

Islam Becomes the Party's Weapon of Identity The Winning Secret of Politicians

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Abstract

With a majority Muslim population, politics in Indonesia is often influenced by religious values and identity politics strategies. For Muslims in Indonesia, electing leaders is not only a political obligation, but also an effort to create leaders who are in accordance with Islamic teachings and are able to realize the ideals of justice and prosperity for the entire community. However, in achieving political victory, there is often abuse of religious identity and the use of political power that is not in accordance with the principles of Islam. Therefore, it is important to ensure that political practices in Indonesia are based on the values of justice, tolerance and respect for diversity, in order to achieve the ideal of an inclusive and harmonious society. This research uses the literature review method by collecting articles from several sources related to politics in Islam, identity politics, identity politics in Indonesia and the secrets of winning politicians.

Keywords: Politics; Islam; identity; ideal

INTRODUCTION

Islam is the religion of God revealed to His messengers that is useful to be taught to humans. Before the time of the message of the prophet Muhammad PBUH, Islam was still local. Islam was only intended for the benefit of certain nations and regions, and was very limited in its period. Furthermore, Islam came to the treatise of the prophet Muhammad PBUH and Islam applies to all nations and the world.¹ Islam regulates in detail human life in society, nation and state, including the procedure for selecting leaders (politics) gives the opinion that politics is to gather strength, and improve the quality and quantity, supervise and control the power and use that power, to achieve the goal of power in the state and other institutions. Religion also does not allow radicalism, which means wanting change violently or violently. Therefore, all forms of radicalism must also be prevented.²

Islamic politics itself is known in Arabic as siyasah. Al-siyasah means to organize, control, make decisions, rule and lead. In terms of Islamic politics is the management of the benefit

¹ R. Abuy Sodikin, "Konsep Agama Dan Islam," *Alqalam* 20, no. 97 (2003), <https://doi.org/10.32678/alqalam.v20i97.643>.

² Giani Adzkia and Hasuenah Wohseng, "The Role Of The Younger Generation In Preventing The Spread Of Religious Radicalism," *Religio Education* 1, no. 1 (2021), <https://doi.org/10.17509/re.v1i1.41434>.

of mankind in accordance with the laws of shara'. The siyasah quoted by Ibn Qayyim politics in Islam is any form of action that brings people closer to the benefit and further away from the evil, even though the Prophet did not stipulate it (even) Allah swt did not determine it. The view of politics according to Shara' in reality must relate to issues that govern the people both by the state and the people themselves. This means that politics must be neutral. However, each ideology (capitalism, socialism and Islam) must have its own views on the rules and laws governing politics. This is where certain views on politics arise and are no longer "neutral".³

In Indonesia itself, identity politics has often occurred but it is also important to note that it is not only religion that can fight against politics but also politics that often fights to intimidate and destroy religion. In other words, the relationship as well as the fate of religion and politics will be determined by which authority is the most powerful and strong and also dominant of the two as well as the character and character of political elites and religious elites who are in power.⁴

A multicultural country is a country that recognizes, respects, and prioritizes the diversity of cultures, religions, ethnicities, and social groups in its society.⁵ Indonesia is one of the multicultural countries in the world. The country with the motto Bhineka Tunggal Ika has a society consisting of various ethnicities, cultures, and religions. Indonesia is a country that has a strong religious concept that has even been listed in the 1st Pancasila, namely Belief in One God. In politics, Indonesia sometimes has a trait called identity politics. Identity politics here is a tool in politics, namely individuals in politics on behalf of certain social groups, the aim is to gain recognition.⁶ Usually this identity politics refers to activities that utilize the characteristics of ethnicity, culture, religion, ethnicity and other similarities. In accordance with what was conveyed by the mandate of the Minister of Religion, that the Ministry of Religious Affairs in dealing with politics, must be neutral and impartial. Identity politics will be very dangerous for the integrity of the nation, of course, because it can be oriented towards the behavior of religious people and even the disintegration of the nation. Identity itself according to KBBI is a person's special characteristics or conditions. While in terms, identity can be referred to as a feeling that exists within a person or a community related to things that equalize or distinguish them from others.

METHODS

The research method used is a literature review. Literature review is a research method that involves analyzing and evaluating various sources of information that are highly relevant to the topic to be discussed. In a literature review, researchers collect, compile, and analyze data from various sources such as scientific journals, books and articles. This research uses the literature review method by analyzing the articles to be studied.⁷ The stages in the literature review are collecting data on the topic to be discussed, namely identity politics in Islam, then displaying data, making results and discussion and conclusions.⁸

RESERCH RESULTS

³ A Zawawi, *Politik dalam pandangan Islam*. Ummul Qura, 5(1), 2015, h. 85-100.

⁴ M Habibi, "Analisis Politik Identitas Di Indonesia (Identity Politics in Indonesia)," *ResearchGate* 20, no. March 2017 (2017).

⁵ Dayu Rika Adha, Muhammad Mona Perdana and Supriyanto, "Nilai Pluralistik: Eksistensi Jatidiri Bangsa Indonesia Dilandasi Aktualisasi Penguatan Identitas Nasional," *Jurnal Civic Hukum* 6, no. 1 (2021).

⁶ Rendy Adiwilaga, M. Ridha TR, and Mustabsyrotul Ummah Mustofa, "Pemilu Dan Keniscayaan Politik Identitas Etnis Di Indonesia: Sebuah Tinjauan Teoritis," *Jurnal Bawaslu* 3 No.2 (2017).

⁷ Subhan El Hafiz and Yonathan Aditya, "Kajian Literatur Sistematis Penelitian Religiusitas Di Indonesia: Istilah, Definisi, Pengukuran, Hasil Kajian, Serta Rekomendasi," *Indonesian Journal for The Psychology of Religion* 1, no. 1 (2021), <https://doi.org/10.24854/ijpr428>.

⁸ Fuji Silvi, Ramdhan Witarsa, and Rizki Ananda, "Kajian Literatur Tentang Kemampuan Pemecahan Masalah Matematika Dengan Model Problem Based Learning Pada Siswa Sekolah Dasar," *Jurnal Pendidikan Tambusai* 4, no. 3 (2020).

Identity Politics

Identity politics initially emerged in the United States in the 1970s to call out the struggles of marginalized minority, gender and racial groups sparked by black feminist Barbara Smith and the Combahee River Collective. Throughout history, humans have been driven by the struggle for recognition. The only reasonable solution to the desire for universal recognition is to respect the dignity of every human being. This universal recognition is challenged by other forms of partial recognition based on nation, religion, sect, race, ethnicity, gender, or seeking recognition as superior.⁹

Identity itself is often used as a value of unity and integrity and is also used as a political tool. Identity politics strengthens because of growing resentment, which can be interpreted as a result of devotion to the need for recognition, entrepreneur of identity, namely the role of politicians in mobilizing and politicizing identity. Identity politics is also threatening because of the tendency to limit rather than liberate. In this identity politics is motivated by discrimination so as to exclude certain parties with this identity politics causing a conflict triggering fights, distrust between people and certainly injustice.

Identity Politics in Indonesia

The emergence of identity politics in Indonesia's very diverse political dynamics cannot be separated from the sense of injustice and equal rights demanded by each group or certain social groups. In addition, differences are the most important measure of Indonesia's diversity, therefore Indonesian identity politics further emphasizes these differences. Ignoring conflicts due to different identity politics will lead to instability in this country.¹⁰ Identity politics in Indonesia has existed since the New Order era. However, due to limited access at that time, people were not too familiar with the term. Currently, the term identity politics is starting to be recognized by the wider community due to technological developments and the ease of accessing various information via the internet.

The phenomenon of identity politics in Indonesia that has occurred recently is closely related to ethnicity, religion, ideology and local interests represented by elites who have political interests, especially elections (General Elections). Indonesian identity politics in recent years has given a negative meaning to some people. This is because this identity politics strategy prioritizes differences over vision and mission. The dominant political identity is religious identity politics. The problem is exacerbated by the dynamics of Indonesian politics which tend to utilize religious issues to maintain political power and cause religious social conflicts. In Indonesia itself, politics is very hot and also in an era that is increasingly advanced in digital technology, information is spread through social media about politics.

The information can only be hoaxes or false information. This hoax information is indeed rampant on social media, this information can be said to be fake because it is unclear about the source and the truth or fake.¹¹ This information can also be about politics that is currently being discussed in Indonesia.

DISCUSSION

The Winning Secret of Politicians

Identity politics involves political strategies based on specific groups, such as defending minority interests or using specific identity narratives to gain support. Identity politics is often an important factor in election campaigns and influences how voters identify themselves in a political context. Winning can take the form of advertising campaigns, door-to-door activities, social media, debates, mobilizing voters, and campaign funding. More

⁹ I Putu Sastra Wingarta et al., "Pengaruh Politik Identitas Terhadap Demokrasi Di Indonesia," *Jurnal Lemhannas RI* 9, no. 4 (2021), <https://doi.org/10.55960/jlri.v9i4.419>.

¹⁰ Yeni Sri Lestari, "Politik Identitas Di Indonesia: Antara Nasionalisme Dan Agama," *Journal of Politics and Policy*, 2018, <https://doi.org/10.21776/ub.jppol.2018.001.01.2>.

¹¹ M. Parhan, J. Jenuri, and M. R. F. Islamy, Media Sosial dan Fenomena Hoax: Tinjauan Islam dalam Etika Berkomunikasi. *Communicatus: Jurnal Ilmu Komunikasi*, 2021, 5(1), 59-80

commonly used include the use of mass media to deliver the campaign, polling, surveys and direct interaction.

An effective combination of identity politics and strategy can play a large role in determining the outcome of an election, given how group identity influences voter preferences and how strategies are used to gain the necessary support. In winning the campaign, politicians also have various tricks so that they get the people's votes. It is undeniable that now young people are also interested in becoming politicians, by using their own strategies young people tend to be closer to young people or millennial children today who are the majority of voters today. In democracy, of course, if the campaign becomes very important in order to gain trust.

In addition, campaigns also have functions, namely winning the battle of ideas, mobilizing supporters, usually this campaign is carried out through existing digital technology. In this campaign can also go through several stages that will be passed, first analyzing the map of the political area, namely conducting an analysis of the conditions of the area that will be used as a campaign site. Second, determining the target vote, for example, it can be young people, mothers or fathers in the region. Third, form a team for the campaign and also a success team that will be invited to campaign. Fourth, develop strategies, campaign issues, media and campaign tools.

Politics in Islam

Politics in Islam involves the moral, ethical, and legal principles given in the Qur'an and sunnah. These include the principles of justice, honesty, fair leadership and concern for welfare. Islam also teaches the importance of active participation in public affairs and reminds governments to be accountable to their people and safeguard human rights. Politics in Islam in Indonesia is reflected in various aspects of life, including in the formation of public policies, political participation, and the application of Islamic values in the legal system. Indonesia has the state principle of Pancasila which accommodates the diversity of religions and beliefs, so Islamic politics in Indonesia often interacts with the principles of Pancasila in the context of a pluralist state.

In Islamic teachings, political issues are included in the study of *fiqh siyasah*. *Fiqh siyasah* is one of the disciplines concerning the regulation of the interests of mankind in general and the state in the form of laws, regulations and policies that must be made by the holders of power in Islamic teachings. The Qur'an does not officially state how the political system emerged, but it can confirm that political power can be promised to believers and good deeds. In Islam there are also some basic principles in politics, the first of which is deliberation regarding the election of the head of the state, the principle of deliberation is also related to determining the way and manner of implementing the laws that have been stipulated in the Qur'an and As-Sunnah.

The second principle is justice, which is contained in the Islamic political system that encompasses all types of relationships that apply in human life, this justice includes between the people and the government and vice versa. The third principle is the freedom that is possessed by the Islamic political system that is *ma'ruf* and freedom in accordance with the Qur'an and Hadith. The fourth principle is equality in obtaining and claiming rights, as well as equality in bearing responsibilities.

The fifth principle is the right to scrutinize the government, namely the right to get an explanation of the behavior of the problem, this principle is based on the obligation of the government to conduct deliberations in matters relating to state issues. The sixth principle is obliged to strengthen the relationship, which means that we must establish friendship with differences in race, language, ethnicity and region. The purpose of politics in Islam is to establish a system of government and statehood that is upright and straight on the basis of Islamic law.

Islam instructs its people to always prioritize the balance that exists, including in achieving success not only in the world, but also includes success in the hereafter. However,

the term Islamophobia has emerged, which is an attitude that shows intolerance towards religion in general, in other terms Islamophobia is a new form of radicalism which is not recommended in the teachings of Muslims.¹² In Islam, identity politics is not allowed to emphasize rejection of discrimination and injustice in surah Al-Ma'idah (5:8) teaches to stand firm in justice, even if it involves one's own family. Islam also advocates tolerance and mutual respect between groups.

CONCLUSIONS

Indonesia is a country with a majority Muslim population. Islam is a religion that is very concerned about various aspects of the lives of Muslims, especially in the political aspect. Therefore, for Muslims in Indonesia, choosing a leader is important not only to fulfill their rights and obligations as a good citizen, but also to be a good human being in terms of Islamic teachings. Basically, all political activities in Indonesia use the strategy of identity politics to achieve victory, and people in politics show their respective identities. What cannot be justified is the use of political power in the form of violence against one group to oppress, demean or even marginalize another group.

It is important for political leaders and society to understand that Islam, as a religion of peace and tolerance, does not teach or allow the use of violence or oppression against other groups. Instead, Islam emphasizes the importance of justice, unity and respect for diversity. Therefore, in the political context, efforts to build an inclusive and civilized society should be based on these values, and there should be no tolerance for actions that threaten social stability and undermine the spirit of interfaith harmony in Indonesia.

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