

Islam who doesn't want Islamic people to unite?! Don't we feel guilty when we allow Islamic people to be divided?! Do we want to keep quiet when Islamic people are continuously insulted without power?! In fact, it is clear that Islamic teachings cover matters of ritual, social, economic, political worship and even care for the natural world.

The party system is a necessity in a democracy. This party system has exacerbated the split between Muslims, which previously split between Muslims and Islamic schools of thought, due to differences in theological *madhhab* (school of thought), religious *fiqhmadhhab* (school of thought), and differences in social organization, with the birth of many political parties acting in the name of Islam, which in fact is exacerbated the split between Muslims. Meanwhile, secular parties continue to work in the middle of society so people who are saturated with jargon prefer parties that directly provide pragmatic advantages for them [16]. In addition, the public's unprofessional assessment of the performance of political parties in the name of Islam has further strengthened the resentment of the people, who are mostly voters, not to vote for Islamic parties and instead prefer secular parties. Moreover, media which is majority controlled by secular parties causes people to still choose secular parties [17]. Even though there is a decline in the image of a secular party, the shift of choice is not to an Islamic party but to a secular party.

Several disasters due to democracy:

First, the party system that has become harmonious in a democratic system has caused split between Muslims that is so deep and widespread that it reaches thought, heart and even dream. Almost every day, Muslims are divided by the establishment of political parties and their political promises. The political party system which is expected to become the media and channel for the aspirations of the community has become a media of destroying the unity of Islamic people. In reality, the aspiration only reaches political parties or the discourse of the House of Representatives and the Consultative Assembly building. It is the very strong interest that will dominate and bring the members of the Council or Assembly according to their interest [18]. Why? Because political parties in general want them to get the sympathy of the people, whether they have the same ideology or not. For people with same ideology they will say that they are the same and to people who have different ideology, they will try to adjust to an ideology that pleases that party, so they will get support to the political party concerned. In order to please parties with different ideologies, political parties reduce their true ideological vision and mission and use various terms and jargon that are acceptable and pleasing to constituents. Even though they are not aware of it, they are gradually being taken out of Islam.

The result was even worse, the people were divided. The existence of social organizations (mass organizations) is enough to fragment and alienate one Muslim community from another. The existence of political parties exacerbated the divisions of the people. When a party, including a party that claims to have Islamic vision, is considered to have no mandate or has the same behavior and performance as a secular party, the political constituent will tend to choose another party (move) or

wish to establish new political party. Moreover, because of the individual factor of political party who cannot fulfill the mandate as the good leader and forgetting the position is fight for the benefit for society. Not fulfilling the mandate as the leader is also caused by political deals that forget campaign promises and turn to political deals. It is not surprising that when people are disappointed with political parties, especially those parties with Islamic vision, which at first was considered a new hope for a better one, they will not believe in this system at all. instead society can switch to another party or want a more radical and revolutionary way of struggle [19]. Because it is precisely by supporting certain political parties that the Muslims will become increasingly divided and difficult to unite. Even though the strength of Muslims lie in the unity. Moreover, being proud of their group (*ashobiyah*) can lead to polytheism (QS Ar Rum 30: 30-32).

Second, the next pillar is that the General Election in democracy system has made political cost high. The country is burdened with the very expensive election cost which is actually more to facilitate materially strong parties to obtain seats and positions in the country. Likewise, General election participants must pay a lot of money to participate in the election. The general election participants fight for position by allocating very high cost. There is an assumption that those participants who dare to buy such an expensive position are actually seeing the benefits behind the position[20]. Then where is the struggle to fight the benefits for society? Because it can be ascertained that the orientation has shifted from the struggle for society changed into pragmatism or perhaps the benefit from the position occupied.

Democracy upholds aspiration from the bottom up, but is that true? Because in the early stages of nominating a person to be a candidate for certain political position, both executive and legislative position, they have to lobby, which often involves the money and power of party leaders. Party decisions made by the top leader of the party or some party leaders in an oligarch way and are no longer from the aspiration of the party community in general [21]. In addition to the possibility of carrying out illegal practice, it actually goes against the principles of democracy itself. As for the practice, it can be done by paying in advance or being paid when the participant become the official later. Finally, it is difficult to avoid Corruption, Collusion and Nepotism (KKN). If it is measured by *Shar'i*, it is clear that it is very far from Islam because the position is only mandated, not something that is requested or even fought over. So when asked for various ways to do it, especially when it is fought over, there will be more *Shari'ah* that are violated. The main result is the spread of *riya*, false promises, *ujub*, *takabbur*, *ghibah*, slander and even hasad and *tafarruqor* the split between Muslims.

Third, another pillar of democracy is campaigning. The campaign to select and determine certain official positions have resulted in very expensive office cost. The high cost will cause someone who is not elected may hold a grudge against the elected, then apply certain pressures even slander and bring down the chosen opponent, or maybe will at least take steps so the cost that the unselected participant has allocated during the campaign are paid by asking projects to certain parties by pressing people who have positions, especially in government. Let's simulate it! A person who wants to

become a regent or mayor according to the information circulating must have Rp.5 to 25 billion. In fact, for example, the salary of a regent or mayor is Rp. 30 million multiplied by 12 months during the 5 year only earns salary as much as Rp. 1.8 billion. Total Salaries still do not reduce by payments to the supporting parties and constituents as well as requests for personal donation. How is it possible for people who spend large funds for a position and then get a salary that is not sufficient for the campaign capital that has been allocated except it is for CORRUPTION! Is there anything like that? Maybe, if it is *fi sabilillah* (dedicated for Allah and Islamic people). Is there still any? Is it possible that the *fi sabilillah* model of democracy can happen? It seems impossible. *Fi sabilillah* must be in ways that are in accordance with *fi sabilillah* itself, while democracy has been declared un-Islamic at the beginning.

Fourth, democracy supports the individual's desire to get whatever the individual wants. A person who is already rich with a number of assets is always motivated to control other assets even if that person can control all the existing assets. The interest is in order assets that have been controlled can be guaranteed to be safety and new assets are not used by other parties to seize their own assets. Even more that person will try to continuously enlarge and expand the asset. This spirit is called capitalism. Capitalization continues to seek ways and strategies in order to control all existing assets and other parties depending on it. Capitalization will develop in liberal system, so it is encouraged to create a liberal climate in all fields.

The capitalist strategy begins with trap by inviting world declaration based on democratic and liberal principles for development reason. When liberalization is implemented, there is no more human power that can block an asset belonging to society from being given to foreigners. Moreover, the country adheres to a democratic system. It is not surprising that when the people do not realize and defend themselves, the assets are mandated by Allah SWT. will soon be exhausted because it is taken by foreign capitalist. Aren't the vital assets of this country now controlled by foreign capitalists? In fact, do not people live in a place but at the source of their sustenance? Now the wealth has been taken by the capitalists, foreign capitalists who are kafir. Then how do we take responsibility for it to Allah SWT. and to our children and grandchildren later?

Fifth, democracy has encouraged violation of the consensus that vital assets of the society should not be controlled by individuals or groups moreover foreigners. The assets of the society, which cover the livelihood of the people, must be used for the benefit and welfare of the community together. Even according to Islamic law, it is not allowed to be traded. Now it is not only traded, but controlled by foreign capitalists and the country buy from them at a very high price. This life burden is added to by a government that is not creative to finance government and development activities, and tends to colonize its society and the society being burdened with various taxes that are very burdensome and even continue to look for new opportunities to set new taxes. Even though the assets of the people that are already available are actually given or sold to foreign capitalist. Now it is not only iron, gold, silver, oil, gas, and geothermal, but foreign capitalists have also taken control of

springs. Just Tears leave for us! How fragile this country is, it is imagined if they have taken all the natural wealth and taken all of the capital and profits for themselves, then we will be left in BANKRUPT condition. *Naudzubillahi min dzalik!* Remember when Islamic people go astray, there are those who are happy, when we are divided and split, there will be people who party hard and when we are weak and will be colonized. When foreign capitalists are happy and rampant in our country, we will miserable.

4. Islamic Solution to Adopt a Representative System

The reality of democratic practice, political party system, genera; election and campaign in various countries is sufficient to prove that the party system is not actually an option for political worship taught by Islam. The party system has resulted in very large political cost so as to encourage corruption practice and the cost should be directed towards the welfare of Islamic people, prolonged election time is inefficient and the polarization of the society is increasing so conflicts between the citizens getting worse. *Khulafaar-Rosyidin* gave us an example of the ideal leadership election by way of election through deliberation of community representatives, not with direct election or political party election. Of course this method requires a number of criteria so the election of *Khulafaar-Rosyidin* will run smoothly and gain wide support and success in government programs.

Representatives who will elect the leader or *UlilAmri* or *Khalifah* must be representatives of each group, congregation or organization represent the interest of the community. The criteria that are owned are apart from people who are believers or non-Muslims who represent their groups but must also be trustworthy, have competence in public affairs and have an environmental perspective. The number and criteria of the organization represented and the number of representatives can be determined by deliberation. For example, the number of organizations that will be represented is in accordance with the minimum number of followers, if the total number of followers from all the organizations that will represent is the number of all existing citizens, and the number of organizations that will be represented is those that have received approval from the country [22]. Meanwhile, the organizational criteria are organizations that have representatives in all existing provinces. The number of representatives is adjusted to the needs, for example each organization is represented by 3 representatives and if needed each province can recommend 3 representatives who will sit in the Consultative Assembly. This amount is in accordance with the development need of the government.

In this representative system, the most important thing is to use the deliberation mechanism and not ignore Islamic *Shari'ah*. The highest decision according to the Islamic *Shari'ah* is the result of the Assembly of Representatives deliberation which is the result of a study based on the *Shari'ah*. In this Assembly of Representatives, representatives of non-Muslims can also be appointed to be heard and their aspirations and interests can be accepted because the *Khilafah* country protects and welfare

all Muslim and non-Muslim citizens. All state policies must be based on Islamic *Shari'ah* and must not violate it.

This non-party system will produce effective and efficient government that also will have faster, more assertive and right on target in decision making, save budget, stay away from corruption of broad support and maintain the unity of the society. The government focuses on the welfare of the people, not on arguing, political acrobatics or seeking political funding in government. Good governance and clean government can increase public trust so the political climate is conducive in all fields and thus this country will have good reputation and become a very good example for the international community. That is what is called "*rahmatanlilalamin*".

Technically, the Islamic solution is to adopt a representative system and avoid the *ahobiyah* system that has divided and split Islamic people, here are the explanation:

First, eliminate any group, whether it be social organizations, especially political parties, which are the main cause of the split of society. Meanwhile, scientific and professionalism is growing (*Ulama'*) and encourages professional organizations to become professional media. In each field, there is only 1 (one) organization that organizes in one professional field. For example, there will be one representative organization all over the country in each field such as economics, politics, health, engineering and law. Each of the professional organization will position their representatives in the Consultative Assembly (*MajelisSyuro*), proportionally in accordance with the needs of the country and in accordance with the result of the deliberation. Each representative who will be assigned to the Deliberative Assembly is elected through the organization's internal deliberation mechanism. This representative system will not only be more effective and efficient but will actually focus more on national development, not on personal interests. A professional system like this is also based on science in accordance with the words of Rosululloh SAW. that: "*Ulama'* are the inheritors of the Prophets". So this concept is actually a representative system of the *Ulama'* in a broad sense. If this concept is considered too ideal for the unity of th society and is considered to limit freedom of organization, there are other concepts.

Second, use existing mass organizations with simpler criteria. So every mass organization that meets certain criteria can place representatives in the Consultative Assembly. Mass organization that can place representatives are for example those that have the following criteria: have branches in all existing provinces, have an effective management and work program for the advancement of the community and have identified members who are indicated by a membership card. Mass organization like this can place representatives in the Deliberative Assembly [23]. For example, every mass organization that has 1 (one) million members (indicated by a membership card and no double membership in other mass organizations) will place 1 (one) representative in the Consultative Assembly. If the organization is able to prove that its organization has 10 (ten) million members, it means that it has the right to place 10 (ten) representatives in the Deliberative Assembly, and so on every 10 (ten) million members has the right to increase its representatives,

The Assembly will work to draft laws which are in the interests of the welfare of the people and of course in accordance with the guidance of the Al-Qur'an and *As-Sunnah* by taking into account the beliefs and interests of believer of other religions. The Assembly will work to compile and determine the state budget and resolve any issues that cannot be resolved by the *Khalifah* (executive) or the judge (legislative). Their term of office can be appointed ad hock, as well as the judge. Meanwhile, the *Khalifah* will hold the mandate of leadership as Amir (leader) in accordance with the results of the Deliberative Council's decision. Will it be limited periodically or can it be re-elected as long as it meets the requirements as *Khalifah* or whatever its name is but its function is as the highest leader of the society.

5. Conclusion

The *Khilafah* government is not a lifelong monarchy system and can be inherited from the descendants of its lineage, the *Khilafah* is a form of leadership which is a task bestowed by Allah SWT. to believers to lead, to maintain and to direct the entire potential of the earth to serve to Allah SWT. This system is rooted in the Assembly's deliberative authority according to the *Shari'ah*, as long as the *Khalifah* meets the *Shar'i* requirements it can accept the mandate as a leader but if it is not mandated then the Assembly can make correction and even make change. The *Khilafah* government can form its government structure effectively and efficiently according to its needs. At least in the *Khilafah* government there must be an UlilAmri institution, a Representative Council (*Syuro'*), a Judge, an *Amar Ma'rufNahiMunkar* institution, and an *Amirul Jihad* (Armed Forces). The essence of this government is a government based on Islamic Sharia while still accepting other religions.

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