

Tracking Democracy In Islam

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ABSTRACT

This paper aims to answer the question “Is democracy in conflict with Islam?” This paper also discusses the values contained in democracy. This paper uses a normative legal research method that is descriptive and analytic to describe the implementation of government systems and political systems in Islam. Then analyze it with democratic values as a system of government and a political system. The research results obtained a brief description of democracy as a political system and government system in the era of the Prophet and the era of Khulafaturrasyidin to determine the democratic values contained. In the end, this paper is one of the answers to the discourse that has been a growing polemic between democracy and Islam.

Keyword : Islam, Khilafah, Democracy

INTRODUCTION

Today, the world community has assumed that democracy is the best system, both as a system of government and as a political system in order to realize and achieve the goals of the state. The assumption above is not without reason, it can be seen that world countries that use systems other than democracy such as totalitarianism, absolute monarchy, military regimes and dictatorships have ended up running aground.

Democracy is a term taken from the Greek word fragment, which consists of the words *demos* and *kratos*. *Demos* means people, while *kratos* means government. So that democracy is defined as people's government. One figure named Abraham Lincoln whose opinion was known in 1863 said that democracy is a government that comes from the people, by the people and returns for the people (Nurtjahyo, 2006).

Historically, according to many references and literature, democracy stems from the experience of a group of ancient Greeks in a state, precisely in the city-state (*polis*) of Athens at the end of 500 BC. While Greece itself at that time consisted of several city states (*polis*) such as Athens, Macedonia and Spain. In 508 BC an Athenian named Cleistenes carried out several city-state government reforms. Cleistenes divided the Greeks, who at that time numbered about 300,000 people into several tribes. Each consists of several demes and demes send representatives to an assembly of 500 representatives. Membership of the 500-person assembly is limited to one year and a person is limited to two times during his lifetime to be a member.

Members of the assembly of 500 people take decisions on all issues relating to city life Athens. This new form of government was called democrats. The term democracy itself was invented by the historian Herodotus (490-420 BC) to refer to the state system as a result of the Cleistenes reform. The Athenian democratic system was eventually taken over by several other *polis* in Greece.

Democracy in Athens only lasted until 322 BC after it was destroyed by Iskandar Agung from Romawi. Since then, Greek democracy is considered to have disappeared from the surface of the earth. Furthermore, when Europe entered the dark age.

In Europe, the idea of democracy began to develop in the 17th century after the concept of the nation state emerged. Furthermore, this idea was developed by thinkers such as Thomas Hobbes (1588-1679), John Locke (1632-1704), Montesquieu (1689-1755), and JJ Rousseau (1712-1778), who encouraged the development of democracy and constitutionalism in Europe and North America. At the same time the idea of secularization and people's sovereignty was also developing. The emergence of the idea of secularization emerged in Europe due to the disappointment of the European community over the domination of religion (Azhari, 2005).

Based on the explanation above, it is understood that historically democracy is not from Islamic sharia. Democracy has developed rapidly in many countries and is recognized as the best system of government and political system. Meanwhile, the discourse between Islam and democracy has long developed and turned into a polemic without knowing the end. Some of the Muslims reject the democratic system and are considered to be a *taghut* system that must be shunned. Some others recognize that democracy is not from Islam, but do not reject it on the grounds that democracy, both as a government system and as a political system, contains Islamic values which have long been implemented in the era of friends with the *khilfah* system. This is the background of this writing, namely to trace the government system and political system at the time of friends. The results of the research will answer the relation between democracy as a government system and a political system in Islam.

RESEARCH METHOD

The research method used in this research is descriptive normative research. Descriptive method is a method that basically uses phenomena that occur. Through this existing phenomenon, it is studied from various secondary data, in the form of data obtained and collected through literature studies, namely books, national journals, international journals, the internet and other sources related to the problem to be studied (Amirudin & Asikin, 2003). The approach of this research is descriptive-comparative, namely that the concept of democracy as a political system and a government system will be described in order to further see the implementation of government systems and political systems in the era of friends.

DISCUSSION

A. The Meaning of Democracy

What exactly is democracy? Democracy has various meanings so that there is no meaning that can represent the concept of democracy. The terms and concepts of democracy continue to develop in line with the development and growth of society. The higher the complexity of the life of a society, hence defining democracy is not simple and experiences difficulties. However, based on the various definitions that have developed in the history of

thought about democracy, three meanings of democracy are found, namely, democracy as a form of government, democracy as a political system and democracy as an attitude of life.

1. Democracy as a form of government

The meaning of democracy as a form of government is the initial understanding put forward by historical scholars and figures, such as Plato and Aristotle. Plato in his *Republica* article states that there are three forms of good government, namely, monarchy, aristocracy and democracy.

The measure used to distinguish the three forms of government is the quantity which means the number of people in power and the meaningful quality for whom that power is exercised. Democracy is a form of government in which government is held by the people and run for the benefit of the people at large. Meanwhile, monarchy is a form of government that is held by someone as the highest leader and is run for the benefit of the people at large. The aristocracy is a form of government held by a group of people who lead and run for the benefit of the people at large. But the three of them can turn into bad governance, namely, Tyranny, Oligarchy and Mobocracy.

Tyranny is a form of government held by someone as the highest leader and run for personal gain. Oligarchy is a form of government held by a group of people and run for the benefit of that group. Meanwhile, the mobocracy is a form of government held by uneducated people and people who do not understand governance. So that the running of the government actually causes chaos and damage.

2. Democracy as a political system

In subsequent developments, democracy was understood not only as a form of government, but more broadly as a political system. Because today, the form of government is no longer democracy, oligarchy and monarchy. However, the form of government in the current era mostly adheres to the opinion of Nicollo Machiavelli (1467-1527) which states that there are only two forms of government, namely republic and monarchy.

Monarchy is a form of government that is royal in nature. The head of a country generally has the title of King. Meanwhile, republic is a form of

government led by a president or prime minister. The division of the two forms of government is based on the way in which the leader of the state is appointed or appointed. If the appointment of a state leader is based on descent, the form of government is monarchy. Meanwhile, if the appointment of a state leader is based on elections, then the form of government is a republic.

If the form of government is republican or monarchy, then democracy develops as a political system within the state. Henry B Mayo stated that a democratic political system is a system that shows that public policy is determined on the basis of a majority by representatives who are effectively supervised by the people in periodic elections based on the principle of political equality and held in an atmosphere of guaranteed political freedom (Budiardjo, 2008).

According to Samuel Huntington, the political system in the world today has two systems, namely a democratic political system and a non-democratic political system. According to him, a political system is said to be a democracy if the most powerful collective decision makers in the system are selected through *jurdil* (honest and fair) elections. In that system, candidates are free to compete for votes and all residents have the right to vote. Meanwhile, non-democratic political systems include totalitarian, absolute, military regimes and single party systems (Huntington, 1997).

The principle that distinguishes a political system, whether it is democratic or not, can be seen in its principles. A political system is said to be democratic if it has the following principles (Sukarna, 1981):

- a) Division Power
- b) Government based on law
- c) Majority Government
- d) Governance by discussion
- e) Free general election
- f) More than one political party
- g) Open/Transparent Management
- h) Free pers
- i) Recognition of minority rights
- j) Protection of human rights

- k) Free and impartial trial
- l) Guarantee of individual freedom within a certain limit

B. Democracy in Islam

Talking about democracy cannot be separated from the state and government. In the perspective of the Qur'an, the state as an institution of power is needed by Islam as an effective instrument to realize its teachings in a historical context. Islam is a comprehensive and universal treatise. Islam regulates all the problems of life, as well as the relationship between that life, namely before and after life. Islam also solves all human problems. Islam also regulates human interaction with its creator, himself, and fellow humans at all times and places.

The word Democracy, is not found in the Islamic treasures. To trace democracy in Islam, we need to look back on the history of past Islamic civilization. History records that Islamic civilization has progressed very rapidly under the Islamic khalifa government system. The question arises, is Islam with the caliphate system that ever existed democratic? Within Islam itself there are differences whether Islam implements democracy or not. This was triggered because democracy and the caliphate as a government system did not have a strong theological foundation. However, when viewed in depth, the principles of democracy are contained in the Qur'an and hadiths. So to answer whether democracy as both a form of government and a political system exists in Islam, it is necessary to trace the history of the khalifa as a government system.

1. Khalifa in the source of

The word *khalifah* is linguistically derived from the root word *khalafa* (kh-l-f), which means to replace, follow, or come later (Munawwir, 1984). In the Qur'an, the word *Khalifah* is repeated twice, in singular and plural. Respectively in the letter al-Baqarah verse 30, and Surat Shâd verse 29. According to the Quraish Shihab, each meaning of the word accompanies or fits the context. For example, when Allah describes the appointment of Prophet Adam as khalifa, a single word is used (Surah Al-Baqarah (2): 30).

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Indeed, I want to make a khalifa (Substitute) on earth”

Meanwhile, when talking about the appointment of the Prophet Daud the plural form is used (Surah Shad (38): 26). As an example:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

“(Allah said), “O Daud! Indeed We have made you a successor upon the earth, so judge between the people in truth do not follow (your own) desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

The use of the singular in the case of Prophet Adam according to Quraish Shihab is quite reasonable, because at that time there was no society, let alone at the level of ideas. The redaction used is “*I will raise the khalifa on earth ...*”. Whereas in the case of the Prophet Daud, the plural form and the past tense are used, namely “*We have made you khalifa...*”. This implies the involvement of someone other than Allah in the appointment. The appointment of someone as khalifa in real social life, it should be done by many people or by involving the community.

From the two verses mentioned above, it can also be concluded that there are elements that accompany one's khalifa. These elements are: (1) the khalifa, namely the person who is given the power or mandate, (2) the domain of power, and (3) the relationship between the khalifa and the territory, and the relationship between the khalifa and the giver of power, namely Allah. A khalifa can thus be judged by the extent to which a khalifa pays attention to these relationships.

In Islamic political theology, there is debate about the source of power. For the Shi'ah, power is a right determined by appointment. So that true power is not something that does not exist, but is already available, where power cannot be obtained through the election mechanism. In Shi'a political theology, leaders are noble figures and have a holy nature and are free from errors. From this tradition of thought, emerged a political belief that a ruler can only stop because he died and cannot be dismissed halfway. The political institution that exercises its power is called *Imamat*.

Meanwhile, the Sunnis view that the source of political power is Allah, which is mandated by the people. Community power through a political mechanism, either through direct election (*intikhab*) or a representative elite agreement (*shura*) or the appointment of a son to the throne. The power obtained from the people gives the

mandate and authority to a ruler to act on behalf of the people. The institution of power is run by an institution called the *Khilafa* which is led by a khalifa (Suntana, 2010)

2. Khilafa as a political system and government system

a) Khilafa as a form of government

In the perspective of the Qur'an, the state as an institution of power is needed by Islam as an effective instrument to realize its teachings in a historical context. The instrument is to realize Islamic teachings through the mechanism of a power institution called the khilafa.

Leadership in Islam which uses the term khalifa actually started in the era of the companions or the period after, where this title was given by Muslims after the death of the Prophet Muhammad based on the terms in the Qur'an. The main function of these khalifa was to replace the prophet's position, namely in the political or governmental fields. Even if he acts as a religious leader at the same time, then his authority is not as a prophet, but rather as an implementer of the existing principles of revelation. (Hasan, 1989)

The form of a government is closely related to the history, conditions, and events that accompany the nation concerned. *United Kingdom* and *United States* are democracy county. However, the form of government in England is different from that in America. Britain is a monarchy while the United States is a republic.

Likewise with the experience of government in the Islamic world during the first four caliphs, where the government tended to be a republic, while the next period took the form of a kingdom. Today, countries in the Islamic world also have different forms of government, some take kingdoms and republics. It seems that these two forms of government can both be adopted, but the most important thing is the enforcement of Islamic law or Islamic principles that lead to the welfare of the ummah.

As a universal theory, Islam does not provide a normative form of government. For Islam, the form of government is not a top priority, but the aim of establishing a government is to realize Islamic teachings so that a prosperous society can be created.

Although Islam does not provide normativity about the form and system of government. But Islam offers basic values for good governance and the principles of democracy as a system of government. Namely (Ibad, Suntana) :

1) Principle of Equality

The principle of equality means that every individual has the same degree as a citizen regardless of origin, race, religion, language and social status. Everyone has the same in terms of demanding and being demanded, namely demanding rights and being required to carry out obligations. The principle of equality includes: *first*, equality before the law, *second*, equality of political rights, *third*, equality for access to state assets, *fourth*, equality to fulfill obligations to the state

2) Principle of Justice

In the constitutional realm, the principle of justice means that the constitution made by a country must position every citizen equally in receiving rights and giving obligations. The principle of justice includes *First*, justice in law. *Second*, justice in the economic field.

3) Principle of Deliberation

Deliberation is the principle of decision making which is always held by believers. The technical term used by the Qur'an to refer to this principle is shura. According to Yusuf Qardhawi, deliberation is a fundamental element of the political, social and economic policy system of Muslim community (An-Nabhani, 1990). Meanwhile, Umar Syarif stated that deliberation is the basis of Islamic political ideology, apart from being the basis for the state's steps in making policies. Theoretically, the theoretical basis of the principle of deliberation in the fiqh *siyasah syar'iyah* system (Islamic state system) is the word Shura which is contained in the alquran surah Asy-shura verse 38

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

“and (for) those who accept (obey) God's call and perform prayers, while their affairs are (decided) by deliberation between them; and they give part of the sustenance We Give them”

4) Principle of Freedom

Freedom (al huriyyah) is the authority of a person to do an action that does not harm other parties. Based on the principle of Islamic freedom, all people in a country must be recognized by the constitution as having the authority to act (Ibid, Al-Anshari). Some citizen freedoms that must be protected by the state are general in nature, namely, (1) freedom of ownership (2) freedom of residence (3) freedom to undertake (4) freedom of opinion (5) freedom of belief (6) freedom to learn (7) freedom of politics

5) Principle of Public Responsibility

The principle of public responsibility is that the government must be accountable for every policy. The principle of public responsibility is taken from the constitutional doctrine contained in the hadith of the prophet Muhammad SAW *"everyone is a leader and will be held accountable. A leader is an officer who is held accountable"*.

This principle is related to the theory regarding the purpose of the state. The theory of state goals was also developed by Al Mawardi, At taftazani, Ibn Khaldun and Abu Al 'alamaududi..

C. The Political system in The Era of The Islamic Khilafa was A System of Government

Talking about the political system in the Islamic caliphate era, in historical experience it has had its ups and downs. When traced, the following conclusions are drawn (Ibid, Suntana) :

1) The first period from Abu Bakr to Ali Bin Abi Talib can be categorized to be a form of republican government although it is still very simple. This is based on the leadership that is not monopolized by one party, but the appointment of a leader of the country based on elections. Talking about the political system, means talking about the mechanism of how to choose leaders. For that, it can be seen briefly how the political system in this era :

✓ Abu Bakar Ash siddiq

When Rasulullah died, he did not leave a single testament about who would replace him. However, the ummah can digest who was the

successor of the Prophet through several indications. *First*, Abu Bakr because he is an adult man who converted to Islam earlier. *Second*, Abu Bakar always accompanied the messenger of Allah until he moved to Medina and hid in the Tsur Cave. *Third*, Abu Bakr was one of the best friends who helped the Prophet's struggle. *Fourth*, Abu Bakar became a prayer priest. Although the process of appointing the caliphate of Ashes through a tough dialogue between the Muhajirin and the Anshor, at this point, Islam has used the method of deliberation. In the end the election was carried out and by consensus between the Anshor and Muhajirin, namely choosing Abu Bakr Ash Siddiq (Ibid, Suntana). After he was appointed khalifa, He asked senior friends not to leave the city of Mecca because senior friends who represented their people were asked for their opinion on public issues.

✓ Umar Bin Khattab

In contrast to the early caliphate of Abu Bakr, the succession of leadership from Abu Bakr to Umar bin Khattab was through direct appointment to Umar Bin Khattab. Where previously, Abu Bakr asked his senior friends for their opinion regarding Umar Bin Khattab, one of whom was Abdurrahman Bin Auf. Just like the previous khalifa, Umar Bin Khattab also asked senior friends not to leave the city of Medina to provide input to Umar Bin Khattab in running the government as khalifa. These senior friends became the shura council 'as well as the political consultants of Umar Bin Khattab. During Umar's time there was separation of power, although not absolute. For example Umar did not interfere in legal matters, because Umar had appointed judges to settle legal cases, except for qishah cases. As for legislative matters, Umar has formed a shura council consisting of senior friends. During Umar's time he also formed other executive institutions such as *diwan kharaj* (taxation), *diwan nafi'at* (public works) and others. Where executive officers are drawn from friends for professional considerations.

✓ Ustman bin Affan

Ustman bin Affan was elected khalifa through a process of selecting the formatur formed by Umar Bin Khattab before he died. Those who sit in the formation are professional figures representing their respective groups. The members of the formation consist of Utsman Bin Affan, Ali Bin Abi Talib, Aburrahman Bin Auf, Zubair Bin Awwam, and Talha. Umar asked them to consult and choose among them to become khalifa. In a narration, Umar gives them approximately 5-7 days. Abdurrahman Bin Auf resigned to be nominated and he prefers to become chairman of the trial. Ustman Bin Affan was elected through a poll. The policies in government are not much different. It's just that Ustman Bin Affan took an unpopular policy, namely appointing his relatives to become state officials, one of which was Muawiyah Bin Abi Sofyan.

✓ Ali bin Abu Thalib

The killing of Ustman bin Affan became a political commodity for Ali bin Abi Talib's political opponent. Ali was appointed khalifa through a request from a senior friend of Ahlu Badar in the midst of slander, one of which was Muawiyah's defiance of Ali bin Abi Talib's leadership.

This was the style of the political system during the arrosyidun caliphate with a republican form of government, although in a very simple sense. The republican form of government is more based on the leadership of the people through the *intikhob* (election) mechanism.

2) The second period started from Umayyad Daulah to the Turkish Utsmani Khalifa.

During this period, the government took the form of a monarchy. This is indicated by leadership which is only monopolized by one party, namely royal party even though leadership still uses term of khalifa.

- ✓ Period of Umayyah Dynasty (661-750 AD)
- ✓ Period of Abbasiyah Dynasty (750 – 1258 AD)
- ✓ Period of Fatimiah Dynasty (909-1171)
- ✓ Periode of Spanish Umayyah Dynasty (711-1492 AD)
- ✓ Periode of Ottoman (1288-1924)

CONCLUSION

Democracy as a system of government in Islam takes shape into the Khilafa system. Where the khilafa as a historical system of government has democratic values, for example equal citizenship before the law, freedom and rule based on law. Etc. Democracy as a political system in Islam experiences ups and downs and is dynamic, but far from totalitarianism. This can be seen from the dynamic leadership succession. From the direct election system, representatives, to single appointments. The Khilafa as a democratic system of government took two forms of government, namely the Khilafa as a government system taking the form of republika during the time of the Rashidun Khalifa and the Khalifa as a system of government taking the form of a monarchy during the Umayyad dynasty to the Ottoman Empire. Islam as a religious theory through the Qur'an and Hadith does not provide a definitive form and system of government and politics. However, Islam provides guidelines for general values to form good governance such as legal certainty, equality before the law and others. Where these values are accommodated in democracy as a system of government and political system.

Democracy as a system of government and politics does not have a strong theological foundation in Islam, so it is very natural to become a debate. However, as a religion, Islam has the principles of democratic governance, because it has the following principles: Distribution of power, rule based on law, majority government, government by discussion, free elections, more than one political party, open management/transparency, the press freedom, recognition of minority rights, protection of human rights, free and impartial judiciary, and guarantees of individual freedom within certain limits. Some people reject the khilafa system as a government system, because it is more reasonable that religion does not interfere too much with world affairs. In fact, if you look at the implementation in the history of the Islamic caliphate, the Khilafa is able to contribute to humans and has the same principles as the principles of good and democratic governance. These principles are the principle of equality, the principle of justice, the principle of deliberation, the principle of public responsibility, the principle of freedom.

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