

Melawat Kembali Riwayat Demokrasi

- Teori-Teori Demokratisasi
- Demokrasi Melintas Batas
- Demokrasi Non-Barat
- **Demokrasi dan Islam**



MAJELIS BENTALA SYUHADA



**DEMOKRASI
DAN ISLAM**



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MBS
#04

Link Pendaftaran
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Sabtu | 19.45 - 21.30 WIB
21 September 2024

 Aula Masjid Syuhada, Kotabaru, Yogyakarta
 dan Zoom Yayasan Bentala

 Yayasan Bentala Tamaddun Nusantara  @yayasan.bentala  bentala.or.id



Demokrasi dan Islam

Disampaikan pada Majelis Bentala Syuhada
Yogyakarta, 21 September 2024



Latar Belakang

Apakah Islam kompatibel dengan demokrasi? Atau justru pertanyaannya ialah, apakah demokrasi kompatibel dengan demokrasi?

Di mana saja titik temu dan titik tolak di antara keduanya? Sejauh mana Islam menerima demokrasi dan demokrasi dapat menerima Islam?

Berbagai pertanyaan tersebut seringkali hinggap dalam pikiran kita ketika membincangkan Demokrasi dan Islam. Diskusi penutup dari seri Menilik Kembali Riwayat Demokrasi di Majelis Bentala Syuhada akan mencoba untuk menguraikan berbagai kerumitan di antara keduanya.



Problem Normatif

- Mendemokratisasi demokrasi → relativisme
- *The Idea of Progress* → sekularisasi
- Dikotomi antara demokrasi vs authoritarianisme
- Demokrasi Islam → oxymoron?
- Problem Nasionalisme



Demokrasi dan Sekularisasi

TABLE I.I. *The Process of Human Development*

	Human Development		
	Socioeconomic Dimension	Cultural Dimension	Institutional Dimension
Processes advancing human development	Modernization	Value change	Democratization
Components of human development	Socioeconomic resources	Self-expression values	Civil and political liberties
Contributions to human development	Enhancing people's <i>capabilities</i> to act according to their choices	Increasing people's <i>priority</i> to act according to their choices	Broadening people's <i>entitlements</i> to act according to their choices
Underlying theme	The broadening of human choice (an increasingly humanistic society)		

Source: Adapted from Welzel (2002: 46).



Islam dan Demokrasi: Kontra

- Kedaulatan rakyat vs Tuhan
 - Kepemimpinan di Bumi → khalifah oleh kaum beriman
- “The Impossible State”
 - Inkompatibilitas Islam dengan negara-bangsa modern
- Syura
 - Hak manusia untuk menjalankan aturan, sementara pembuat aturan yang sejati adalah Allah
- Islam sebagai *din* sekaligus *Daulah* (Islam bukan sebagai *religion*)
- Menolak demokrasi ≠ mendukung autoritarianisme dan dictator, karena keduanya juga bertentangan dengan Islam



Islam dan Demokrasi: Proponen

- Demokrasi sebagai musyawarah
- Islam tidak memiliki sistem pemerintahan yang pasti
 - Khalifah rasyidin → syura dan petunjuk implisit Nabi
 - Umayyah, abbassiyah, utsmaniyah → dinasti/Kerajaan
- Ijtihad untuk negara-bangsa modern
 - Piagam Jakarta & Pancasila
 - *Darul 'ahd wa asy syahadah* (Muhammadiyah)
 - Teo-demokrasi (Maududi)
- Demokrasi bukan konsep yang kaku



Islamic Democracy?

- Tauhid
- Risalah
- Khilafah
- Syura
- Ijma'
- Ijtihad
- Qiyas dan ra'y
- Baiat
- Ahlul hall wal aqd

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“Islamic Democracy” or Democracy in Islam: Some Key Operational Democratic Concepts and Notions

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Abstract: Since the final decades of 20th century CE and especially in post 9/11 world, the question of compatibility between Islam and democracy-a hotly debated and discussed issue-has gained an impetus and has highly intensified. There are (mainly) two visions on this theme: (i) those who deny any connection between Islam and democracy; and (ii) those who argue that Islamic tradition contains a number of concepts, ideals, institutions and values which are essentially democratic (in nature). In this direction, this paper exposes and elucidates how some scholars have employed certain concepts from the Islamic tradition like *Shura*, *Ijtihad*, *Bay'ah*, *Khilafah*, *Ijma*, *Maslaha* and *Ahl al-hall wa al-'aqd*-especially the first three-for conceptualizing a conceivable and feasible, possible and practicable foundation of democracy in Islam. In the final analysis, it is noted that throughout the Muslim world, majority of scholars accept the term 'democracy' and insist on consistency and compatibility between Islam and democracy albeit democracy here is conceived with certain qualifications and limits prescribed by *Shari'ah*. It argues, by way of conclusion, that although “Islamic democracy” has been discussed very much (in theory), a “practical” Islamic democratic model has yet to emerge. This is still a challenge for Muslim political theorists (particularly) in the 21st century.

Key words: Islam % Democracy % Islamic democracy % Democratic notions *Shura* % *Ijtihad* % *Bay'ah* % *Khilafah*, *Ijma* % *Maslaha* % *Ahl al-hall wa al-'aqd*



Problem Nasionalisme

- Negara-bangsa modern tidak pernah ada di zaman Nabi
- Negara-bangsa (Nation-state), ideologi nasionalisme, dan proyek nation-building
- Nasionalisme sebagai proyek konstruktivisme elit untuk menjadi kesadaran bersama (Anderson)
- Dampak Nasionalisme
 - Pribumi vs pendatang
 - Mayoritas vs minoritas
 - Agama vs negara

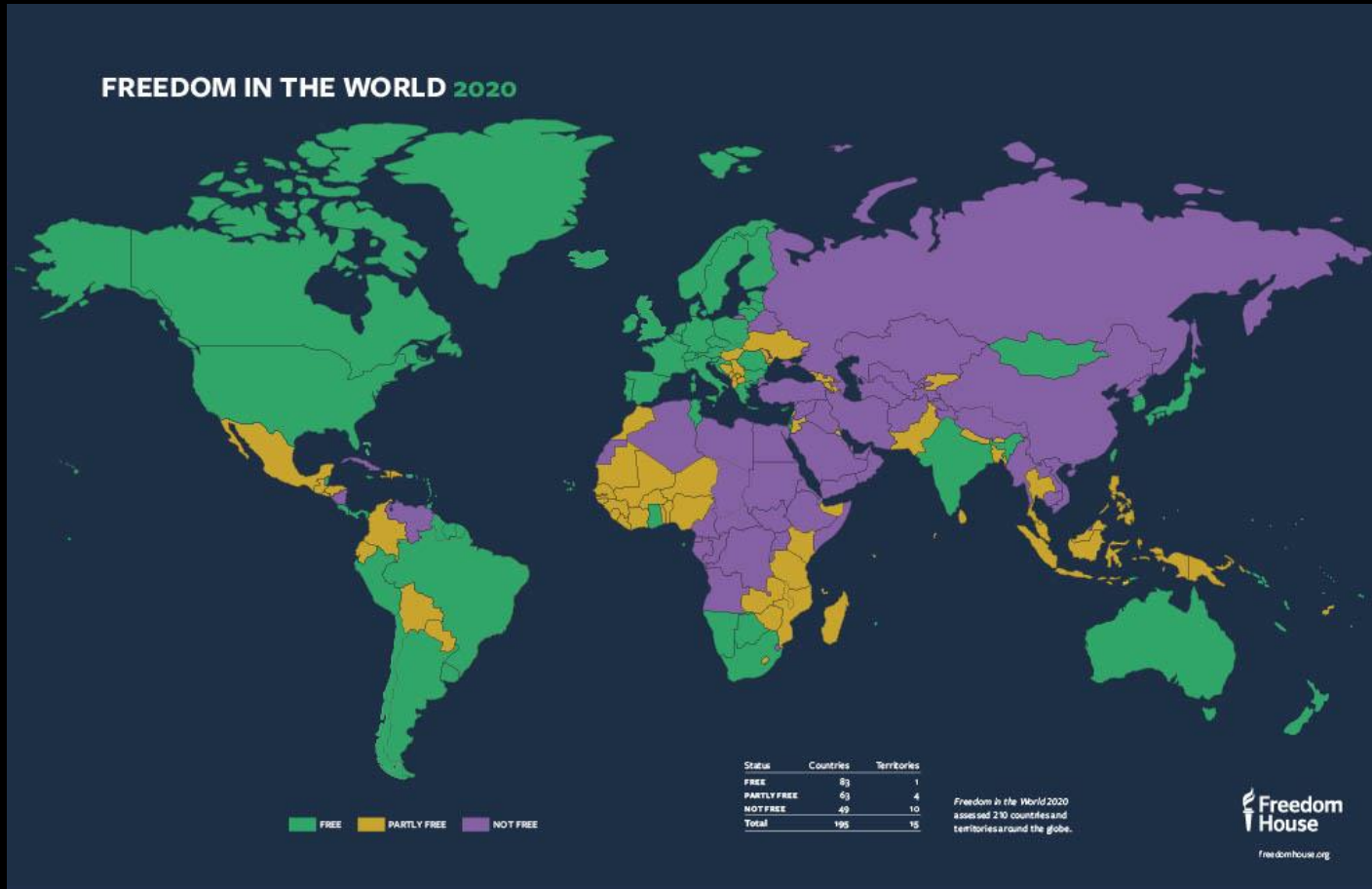


Problem Empiris

- Diktator di negara Islam
- Populisme Islam
- Demokrasi dan Imperialisme

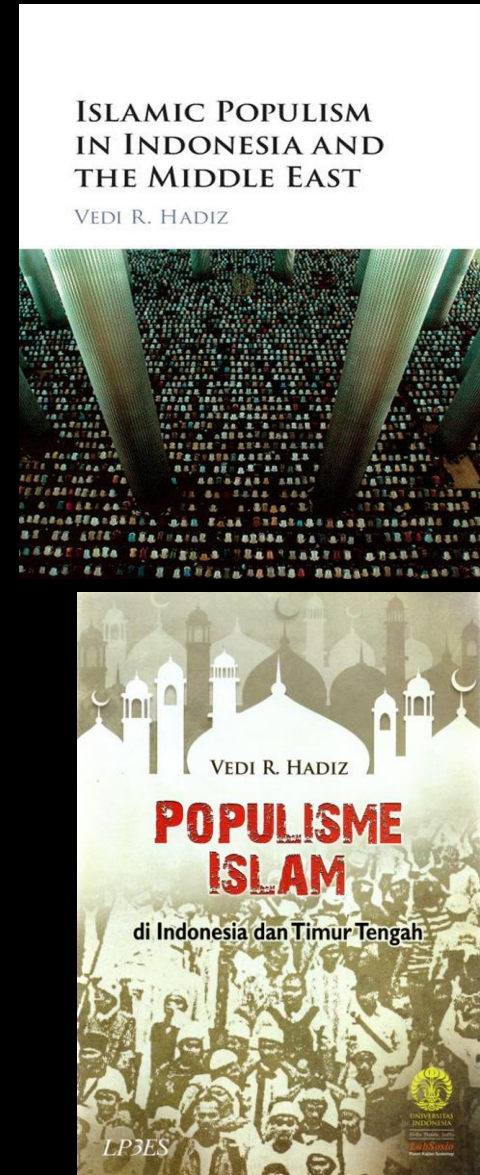


Diktator dan Islam



Populisme Islam: Ekonomi-Politik

- Populisme: kami vs kalian
- Pemimpin populis: mengatasnamakan rakyat sambil mengalienasi kelompok rakyat yang lain
- Populisme Islam: ummah (kami) vs pemimpin zalim (kalian)
- Persoalan distribusi sumber daya dalam pemerintahan (elit sekuler vs rakyat taat)
- Penunggangan umat oleh elit untuk kepentingan politik (e.g., 212)



Populisme Islam: Ideologis

- Persoalan posisi Islam dalam negara yang belum selesai
- Sekularisasi (proyek elit) vs budaya Islam (masyarakat)
- Kristalisasi ideologis dalam sejarah, berkelindan dengan autoritarianisme
- Semakin kuat sekularisasi → semakin sukses populisme Islam

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ISLAMIC POPULISM AND THE QUESTION OF SECULARISM: THE CASE OF INDONESIA AND TURKEY

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Abstract

Turkey and Indonesia are among a few Muslim-majority countries that have embraced democratisation since their independence. While the development of their democracies is not linear and marred with periods of autocratic regimes, the debate over the position of Islam within the secular state has remained relevant throughout the history of the modern Indonesian and Turkish Republic. This article uses Comparative Historical Analysis to examine how the contention over Islam in politics has been utilised by populist groups espousing Islamic aspirations as their ideological basis. This article argues that the formation and success of Islamic populist currents in Turkey and Indonesia is not dictated by their specific political and economic conditions, but also by their different adoption of secularism. Comparative analysis of these two countries is conducted in two steps. First, I explain the specific historical trajectories of secularisation, democratisation, and state-building of both Turkey and Indonesia. Second, I contrast both countries to demonstrate how their diverging process of secularisation has impacted the political success of Islamic populism. This article concludes that a stricter adoption of Secularism in Turkey has, inadvertently, brought more decisive success to Turkish Islamic populist groups; on the other hand, the ambiguous secularisation in Indonesia has hindered its Islamic populist forces from enjoying a similar degree of success. A stricter adoption of Secularism in Turkey brings more decisive success to Islamic populist groups, while an ambiguous approach in Indonesia hinders the Islamic populist groups from enjoying the same success.

Keywords: Democratisation, Secularism, Islamic Populism, Turkey, Indonesia



Demokrasi dan Imperialisme Amerika

- 9/11
- Doktrin Bush jr. → with US or against US
- Pemaksaan demokrasi di negara Muslim
- Democracy from below vs top-down democracy



Rekomendasi Bacaan

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Rekaman dan Bacaan

Seluruh rekaman dari Majelis Bentala Syuhada diunggah di YouTube “Bentala Tamaddun Nusantara”

Power Point dan bahan bacaan tersedia di website

www.famajiid.com

Democracy Reading List

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