Party In Islam (Analytic Study With The Fiqh Siyasah Approach)

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Article Info	ABSTRACT
	In view of the recent phenomenon of the rapid growth and development of political parties in a Muslim-majority country, it becomes our own interest to discuss the existence of political parties. It is something that never existed at the time of the Prophet and the Rashidun Caliphate, because of that the fiqh scholars had the opportunity to make ijtihad, agree or express qiyas against it. Because of this opportunity, various conclusions and fatwas emerged regarding the existence of political parties for Muslims today. Apart from the opinions and attitudes of the pros and cons of Islamic political experts regarding political parties. It has become a consumption item for the majority of the world's nations today, whether it be Judaism, Christianity, Islam, Hinduism, Buddhism, and so on. This means that the use of party media in politics is almost inevitable in today's increasingly developing world. The problem is that cooperation between countries in the political field can also strengthen the existence of political parties for a country.

INTRODUCTION

It is not wrong if humans throughout this life are referred to as *"zoon politicon"* or political creatures. It is called that because there have always been power relations in relations between human beings, starting from ancient times which were characterized by roles between tribes, the domination of leaders within a clan or tribe, to the creation of a more modern community as witnessed today. The model of power also shows an ever-changing development. Therefore, humans need political science to regulate these relationships. And, one part of political science that is often raised to the surface of the many parts of it is party issues.

In August 1992, a symposium was held in Cairo - Egypt entitled party in Islam (Lukman Thaib, 1998). And one thing that was concluded in the symposium was that الأحزاب مذاهب في السياسة كما أن المذاهب أحزاب فى الفقه/ Political parties are schools of thought in politics as these schools are parties in fiqh (Fahmi Huwaidi, 1993). From this adage we can draw a common thread that discussing parties in the realm of politics is closely related to conversations with schools of thought in the field of fiqh (Muhammad Imarah, 1419 H).

Once the urgency of parties in the political arena, parties are one of the important elements that need serious attention in the development of democracy (Masudul Hasan, 1988). Political parties are considered to have a very strategic role in the process of democratization. Aside from being a political institutional structure whose members aim to gain political power and position, political parties are a vessel or means of accommodating people's aspirations (Sastrawati, 2015). This role is the implementation of democratic values, namely the involvement of the people or the wider community to exercise control over the administration of government in one country. It is with the presence of these political parties that all the aspirations of the people and their varied interests can be channeled in an orderly and regular manner (Muhammad Asad, 1961).

The explanation above provides an indication and signal that the issue of partyhood in Islam needs to be elaborated more deeply in terms of its basic concept, function, system and futuristic view. Based on the background stated above, what is the main problem in the study of this paper is how is the concept of partyhood in Islam? The main problem is described in several sub-problems, namely as follows: How is the party concept? To what extent is the function of the party in the political arena? What is the model of the party system . What is the shape of the agenda of parties labeled as Islam in the future?

RESEARCH METHODS

The research method uses a literature review or literature study that contains theories that are relevant to the research problem. The problem in this study is to find out Party In Islam (Analytic Study With The Fiqh Siyasah Approach) . This section examines the concepts and theories used based on the available literature, especially from articles published in various scientific journals. Literature Review serves to build concepts or theories that form the basis of studies in research. Literature review or literature study is an activity that is required in research, especially academic research whose main objective is to develop aspects of both theoretical and practical benefits.

RESULTS AND DISCUSSION

Etymologically, party is translated into Arabic as *hizb* or *ahzab* . The word *hizb* comes from the root word *ha za ba* which, according to Ibn Faris, all words with such a root mean "gathering of something" (Abu al Husayn, 1994). Imam Al-Ragib al-Asfahani explained that *al-hizb* is a group or group that has ties in it. On this basis, a collection of people can be called *hizb* as revealed in QS. Al-Mu'minun: (23) verse 25 (Al-Ragib al-Isfahany, 2002). Similarly, everything that gathers can be called a *hizb* , like a group of verses and the like.

The word *hizb* in the Koran is used 20 times with the details that it is used in *mufrad form* 8 times as in QS. Al-Maidah (5) verse 56, in *mutsanna form* 1 time as in QS al-Kahf (18) verse 12 and in *plural form* 11 times, namely in QS. Hud (11) verse 17 and so on.

It is interesting to study that the word *hizb* in the mufrad or singular form is used for groups fighting for the teachings of Allah SWT. In addition, it is also used to designate groups or firqahs that are in a large group. The plural forms of *ahzab* are all used for groups that oppose Allah and His messengers. As for its use in the form of *mutsanna,* it refers to two groups that differ in opinion about how long *Ashabul Kahfi* slept in the cave (M. Quraish Shihab, 2007).

The word *hizb* which refers to a group that fights for the teachings of Allah is found in two places using the expression *hizbullah* , namely in QS. Al-Maidah (5): 56 and QS. Al-MujaLAH (58) verse 22. As for the characteristics of this group, as mentioned in the two verses, they believe in Allah and the Hereafter, making Allah and His Messenger and those who believe as helpers and not having a relationship of affection with people who oppose Allah and His Messenger even if they are parents, children, siblings or other close relatives.

As for the word *hizb* which refers to a group that opposes the teachings of Allah, it uses the expression *hizb al-syaithan* or a satanic group and this word is found in two places, namely in QS. Al-Mujilah (58): 19 and QS. Fathir (35): 6. In the first surah it is stated that those who are enemies of Islam have been possessed by Satan and made them forget to remember Allah so that they are considered *hizb al-syaithan.* On QS. The Fathir is reminded that the devil is really the enemy; we are asked to make him an enemy because the devil really only invites his followers to become residents of hell. Furthermore, the word *ahzab* which is used more in the Koran all refers to groups that disobey their apostles (Fahmi Asy-Syannawi, 2006). The group in question sometimes refers to the group of Ahlul Kitab who held or formed a conspiracy with the polytheists to face the Prophet Muhammad. and his followers as contained in QS al-Ra'd (13): 36. Sometimes it also refers to the Quraysh kuffar who cooperate with Jews and hypocrites to fight Muslims and sometimes also refers to Jews and Christian groups who united against the Prophet sometimes even pointed to earlier people who opposed their apostles as contained in QS. Shad (38): 11 and 13, QS. Al-Zukhruf (43): 56 and QS. Gafir (40) ; 5 and 50.

From the analysis presented above, it can be analogized that political parties that accommodate and pay attention to the aspirations of the wider community and are able to voice these aspirations in

the parliament building (Zulfan, 2016), then these parties can be categorized as *hizbullah* (party of Allah) even though they do not have Islamic labels and accessories(Muhammad Iqbal, 2001). Meanwhile, political parties that cannot accommodate the interests and aspirations of the audience and their cadres whose work is only "sleep during the session on people's questions" in the House of Representatives building , then (Yusuf, 2014) these parties are called *hizb al-syaithan* (the satanic party) even though they use the Islamic label (Gonda Yumitro, 2013).

In terms of terminology, Carl J. Friedrich -as quoted by Inu Kencana Syafiie - articulated political parties (Inu Kencana Syafii, 2003):

A political party is a group of human beings, stably organized with the objective of securing or maintaining for its leaders the control of a government, with the further objective of giving to members of the party, through such ideal control and material benefits and advantages.

A political party is a group of people who are stably organized with the aim of seizing and maintaining power in government for their party leaders, and based on this power will provide material and unfair benefits to their members (Artist A, 2012).

According to Roger F. Soltau, political parties are

A group of citizens who are more or less organized, who act as a political unit and who, by the use of their voting power, aim to control the government and carry out their general policies

A more or less organized group of citizens who act as a political entity and by exercising their voting power aim to control the government and carry out the public policies they make.

Meanwhile, according to Miriam Budiarjo, political parties are

An organized group whose members have the same orientation of values and ideals. The aim of this group is to gain political power and compete for political positions (usually) by constitutional means to carry out their policies (Mirriam Budiarjo, 1992)

Referring to some of the definitions put forward, it can be concluded that political parties are the result of the organization of a group of people who have the same ideology to seize and maintain power with the aim of carrying out planned programs and fighting for truth at a state level (Lili Romli, 2004).

Functions and Objectives of Political Parties

It is interesting to study that the existence of a party does not come sporadically but through a valid process and mechanism. According to Ramlan Surbakti in his book "Understanding Political Science" that the origins of political parties stem from 3 theories, namely: *First,* institutional theory which sees a relationship between the initial parliament and the emergence of political parties. *Second,* historical situation theory which sees the emergence of political parties as an effort by the political system to overcome crises caused by broad societal changes. *Third,* development theory which sees political parties as products of socio-economic modernization (Ramlan Surbakri, 1992).

By paying attention to these three theories, political parties certainly have the function and purpose of their establishment and existence (Eko Sugitario, 2012). The main function of political parties is to seek and maintain power in order to realize programs based on a particular ideology by participating in general elections. Political parties also carry out activities including selecting candidates, campaigning and carrying out government functions (legislative and executive) (Ahmad Sukarja, 2012).

Gabriel A. Almond stated that there are at least four functions and objectives of the existence of a political party, namely: **First,** as a means of political communication. That is, with the existence of political parties, messages between community members and existing interests can be conveyed. Political parties can be seen as a political aggregation force that absorbs the aspirations of its members and will convey them to the wider community or the territory of the state. Without political parties, it is certain that political communication will not work as expected.

Second, as a means of political socialization. Through political parties, the people - especially its members - will know about state policies and how political developments are currently taking place. The party has a duty to do this as part of political education.

Third, as a means of political recruitment. Sometimes power has to change both personally such as political figures and government or state leaders. How the leader is replaced, of course, must go through the rule of law. Political parties will provide the country's leadership stock if he wins the election. However, at the party level, there is a recruitment of members who will be educated and will

compete to be the best or to gain power. It is the best party cadres who deserve to fight in the placement of state power with cadres from other parties.

Fourth, political parties can be a means of managing conflict. In principle, there are many interests in society, both material interests and other interests, for example the need to actualize oneself in culture, religion or hobbies. These different interests will be dangerous if there is no distribution and platform. So, in this case political parties become a means of regulating and channeling interests (Gabriel A. Almond, 1994).

If you look at the party functions put forward by Gabriel A. Almond, the recruitment pattern that every party should aim for is recruiting people who are able to accommodate all the functions of the political party in a noble task that ultimately puts the interests of the nation and state first. , not individuals or groups (Mohammad Jafar Hafsah, 2011).

The problem then is whether such people who are involved in parties understand that the function of political parties is not just fighting to win elections, but more than routine work to carry out the functions of the party in question which in the end can win elections legitimately through various means. commendable and honorable?

As a result of the ignorance of party cadres and elites about party functions, it is only natural that political parties – especially in Indonesia – tend to give birth to thugs or political bandits who only use parties as stepping stones to seek popularity, pursue and occupy strategic positions. important and seeking material gain from campaign funds or organizations without ever acting in the interests of the party substantially (Nurcahaya Away Assegaf, 2004). Because of that, in general, political parties are only busy during campaigns and elections, after which they are closed for five years.

As long as the lack of understanding of the functions of political parties still wraps around party cadres, there are only two alternative tendencies, namely "using and being used by the party", and this is great naivety. Therefore, every political party that wants to show its existence as an avant-garde party in fighting for the aspirations of the people should recruit people who have the *ability, capability, accessibility* and *responsibility* by placing scientists and practitioners in a balanced way and choosing the right leaders from various groups who considered capable of raising the party without being dominated by feelings of mere *like and dislike* let alone collusion and nepotism (Din Syamsudin, 1993).

System Adopted by Political Parties.

The party system is a pattern of behavior and interaction among a number of political parties in a political system. In the literature, it is known that there are several party systems that apply in various countries, namely, *nonpartisan systems, single party systems, dominant party systems, two party systems* and *multi-party systems* (Abu Bakar Ebyhara,2010) Meanwhile, in Maurice Duverger's point of view, he only classifies party systems into three, namely single-party systems, dwi-party systems and multi-party systems.

If a further search is carried out, it is found that not all countries agree in using the system. Several countries run multi-party systems, but in reality only one party is dominant, such as Singapore with its PAP or like Indonesia during the New Order era with the Golongan Karya (GOLKAR) (Michel Buehler, 2009). Other countries (which are also multi-party) such as the United States, in fact use *two dominant-party systems* with Republicans and Democrats. The same thing happened in England with the Labor Party and the Conservative Party.

In *non-partisan systems* there are no official political parties in a country, sometimes reflecting the existence of restrictions on a legal political party. So how are elections held? In this system, each candidate meets the requirements if deemed capable and outstanding. In non-partisan representative institutions, there are no political parties in the legislature. During the administration of George Washington and some members of the United States Congress, they were non-partisan. The legislature in the state of Nebraska is perhaps the only non-partisan area of state government that still exists today.

In a *single-dominant party* system, one party can legitimately hold power effectively. Although small parties are allowed, they are still expected to follow the domination of the dominant party. This system existed in several African countries (Ghana during the N'krumah period, Mali and Ivory Coast), Eastern Europe, China and others. The party atmosphere was considered uncompetitive because the existing parties had to accept leadership from the dominant party.

single party is not necessarily synonymous with the ruling party, although sometimes the position in the party is very important from the position in government. The Chinese Communist Party is one example. The same can be found in a fascist state like the Nazi Party in Germany.

In a *two-party political* system, as happened in the United States, England, Jamaica and Ghana, there are two parties in a country that are very dominant and always compete strictly in general elections. England is a country that is very synonymous with this system, between the Labor Party and the Conservative Party which always alternates to lead the government in various general elections. Likewise in the United States, between the Democratic Party and the Republican Party – the former reflects the interests of left liberals such as environmentalists, labor groups, feminists and libertarians. Meanwhile, the second is synonymous with people who are close to religion, the military and owners of capital or narrow nationalists.

Next is the *multi-party system (multi-party systems)* (Yusuf Al Qardhawi, 2005). In this system, there are many existing political parties competing in elections. Australia, Canada, Pakistan, India, Republic of Ireland, Norway including Indonesia, are implementing this system. In general, this system is considered suitable for countries whose people have social and cultural diversity.

In Miriam Budiarjo's analysis, a multi-party system coupled with a parliamentary system of government has a tendency to focus on legislative power. This will weaken the executive system.

Future Agenda of Islamic Political Parties

Broadly speaking, political parties founded by Muslim leaders today can be classified into two major groups. *First,* the party that makes Islam the principle and formal program. *Second,* parties that prioritize the development of Islamic values rather than Islamic symbols. The two groups have different approaches in capturing Islamic teachings as well as both have different orientations and programs (Mustafa Muhammad Tahlah, 2002).

In the first group of parties, there was a ramification from moderate to fundamentalist, although all of them share the same basic view, namely the application of Islam at the formal level. For fundamentalist groups, Islam is seen as a "finished" religion. Islamic idioms and symbols are as important to this group – or more important than the essence of Islamic teachings themselves. Therefore, the group's orientation and program clearly state Islamic expressions.

Meanwhile, for the second group of parties, Islam is more of a universal value that is not limited to mere idioms and Islamic symbols (Abdul Aziz Izzat Al Khayat, 2004). In the opinion of this group, apart from determining and teaching formal rituals more broadly, it also provides a foundation for universal moral values that do not have to be rigidly standardized in formal themes that explicitly state the word Islam. Through such a paradigm, this group seeks to incorporate into its program all dimensions of human-oriented activities framed by essential religious values (Abdul A'la, 1999).

By using the typology developed by Fazlur Rahman, it can be stated here that the first party group can be included as part of a larger Islamic movement which is often called the neo-revivalism movement. Meanwhile, the second party group is closer to the neo-modernist movement

In determining the agenda of Islamic political parties, it is not enough to put forward the principle "as long as it does not conflict with Islamic teachings". This principle often only makes Isla political parties in a passive condition, lacks initiative and lacks creativity. Islamic political parties must take an active position. This means, Islamic teachings need democracy to develop. In other words, in a democratic climate, Islamic values can thrive. The next agenda of Islamic political parties is to carry out political ijtihad to ground the substance of Islam (Abdul Muqsith Ghazali, 2005).

On a practical scale, Islamic political parties can no longer only act as Islamic "gatekeepers" in parliament by monitoring which draft laws (RUU) conflict with Islamic teachings and which do not (Suyuti Pulungan, 1995). More than that, Islamic political parties must be able to draft their own bills that are in accordance with the reform agenda, socialize them in society and discuss them in parliament. Thus, Islamic political parties will have a plural and inclusive perspective (Syaifullah, 2011).

In this case, the National Democratic Institute reminds that the behavior of political parties is a "model of democracy" that they want to develop when they come to power later. There are Islamic political parties that are only waiting and following the existing political currents (John L. Esposito and John Obert Voll, 1996). There are also those who fail to present alternative solutions and the complexity of the nation's problems. There are also many political parties that are busy dealing with divisions within their parties due to their inability to manage differences of opinion, or the emergence of uniformity of opinion due to the fear of political party officials to have different opinions (Kamaluddin Nurdin, 2000).

This kind of behavior is the real "campaign" of Islamic political parties that has been shown to the people in this decade. Elaine Johnson, in her dissertation at the University of Virginia, concluded

that leaders of Indonesian political parties often exploit mass sentiments and emphasize the charisma of figures rather than putting forward a struggle agenda.

Therefore, in the future Islamic political parties must try to change this image. By actively trying to fight for the "Basic Outline" of reform, Islamic political parties will come out of their downturn and feel the existence and benefits of the wider community (Tiby Bassam, 2002).

CONCLUSION

From the explanation that has been put forward, several conclusions can be drawn, namely;

Political parties are the result of the organization of a group of people who have the same ideology to seize and maintain power with the aim of carrying out planned programs and fighting for truth at a state level.

There are four functions and objectives of political parties. **First,** as a means of political communication in the sense that it can be a suggestion box for the interests of society. **Second,** as a means of political socialization to find out state policies and how political developments are happening. **Third,** as a means of political recruitment in the sense that political parties are a vehicle for educating members who will compete for power. Fourth **,** political parties can be a means of managing conflict.

There are several party systems that apply in various countries including the *nonpartisan system, single party system, dominant party system, two party systems* and *multi-party systems.* However, the application of these systems in a state structure is often not directly proportional to the system adopted by a country.

Islamic political parties in the future should take an active position and create new breakthroughs in a more complex political realm and carry out political ijtihad to ground the substance of Islam. In addition, political parties must try to actively fight for the "Basic Outline" of reform so that it can get out of its downturn and feel its existence and benefits to the wider community.

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