as a result of the previous situation, where the influence of the New Order was so strong, firm and repressive and dominant in holding power in all of this.

According to the authors of the five approaches above, the De-confessionalization Approach is most relevant to the political approach in Islam in Indonesia, because in theory and practice it can unite differences between religious groups and maintain shared political

relations within a country. In formulating the Pancasila ideology, the concept used to broaden general acceptance, including all interested groups, of Muslim concepts on the basis of shared humanitarian considerations.

C. APPLICATION OF POLITICAL APPROACH IN ISLAMIC STUDIES

The political approach is one of the efforts to understand religion by instilling religious values in social institutions so that the motivation/desire to achieve happiness and prosperity and peace in society arises.

Islam cannot be separated from the rules governing the affairs of society and the state, because Islam is not a religion that only regulates individual worship. However, Islam also teaches how to care for Muslims with all the affairs of the people that concern their interests and benefits, knowing what the rulers do to the people, and being a deterrent to injustice by the rulers.

As an activity in the political system, politics itself has several objectives. The goals of politics that exist in Indonesia and in general can be seen as follows: The existence of a politics has the aim that the power that exists in society and the government is obtained, managed, and implemented in accordance with legal norms. Second, the existence of politics can create power in society and democratic government. The existence of politics can help the implementation of government and community power which refers to the principles of the Unitary State of the Republic of Indonesia. Politics aims to prosper all Indonesian people. Protecting the rights of all Indonesian citizens and

guaranteeing the implementation of citizen obligations. Maintain the security and peace of the country. Maintaining a balanced social life for the progress of the nation.

Even in Islam, politics has a position and a place where the law can become obligatory. Our previous scholars have explained the values and virtues of politics. Hujjatul Islam Imam Al-Ghazali said that the world is the field of the hereafter. Religion will not be perfect except with the world, fighting for the good values of religion will not be effective if you do not have political power. Fighting for religion and fighting for political power is good for benefit.

As a country with a democratic political system, Indonesia places its people with the highest sovereign power. The point is that everything that is regulated in the country originates from and for the people. To reach power in government, political parties are organizational vessels that can bind their members according to party provisions that aim to win elections in order to gain power in parliament. Therefore, in Indonesia, where the majority of the population is Muslim, they are trying to establish and approach parties based on Islam, just as PPP has voiced the slogan "The Big House of the Islamic Ummah" to ensure that they are still consistent in bringing community issues into the political sphere. PKB cannot be separated from its success in establishing political communication with Islamic boarding schools, collaborating with religious leaders and presenting popular figures. PAN is always consistent with the Muhammadiyah organization. PKS which works for millennial Muslims, and so on.

This is an approach through political parties that has been successful in winning Muslim votes in Indonesia.

D. CONCLUSION

Both normatively (based on the Qur'an and Sunnah) and historically (life practices in history) Islam has paid great attention to political issues. This attention is aimed at creating a society that is safe, orderly, peaceful, harmonious, and physically and mentally prosperous. Political life since the four Rashidun khulafaurs, especially the third and fourth caliphs, has influenced strong differences in Islamic theological issues.

In Islam there are various terms related to political issues, including the words leader, protector, ruler, authority holder, religious leader, and leader in a broad sense. The existence of these various terms shows that Islam establishes a certain form of structure or political system to be used by the whole world, but adheres to a more flexible, accommodative ideology and according to the conditions of society. Islam is more concerned with moral, ethical and spiritual politics.

Historical facts clearly prove that Islam does not adhere to a particular constitutional system. Islam does not question the form or constitutional system at all. This is taken because if Islam establishes a certain constitutional system, and this system is not suitable for Islamic society in a certain country, then it means that Islam has made it difficult for its followers. This situation is not followed by Islam, because it is not in line with Islamic principles that are flexible, in accordance

with the times and places, do not trouble people and so on, as has been clearly seen in the characteristics of Islamic teachings.

Several political approaches in Islamic studies include: the De-confessionalization Approach, the Domestication of Islam approach, the schismatic flow approach, the Trichotomy Approach, and the Cultural Islam Approach.

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