ISLAMIC CULTURE HISTORICAL APPROACH
(Study of the System for Selecting Leaders)

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Abstract

This study aims to find out what is meant by Islamic history and culture. In addition, it is also to find out how the system of selecting leaders is viewed in terms of an Islamic cultural history approach. The research method that the author uses here uses a type of literature review research with a qualitative approach. While the analysis technique chosen is descriptive analysis. From the results of an in-depth analysis when discussing the history of Islamic culture, in the context of Indonesian citizens who are predominantly Muslim, the existing culture cannot be separated from the influence of the teachings of Islam itself. Islam is present in the midst of existing pluralism and forms a diverse culture. With this diverse culture, the state then has quite a big and complicated responsibility. Therefore, the state exists with laws and regulations to regulate, uphold culture and justice. So the role of the leader is very decisive to carry out this justice. To choose a fair leader certainly has a way or system. Currently, the presidential election system in Indonesia uses a threshold presidential system. This is regulated in Law no. 7 of 2017 concerning General Elections article 222. It explains the threshold that must be reached to become a candidate for leader. Based on these problems, the writer needs to conduct a study of what is meant by Islamic history and culture. Apart from that, it is related to the election system for leaders, how is the threshold for presidential and vice presidential candidates in Indonesia in terms of an Islamic cultural history approach. The results of this study indicate that the history of Islam was first sourced from the messengers of Allah, namely the Prophets and Apostles. Then in general it is all humans who produce culture by being given more perfect provisions compared to other creatures created by Allah. Specifically, the history of Islamic culture begins with the creations of the Prophet Muhammad. Through an Islamic cultural history approach, a civilization and social order within a country are then able to develop according to their respective contexts. Likewise, the constitutional system that is currently in progress is inseparable from the creation of ideas or concepts that have been implemented during the Islamic State era in Medina. Especially since the reign of Khulafaur Rhasyidin.

Keywords: Islamic Culture, Historical Approach, Leader Selection System

INTRODUCTION

Studying the Koran will never come to an end, because the Koran is a source of theory and knowledge. Source means the place of origin or origin. So because it comes from the origin, it will never run out or run out. To study the Qur'an, various approaches emerged, such as the Ulumul Qur'an approach, the science of interpretation, hadith/ulumul hadith, history and so on.

History is a very important thing in the direction of further achievements. Even history itself is a science which then becomes reference material and is studied in more depth so that it is able to provide something a little different and even new that is useful contextually. In a book written by Sulasman entitled Socio-Cultural Philosophy in the Islamic World, History is one of the sciences studied by various nations and generations (Sulasman, 2013).

It should be remembered that in the Qur'an itself there are several events that are enshrined, this can also be said to be history. So back again to the Koran which can also be said as a historical source. In addition, those who carry out or operationalize a culture are of course humans, so humans are also the source of the emergence of a culture. Culture is born from creativity, innovation, which begins with an idea or notion which is then manifested in material form so that it can be seen, touched and enjoyed. These ideas or ideas and innovations are processed by humans.

Humans as caliphs on this earth, are the second creator after God. As a creator, by God humans are endowed with reason. With reason, humans are able to think about concepts as well as compile general principles that are deduced from various observations and experiments. With his mind also humans are able to make the beauty of the creation of the entire universe and the creation of His power. As Allah says in Q.S. al-Mu'minun: 78, meaning; "And it is He who created for you hearing, sight and hearts. (But) very few of you are grateful" (Notowidagyo, 2000).

So when talking about the history of Islamic culture, in Indonesia the majority of its people embrace Islam. In the context of Indonesia, the existing culture cannot be separated from the influence of Islamic teachings. Islam is present in the midst of existing pluralism and forms a diverse culture. With this very diverse culture, the State then has quite large and complicated responsibilities.

The state comes with laws to regulate, uphold culture, and justice. The ultimate goal of the law is the achievement of justice. So the role of the leader is very decisive to carry out this justice. To be able to find a fair leader certainly has a way or system. Currently, the system for electing leaders (president and vice president) in Indonesia is also known as the threshold presidential system. This is regulated by Law no. 7 of 2017 concerning Elections. Article 222 explains the threshold that must be achieved in order to become a potential leader (president and vice president).

METHOD

Judging from the problems studied by the author, therefore the research method that the author uses here uses a type of literature review research with a qualitative approach. According to (Sugiyono, 2013) Literature review research is research by searching for various written sources, both in the form of books, archives, magazines, articles, journals, and documents that are relevant to the problem being studied. Therefore, the main literature studied in this study are books and journals related to Islamic religious learning as library research, so the data collection method used is the documentation method, namely data about variables in the form of books, notes, journals and others. -other. Then filtering is done by looking at the abstract and reading the full text of the article. Research that does not meet the criteria for the topics covered will be excluded. Then the literature was critically analyzed both in terms of theory and method and some previous findings. While the analysis technique chosen is descriptive analysis.

RESULTS AND DISCUSSION

Departing from an understanding of the history of Islamic culture reviewed from various references, it has been explained in sufficient detail regarding the meaning both in language and in terms in the previous section. And these explanations in general can be referred to as theoretical explanations. In the next section, the author will describe how to review or explain and study by combining theory and contextual applications. The study to be reviewed here is related to how the election of leaders (candidates for president and vice president) in the presidential threshold system according to Law no. 7 of 2017 concerning General Elections.

Before explaining this, we will briefly review how the system of electing leaders in the Islamic concept starts from the Prophet Muhammad SAW and the Khulafaur Rashidun period. During the Prophet's era, it was the initial foundation for the building of a leader election system, even it can also be called the foundation for the establishment of a state. And during the time of the Rashiddin khalafaur there were various ways or methods of how to choose a leader as a replacement for the Prophet Muhammad SAW after his death. The following describes the process of electing leaders during the time of Prophet Muhammad and the Rashidun Khulafaur:

Leader Election System in Islamic History
During the Prophet Muhammad SAW.

The Prophet Muhammad was actually a messenger of Allah or Allah's representative on earth who was directly chosen by Allah as a leader. However, in constitutional law, of course there must be recognition as the legitimacy of its leadership. Starting from the Prophet's meeting at Aqabah, Mina, with six people from the Khazraj tribe, Yathrib who came to Mecca for Hajj. As a result of this encounter they converted to Islam and then gave their testimony to the prophet Muhammad SAW. that there is no god but Allah and that Muhammad is the messenger of Allah.

In the following pilgrimage season, twelve male residents of Yathrib met the Prophet at the same place, namely Aqabah. Apart from acknowledging the Prophet's apostleship and converting to Islam, they also took allegiance or promised to the Prophet that they would not associate partners with Allah, would not steal, would not commit adultery, would not lie, and would not betray the Prophet. This oath was later known as the first Aqabah oath (Sjadzali, 1993).

In the following Hajj season, the second Bai'at of Aqabah (Bai'at kubro) took place in 621 AD between the Prophet and 75 Yathrib people, 73 men and 2 women (Djazuli, 2009). They declared their confession that the Prophet Muhammad was a Prophet and a Leader. It can be understood that these bai'at processes are also the initial process of building a state.

The Era of the Rashidun Khulafaur
Abu Bakr as-Siddiq (11-13 H/632-634 AD)
The successor to the Prophet Muhammad when he died, was replaced by Abu Bakr. The process of electing the leader took place in Saqifah Bani Saidah. The Ansar wanted the caliph to be chosen from among them. The emigrants wanted the caliph to be chosen from among them. Then Ali bin Abi Talib wanted himself to be chosen and appointed caliph. The basis for his consideration was because of Ali's position as the cousin, son-in-law and close friend of the Prophet Muhammad.

The fact shows that the majority of Muslims want Abu Bakr as leader, of course after going through a series of discussions/deliberations. The deliberation resulted in a reason, namely because Abu Bakr often replaced the Prophet Muhammad SAW. became the prayer priest, and this reason was acceptable to the friends who were present at that time. On the basis of these considerations, one by one the friends who were present pledged allegiance to Abu Bakr. When people who previously hesitated to pay allegiance to him, they immediately gave their allegiance.

Umar bin Khathab (13-23 H/634-644 AD)
The appointment of Umar bin Khattab was through another mechanism, namely when the Caliph Abu Bakr was sick, Umar bin Khattab acted as the prayer leader for the Muslims. During his illness, Abu Bakr as-Shiddiq had bequeathed the position of caliph to Umar bin al-Khathab. Acting as the author of the will was Uthman bin Affan. After the will was read out in front of the Muslims, they acknowledged and obeyed it (Ismail, 2017).

Uthman bin Affan (23-35 H/644-656 AD)
When Umar felt that his death was coming, he noticed that of the many most trusted companions of the Prophet, only six were still alive to serve as a source of guidance for the Muslims and to be chosen as potential successors. He then formed a consultative council of the six companions and delegated the task to themselves, mandating that anyone who tried to become Amir without the approval of the Muslim mob should be beheaded.

This consultative institution then delegated its duties to one of its members, (Abdurahman bin 'Auf) who then toured Medina to monitor the aspirations of the general public in the city. He pays attention to the views of women and the reactions of adherents of various schools of thought and even pilgrims from various countries who visit Medina after completing the pilgrimage to Mecca. After an in-depth survey, he came to the conclusion that the Muslim masses have the greatest probability of believing in two people namely; Ali and Uthman. Then elections were held and Uthman was openly recognized as caliph (Al-Maududi, 1995).

Ali bin Abu Talib (35-40 H/656-661 AD)
After the rebels killed Uthman bin Affan, they urged Ali to be willing to be appointed caliph. At that time Medina could be said to be empty. Many of the senior companions were not in Medina, they were visiting the newly conquered territories, and only a few remained in Medina. Some of the senior friends who were there included Talhah bib Ubaidillah and Zubair bin Awwam. Then also not all of them fully supported Ali, such as Saad bin Abu Waqqash and Abdullah bin Umar.

Ali refused the rebels' pressure, and asked where the participants (battle) of Badr were, where were Talha, Zubair and Saad, because they were the ones who had the right to determine who should become caliph. So the three senior figures appeared and swore allegiance to Ali. Then followed by many people, both from the Muhajirin group, and Ansar. The first person to pledge allegiance to Ali was Talhah bin Ubaidillah (Sjadzali, 1993).

From this little description of how the system of selecting leaders from an Islamic historical approach can be replicated into the system of selecting leaders in Indonesia. In the current context, the election of presidential and vice presidential candidates has been regulated in Law no. 7 of 2017 concerning General Elections. Laws are made by an institution called the People's Representative Council (DPR).

People's Representative Council / Ahlu Shura / Ahlu Al-Halli Wa Al-Aqdi / Formation Council

The House of Representatives in Islam is called ahlu al-halli wa al-aqdi (AHWA) (Samuddin, 2013). Ahlu al-halli wa al-aqdi, are representatives of the people or community leaders, according to Al-Mawardi the representatives must have three criteria; First, justice that meets its requirements, Second, having knowledge about people who are entitled to be leaders and their requirements, Third, having intelligence and wisdom that causes him to be able to choose the most beneficial, most capable and most knowledgeable leader about policies that bring benefit for the people (Djazuli, 2009).

So if it is drawn further in its history, the term ahlu al-halli wa al-aqdi was already carried out during the time of the Uthman caliph, with the title "formature council" consisting of six people as representatives of the number of representatives representing. And they are also qualified people, even the prophet said they are candidates for the inhabitants of heaven.

If the formation council was withdrawn during the time of the Prophet Muhammad, the formation of the formation council had already been carried out. The Prophet Muhammad once asked the friends of the Ansar to choose 12 (twelve) people who would represent and be responsible for managing their affairs and affairs. Nine people from the Khazraj tribe and three people from Aus (Sammudin, 2013).

Regarding the existence of the People's Representative Council in Indonesia, seen from the history of Islam, it is as described above. Because the election system for presidential and vice-presidential candidates is regulated by law, and laws are made by the DPR, it is also necessary to review or review the history regarding the formation of the DPR from an Islamic perspective.

By explaining the existence of the DPR institution, then it has something to do with how to elect the leaders for the presidential and vice-presidential candidates in a threshol presidential system with a cultural-historical approach to Islam. In this matter, it can be studied from a historical approach, namely during the time of the Rhasyidin khulafaur. During the caliphate of Uthman in particular, before he died, he had formed a team that would be the next method or method of how to replace him afterward.

The team formed is also known as the Formation Council/Shura Council. Regarding the duties and authorities, we need to look back at history, that those who are in the formation board are the chosen people who will determine who is worthy to become the next leader. The formation council then held a deliberation. In history, that one of the six members of the Formation Council then resigned, namely Abdurrahman bin Auf. But willing to be assigned to go around Medina in an effort to monitor people's aspirations. Observing the views of women, reactions from various adherents of various schools of thought, even from foreigners who were in Medina after performing the pilgrimage to Mecca. After conducting a fairly in-depth survey, he concluded that the majority of Muslims were focused on two candidates, namely Ali and Uthman. And of the two, the aspirations of the Muslim community were heavier or more in favor of Uthman. Then elections were held and Uthman was openly recognized as caliph.

Election of President and Vice President in the Threshold Presidential System in Indonesia

Its relation to the threshold presidential system in Law no. 7 of 2017 concerning General Elections, concerning the threshold for presidential and vice-presidential candidates, is contained in article 222 "candidate pairs are proposed by political parties or a coalition of political parties participating in the election who meet the requirements for obtaining seats of at least 20% (twenty percent) of the total seats in the DPR or obtaining 25% (twenty five percent) of the nationally valid votes in the previous DPR election".

In essence, the wording of the article refers to the most votes, with a slightly stricter limit on the minimum number of votes obtained from the public. This process can actually be said to have the same meaning as what was done by Abdurraman bin Auf who reviewed and observed the aspirations of the people. It's just that the way or method is different, namely by holding general elections. This was done because the community of people in Indonesia is very large and the territory or territory is quite wide.

Then after knowing which party participants passed the minimum threshold of valid votes as stipulated in article 222 of Law no. 7th 2017, or what if no one reaches the minimum threshold for valid votes, the parties can form a coalition or coalition of parties. Then, the party or coalition of parties can nominate who is eligible to become a candidate for president and vice president. The party here has the same essence as the formation council when viewed from Islamic history, where this formation council has the function of electing (bai'at) candidates who deserve to be recognized as leaders.

After nominating the presidential and vice-presidential candidates, a general election will then be held. The most valid votes will be appointed as leaders (president and vice president). It's like when Abdurahman bin Auf concluded that from the various aspirations of the people who found two strong candidates namely; Ali bin Abu Talib and Uthman bin Affan, then both were returned to the formation council, then discussed and the results were more severe towards Uthman, then an election was held and Uthman was openly recognized as caliph (leader).

CONCLUSION

History, especially the history of Islam, was first sourced from the messengers of Allah, namely the Prophets and Messengers. Starting from the thoughts and behavior of the prophets and apostles themselves. then being in the midst of society, so as to bring up a value, the rules that are imprinted in everyday life. Then in general it is all humans who produce culture by being given more perfect provisions compared to other creatures created by Allah. As contained in Q.S. al-Mu'minun: 78, meaning; "And it is He who created for you hearing, sight and hearts. (But) very few of you are grateful"

Specifically, the history of Islamic culture begins with the creations of the Prophet Muhammad. How was the interaction of the Prophet Muhammad with the situation and conditions in Arab lands at that time. Then on the guidance and guidance of Allah through the Qur'an, it is able to create a culture that has good morals. As culture is defined as Budhy and Daya, Budhy means ideas, ideas, and Daya means strength or effort as strong as possible, so as to produce a culture or culture. Through an Islamic cultural history approach, a civilization and social order within a country are then able to develop according to their respective contexts. As is the case in Indonesia, the current government system cannot be separated from studying the history of Islamic culture. This is certain given that the majority of people in Indonesia practice Islamic teachings. Likewise, the constitutional system that is currently in progress is inseparable from the creation of ideas or concepts that have been implemented during the Islamic State era in Medina. Especially since the reign of Khulafaur Rhasyidin.

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