

Radical Islam's View on Indonesia's Government Ideology

Ahmad Munirul Huda¹

¹Universitas Islam Negeri Salatiga, Indonesia. E-mail: hudairul19@gmail.com

Abstract

This article analyzes the views of radical Islam on the ideology of the Indonesian government (Pancasila). The purpose of this article is to find out how radical Islam views the ideology of the Indonesian government. This article is studied with quantitative methods using historical approaches and data collection sources obtained from the internet and books that support this research. In this article explains that radical Islam views Pancasila as the ideology of the Indonesian government is *thaghut* because it is like an idol made by humans and is not in accordance with Islamic sharia law which has been explained by Sayyid Qutb, one of the radical Islamic figures in the book of interpretation *Fi Zhilalil Qur'an* that the best basis for law is the holy book of the Qur'an and only Allah SWT has the prerogative of *uluhiyyah* in the form of *hakimiyyah* rights to make the basis of law and determine the law.

Keywords: Business Law; European Competition Law; Market; Predatory Pricing

INTRODUCTION

Indonesia is one of the countries with the largest Muslim population in the world. The Royal Islamic Strategic Studies (RISSC) notes that the number of Muslims in Indonesia reaches 240.62 million people with a variety of Islamic groups that have a variety of different concepts of thinking in understanding Islam in a *kaffah* manner. Islam is a religion that teaches *rahatalil'amin*, which always prioritizes peace, tranquility, politeness towards others.¹

Historically, the teachings of Islam entered Indonesia with gentleness and peace. However, in the current era, the teachings of Islam in Indonesia are increasingly misunderstood by certain unscrupulous movements, which of course have the opportunity to damage the image of the meaning of Islamic teachings themselves. For example, Islam has a radical Islamic ideology that has created controversy among Indonesian people with its desire to change the ideology of the Indonesian government into an Islamic ideology. K.H. Said Aqil Sirad said that in Indonesia there are 4 kinds of Islamic groups that embrace radical Islamic ideological schools that have entered Indonesia since the 80s. Such as Wahabi, Salafi, Jihadi, Takfiri.²

¹ Muhammad Najib Aza, "Yang Muda, Yang Radikal" *Refleksi Sosiologis Terhadap Fenomena Radikalisme Kaum Muda Muslim di Indonesia*. Maarif Institute. Vol. 8.No. 1.2013., 17.

² Khairu Ghazali, *Mereka Bukan Thagut (Meluruskan Salah Faham Tentang Thagut)*, (Jakarta: Grafindo Khazanah Ilmu, 2011), hlm 17-18.

Islam that adheres to radical Islamic ideology is Islam that promotes violence in realizing its goals. The interpretation of dogmas in Islamic teachings is interpreted superficially and as it is. This is what disturbs the community because these dogmas are often misused to legitimize all radical actions.³ As explained earlier, there are many radical Islamists today who threaten the existence of the ideology of the Indonesian government. Therefore, it is necessary to conduct a more in-depth study of how radical Islam views the ideology of the Indonesian government. This research is conducted with the theory of system analysis with the aim of knowing how the views of Muslims who adhere to radical Islamic ideology towards the ideology of the Indonesian government.

METHODS

The research method used in this research is quantitative research method with data sources obtained from the internet and books that support this research then this research is analyzed with a historical approach and uses system analysis theory.

RESEARCH RESULTS

Islam that adheres to radical Islamic ideology views Pancasila as Thaghut because it is not in accordance with Islamic sharia law which has been explained by Sayyid Qutbh, one of the radical Islamic figures in the interpretation of Fi Zhilalil Qur'an that the best basis for law is the holy book of the Qur'an and only God SWT has the prerogative of uluhiyyah in the form of hakimiyyah rights to make the basis of law and determine the law.

The impact of this view on Indonesian society and politics is significant. Groups that adhere to radical ideologies often reject and oppose government policies and ideologies they consider secular. This perspective creates tensions between radical groups and the broader society that supports Pancasila as the foundation of the state and the prevailing legal system.

Radical Islam

The term radical comes from the Latin "radix". According to the new Shorter Oxford English Dictionary, it means root, source or origin. Similarly, in the Kamus Besar Bahasa Indonesia (KBBI), radical is defined as "fundamental understanding (to the point of principle)" and "advanced in thought or action".⁴ In a social science perspective, the term radical is closely related to an attitude or position that seeks change by totally destroying, and replacing it with something new and completely different.⁵

The definition of radical Islam is a Muslim who has a rigid and narrow mind in understanding Islam, and is exclusive in viewing other religions. Radical groups will exist in any religion, including Islam.⁶ The triggering factors for the emergence of radical groups are closely related to issues of poverty, social inequality, economic and political injustice. The behavior of political elites who do not accommodate the interests of the people, and ignore the interests of the people, is a fertile breeding ground for the proliferation of radicalism and funadamentalism in Islam.⁷ Examples of contemporary radical Islamic movements, such as Hizbut Tahrir Indonesia (HTI), can be mentioned here. This organization is radical in terms of its political ideas, but emphasizes peaceful means to achieve its goals. Its radicalism is reflected in HTI's struggle for fundamental political change through the total destruction of

³ Nur Khamid, "Bahaya Radikalisme terhadap NKRI", *Millati, Journal Of Islamic Studies and Humanities* Vol. 1, No. 1, Juni 2016, hlm 11.

⁴ Lihat <https://kbbi.web.id/radikal>, diakses pada 06 Maret 2018.

⁵ Emna Laisa, "Islam dan Radikalisme", *Jurnal Islamuna, Volume 1, Nomor 1*, (Juni, 2014), hlm.3.

⁶ Syarif Hidayatullah, *Islam "Isme-isme": Aliran dan Paham Islam di Indonesia*, (Yogyakarta:Pustaka Pelajar, 2010), hlm. 76.

⁷ Dede Rodin, "Islam dan Radikalisme Telah atas Ayat-ayat Kekerasan dalam Al-Qur'an", *Universitas Islam Negeri (UIN) Walisongo Semarang, Jawa Tengah, Jurnal Addin*, Vol.10, No.1, (Februari, 2016) . hlm.4.

the current nation-state, and replacing it with a new Islamic State under a single khilafah command.⁸

Indonesia's ideology of government

Pancasila is the ideology of the Indonesian government. Pancasila is also the philosophy of the nation and the foundation of the Indonesian State, which serves as the basic framework for the norms of a dignified state and society. Pancasila has become the agreement of the Indonesian people with all considerations, both such as geographical location, demographic conditions, and cultural wealth of the archipelago. This is referred to as something final or "The Great Oughts". Pancasila is believed to be the basis that is able to unite the nation from the richness of race and culture that it has so that Pancasila is believed that the values are able to realize the values of tolerance between religious believers. Without unifying then there is no strength of the nation as the opinion of the United States politician Jhon Gardner that "no nation can achieve greatness or greatness if it does not have something to believe in and what it believes has a moral dimension to maintain the civilization of its citizens".

Pancasila was made the ideology of the Indonesian nation for the sake of the unity of all parties, the unity of the entire Indonesian population. By not forgetting the Islamists at that time, Pancasila has an important essence regarding religion. However, it is also important for Muslims to know, according to Munawir Syadzali, that the choice of Pancasila and not Islam as the ideology of government is not only intended to maintain peace and harmony, but also because the Qur'an and Hadith do not explicitly require Muslims to establish an Islamic state. So that Pancasila is not a secular idea, but rather unites religious life with social life. In fact, each of the precepts in Pancasila has its own meaning that is in line with Islamic values, or Pancasila is the result of the manifestation of Islamic values itself. All of them are messages that correspond to the universal values of Islam. For those of us who are familiar with the thoughts of al-Ghazali, as-Syatibi, Izzudin bin Abd Salam, al-Qaffal, Ibn Ashur, Allal al-Fasi, ar-Raysuni and others, when comparing the spirit of the values contained in Pancasila with the universal values of Islam through the lens of their thinking, we will undoubtedly come to the conclusion that the two foundations of this state are in accordance with maqasid al-syariah and there are no precepts that can lead to a system of shirk or thaghut an.

DISCUSSION

An analysis of how radical Islam views the ideology of the Indonesian government

The emergence of radical Islam cannot be separated from the religious and political influence of the Middle East on Indonesia. Since Islam entered the archipelago, the relationship between Indonesian society and the Middle East has been very strong. In the context of religion, knowledge and politics, this transmission is possible because of the position of the Middle East as a center that has always been a reference for Muslims. Countries that have holy cities and centers of knowledge are always visited by Indonesians, whether for hajj, pilgrimage or study. From this activity, various networks emerged, both clerical, proselytizing movements, and political movement networks.⁹

Radical Islam in Indonesia historically began with the emergence of the DI/TII (Darul Islam/Indonesian Islamic Army) movement. This movement was based in three regions; West Java, Aceh and Makassar. Initially, DI/TII only existed in West Java, and only later did Aceh and Makassar guerrillas join in, although for different reasons. Their movement was united by the desire to make Islamic law the basis of the state. One of the leaders was Kartosuwiryo. He envisioned an Islamic state, and made Islamic sharia the basis of law.¹⁰

⁸ Junaidi Abdullah, "Radikalisme Agama", *Jurnal Kalam*, Vol. 8, No. 2, (Desember 2014), hlm. 8-9.

⁹ Ahmad Choirul Rofiq, "Awal Radikalisme Islam: Penyebab Kemunculan Khawarij", *Al-Tahrir*, vol. 14, no. 1, Mei 2014. 229.

¹⁰ Zulfadli, "Radikalisme Islam dan Motif Terorisme di Indonesia", *jurnal Akademika*, vol. 22, no. 1, Januari 2017, 182.

In the tradition of religious theology, radical Islam is a movement that holds conservative views and often uses violence in teaching their beliefs. They aim to return all behavior in the life order of Muslims to the Qur'an and hadith. So it is no wonder that they are often controversial in Indonesia.

Radical Islam views Pancasila as thaghut because this is not in accordance with the breath of Islam. In the interpretation of Fi Zhilalil Qur'an Sayyid Qutubh explains that in the word of Allah SWT Q.S. An-Nisa verse 51:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا (٥١)

Meaning: "Have you not considered those who were given a portion of the Book? They believe in jibt and thaghut, and tell the disbelievers (Meccan polytheists) that they are more righteous than those who believe." Q.S. An-Nisa verse 51.

In this verse, Sayyid Qutb explains that Allah SWT has given the holy book (Al Quran) as a good legal basis and deserves to be trusted, obeyed, followed and made as a guide in everyday life. Then Qutb also explained below in a government that does not apply the law other than the sharia of Allah is Thaghut and included in the group of jahiliyah people. Jahiliyah they mean here is disbelievers and must be fought.¹¹ This is in accordance with the words of Allah SWT in QS. An-Nisa' verse 76

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطُّغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦)

Meaning: "Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of thāghūt, therefore fight the friends of the devil, For surely the devil's deception is weak." QS. An-Nisa' verse 76

According to Sayyid Qutb who has the authority and prerogative of uluhiyyah in the form of hakimiyyah rights to make legal basis and determine the law is only Allah SWT. Allah SWT says in QS. An-Nisa' verse 60:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنْزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطُّغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٦٠)

Meaning: "Have you not considered those who claim to have believed in what was sent down to you and in what was sent down before you? They want to believe in thaghut when they have been commanded to disbelieve in it, and the devil intends to mislead them (with) the farthest possible misdirection." QS. An-Nisa' verse 60

Therefore, hypocrites who claim to believe in the law but in its application deviate and are done not because they do not know. But, they know it for sure and understand perfectly, according to Sayyid Qutb this is a thaghut that is forbidden for them to judge.¹²

Allah SWT really hates people who follow, obey and even worship the Thoghut system. Allah SWT says in QS. Al-Maidah verse 60

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِندَ اللَّهِ ۚ مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطُّغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا (٦٠)

Meaning: "Say: "Shall I tell you of those who are worse in punishment than these in the sight of Allah, those whom Allah has cursed and angered, among whom are apes and swine, and worshippers of thāghūt?" They are worse off and more strayed from the straight path." QS. Al-Maidah verse 60

Allah SWT will curse like the Jews for those who follow, obey and worship the Thoghut system in the hereafter.

¹¹ A. Ilyas Ismail, *Paradigma Dakwah Sayyid Qutb: Rekonstruksi Pemikiran Dakwah Harakah*, (Jakarta: Penamdani, 2006), hlm 578.

¹² *Op.cit.* hlm. 300

CONCLUSIONS

From the explanation above, it can be concluded that Islam which adheres to radical Islamic ideology views Pancasila as Thaghut because it is not in accordance with Islamic sharia law which has been explained by Sayyid Qutbh, one of the radical Islamic figures in the book of interpretation Fi Zhilalil Qur'an that the best basis for law is the holy book of the Qur'an and only Allah SWT has the prerogative of uluhiyyah in the form of the right of hakimiyyah to make the basis of law and determine the law.

DAFTAR PUSTAKA

- Asmani, Jamal Ma'mur. "Rekontruksi Teologi Radikalisme di Indonesia, Menuju Islam Rahmatan lil Alamin". Wahana Akademika. Vol. 4.No. 1. April 2014.
- Azra, Azyumardi. "Revitalisasi Islam Politik dan Islam Kultural di Indonesia". Jurnal Indo-Islamika. Vol. 1.No. 2. 2012.
- Bonar Tigor Naipospos, Ismail Basani (ed). Dari Radikalisme Menuju Terorisme. Jakarta: Pustaka Masyarakat Setara. 2012.
- Djazuli, A. Fiqh Siyasah: Implementasi Kemaslahatan Umat Dalam Rambu-Rambu Syari'ah. Jakarta: Kencana, 2007.
- Nasution, Harun. Islam Ditinjau Dari Berbagai Aspeknya (Jilid I). Jakarta: UI Press, 2008.
- Nur Khamid, "Bahaya Radikalisme terhadap NKRI", Millati, Journal Of Islamic Studies and Humanities Vol. 1, No. 1, Juni 2016.
- Sahri. "Radikalisme Islam di Perguruan Tinggi Perspektif Politik Islam". Al-Daulah: Jurnal Hukum dan Perundangan Islam. Vol. 6.No. 1. 2016.
- Ummah, Sun Choirul. "Akar Radikalisme Islam di Indonesia". Jurnal Humanika. No. 12. September 2012.
- Zulfadli, "Radikalisme Islam dan Motif Terorisme di Indonesia", jurnal Akademika, vol. 22, no. 1, Januari 2017.
- Zulfadli. "Radikalisme Islam dan Motif Terorisme di Indonesia." Jurnal Akademika. Vol. 22.No. 1. Januari 2017.
- Zuly Qodir, Bilveer Singh. Gerakan Islam Non-Mainstream dan Kebangkitan Islam Politik di Indonesia. Yogyakarta: Pustaka Pelajar. 2015.