Political Research Models of Syafi'i Ma'arif

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ABSTRACT :
The study of Islam is not only carried out by a Muslim but also attracts the attention of non-Muslims, the term for Islamic studies for westerners is called Islamic Studies, while the term that emerged among Muslims is *Dirasah Islamiyah*, and in simple terms it is known as Islamic Studies. The progress and decline of Islam can be said to be the participation of Muslim scientists in contributing their thoughts. One of the causes of the decline of Islam in the modern century cannot be separated from the reluctance of scholars to integrate between Islam and its development so that Islam has stagnated in facing the problems of the times. No exception in political affairs, the role of politics attracts attention among the community because the influence of politics itself gives influence to their interests. it is not separated from politics at that time so that with the political success achieved by Muslims has facilitated the spread of Islam as widely as possible. In this discussion, the author presents the political research model of Syafi'I Ma'arif

Key words: *Islamic studies, Research, Politic, Muhamamd Syafi'I Ma'arif*

INTRODUCTION

Islamic civilization that has reached the peak of its success is not separated from the role of competent Muslim thinkers, but in the current era the decline of Islamic civilization is beginning to be seen with the decrease of Muslim thinkers, when you look at the Muslim thinkers who participated in contributing their thoughts as well as the results of their thinking that can inspired modern thinkers, including Muhammad Abduh, Hasan Hanafi, Muhammad 'Abid al-Jabiri, Fadhla Rahman (Rambe, 2019)

There is always a cross cutting of interests, from positions, money, to other tantalizing things. Politics always involves competition, struggle and violent conflict. Friends become opponents. Opponents become friends. But the measure is interest, not truth and morals. Lies, manipulation, and tactics become everyday clothes. Although there are many positive things in politics, the fight is very hard, and not many idealistic people live it.(Darmila et al., 2019)

There are many scholars, kiai, and community leaders in this country who take a position like Abduh. Let the affairs of candidates for DPRD chairmen, governors, regents, mayors, and

political positions in the realm of government be taken care of by political parties and politicians or political success teams. They are experts and are on the right track. There is no need to become an impromptu politician, let alone a political intermediary. It is not unimportant. But, there are many matters of the Ummah that are more important and strategic than the affairs of public political positions.(Sultan & Gorontalo, 2012) Muhamamd Arkoun is of the opinion that Islamic thought has not dared to open itself (inclusive) to co-modern thought and therefore cannot answer the problems of contemporary challenges that Muslims are facing in the contemporary era.(Rambe, 2019) then Islam must be brave to open up, integrate and reconstruct and criticize the phenomenon faced by Muslims.(Arkoun, 1987) While A. Mukti Ali is of the opinion that the stagnation or decline of civilization is not due to the absence of smart people, but rather the mistake in choosing and applying methodology, thinking with the right methodology is like a person walking on foot and being able to get there quickly.(Sulthon, 2019)

Ulama who are not easily dragged into issues and politicization, which makes the ummah divided and quarrelsome. But wait a minute. The ideal cleric and uswah hasanah is like that. Namely, scholars who are knowledgeable and master the science of wisdom. Ulama become the real khadil al-'ummah. Ulama as the enlightener of life. However, it is different with scholars who do major in politics. Active in political parties. Become a politician(Ahyani & Nurhasanah, 2020)Politics as one of the most important activities in the order of human life has a real role in the development and collapse of a generation both in the scientific and social fields. Politics itself can optimize human ability in managing potential to work together towards the same direction. With its urgency, the political process makes a close-knit society in life.(Gontor, n.d.) In its development, politics has attracted attention among the community, politics also exerts an influence on community life, political success will produce prosperity for the community on the contrary, failure in politics will have a negative impact on the governance of community life. then Islam as a religion that regulates the governance of community life has also brought politics as part of its life. The Islamic view of politics is a very complex and complicated area, of course with the various challenges faced(Sultan & Gorontalo, 2012)

Politics is also part of the cultural system in the framework of a civilization. The level of political life in a particular society is also a parameter for the progress of its civilization, Some political studies conclude that the second and third concepts are dominant. Meanwhile, those who use the concept of the state, which is also called the state perspective, consider the state as the most dominant element in the political process.

In the state perspective, the main scope of political studies is the state, which cannot be separated from the position of the state as an organization that can be seen from various aspects, such as the uniqueness of the membership structure, the scope of functions and the tools used in carrying out its duties.

For some parties who use the concept of power more, power is seen as the most important element in political life. Meanwhile, the state is only seen as a container or outer shell. Therefore, the most important thing in politics is to seek and maintain power in society.(Mubasyaroh, 2018)

The essence of politics is human behavior, either in the form of activities or attitudes that aim to influence or maintain the order of a society by using power. This means that power is not the essence of politics, although it must be recognized that it cannot be separated from politics, precisely politics needs it so that a policy can run in the life of the community. Politik sebagai suatu kegiatan juga dinyatakan oleh Miriam Budiharjo. Ia menulis: "Secara umum dikatakan bahwa politik adalah bermacam-macam kegiatan dalam suatu sistem politik (atau negara) yang menyangkut proses menentukan tujuan-tujuan dari sistem itu dan melaksanakan tujuan-tujuan itu.(Ahyani & Nurhasanah, 2020)

If viewed from a historical study, Islam has given birth to figures who contributed to its political thinking and also provided a positive impact that was felt by the community, especially the Muslims, starting from the period of the Prophet Muhammad as the first political founder in Islam who succeeded in uniting the multicultural society of Madinah. consisting of various tribes and groups who later with their political tactics have succeeded in making society prosperous and spreading Islam to various parts of the world, in addition to that there are also modern figures such as Shaikh Hassan al-Banna, Sayyid Quthb, Shaikh Muhamamd Rashid Ridho and Maulana al-Maududi.(Pita, 2021) In the discussion of this paper, the writer will try to dig into the political research model that became the basis of the Prophet in carrying out his government politics and compare it with the western political research model that is now the role model of the research object.

Methods

This scientific research relied on the descriptive analytical method to address the issue related to the political approach. The descriptive approach is the approach that collects data in an integrated manner that describes the real phenomena in reality to reach conclusion.(Umar, 1983) This is to describe the subjects studied according to the theory of politics and the opinions of scholars about it. As for the analytical approach, it is the approach that is based on analyzing data,

facts, and opinions and dividing them according to the study in question. Then the analyst discusses all of that in order to arrive at the conclusion of all the necessary logical facts..(Rakhtikwati, Yayasan . Rusmana, 2013) This research is desk research that is conducted to find books and opinions recorded in the literature. The main source for this research is the book written by Shafi'i Ma'arif, and the dual source is all the opinions of thinkers and scholars about this idea and the studies that refer to it. The method of collecting data was by reading the main and dual sources, reviewing them article by article, and then recording them in a separate list that helped build the structure of the comprehensive idea in this issue. As for the method of analyzing the data, it is done using the method of Mile and Huberman analysis, by selecting the data, then presenting the data, and then extracting the data.

Result

The study of Islam can be divided into three categories, (1) Doctrine (2) Dynamics and structures formed by religion (3) Attitudes of people who embrace the doctrine. While the Islamic study model can be distinguished in three different ; (Rozali, 2023)

1. Normative research conducted by Muslim scientists, this research is widely developed in mosques, madrasahs, etc

2. Non-normative study, this study model is widely found in various universities in in-depth studies about Islam

3. Non-normative study on aspects of Islam related to community culture

The wealth of Islamic knowledge has experienced development in various aspects of its disciplines, including the science of the Qur'an, the science of hadith, literature, theology, jurisprudence, Sufism, morals and the environment, economics, history,(Nasution, 1998) A religious research method with its methods will not be able to study the Islamic religion which consists of various aspects, so there needs to be an integration between the scientific method and the doctrinal method, but so far the approach used in studying the treasures of Islam is only limited to the doctrinal method as done by western scientists and oriental people(Sulthon, 2019)

The religious research model initiated by western scientists and orientalists provides an interesting thought, but the understanding of Islam is no longer just an externality, so that Islam does not provide a spark of wisdom in its study, while Muslim scientists are used to understanding Islam in a doctrinal and dogmatic way, which is not integrated with reality. - the statement is in accordance with the development of the times, as a result it gives birth to stagnation and the

opinion that Islam is a backward religion and irrelevant in the development of the times is born.(Sulthon, 2019) Amin Abdullah has a criticism of the religious reasoning that exists in Indonesia, and contributes the concept of religious studies as a new model in approaching Islam, Amin Abdullah in his thinking wants to boost the tradition of normative-doctrinal studies to a socio-historical approach to religious studies which is then continued with rational philosophically, according to Amin, Islamic civilization raises ambiguities so that there is a need for reinterpretation apart from that, Amin Abdullah gave the idea that fundamental Islamic studies is to make the Qur'an and hadith a dynamic source of knowledge, where Islamic thought must be adapted to the development of the times, Amin Abdullah proposed the concept of a spider's web or intergative-interconnective, which is the integration between textualism and rationalism become a source of epistemology in learning knowledge and become an integral study in the development of the academic institution of Perguruan Tinggi Islam Sunan Kalijaga Jogjakarta.(Rambe, 2019)

The interpretation of Amin Abdullah's Intergative-Interconnective concept is that there will be difficulties and suffering if political, economic and cultural problems that have an impact on behavior and civilization, especially in religious norms, do not get a lot of attention from scientists and religious experts, especially Islam.(Rambe, 2019) Any knowledge, including Islam, if it still stands on its own feet and the absence of integrity with other knowledge will make science lose its historical relevance.

The concept of the state as widely used by scholars of political science before the second world war was criticized by the Behavioralist school because of several weaknesses, first, the state, which is considered a superior organization, does not always occupy a central position. In advanced industrial societies, power is not centralized in the state but distributed to the states and to political power in society. Secondly, the concept of the state is considered too much to see the state only on its juridical-fomalytical side, so that the state tends to be seen as a static political phenomenon. Third, in reality, it is not the state institutions that carry out activities, but the elites who hold these positions, which have their own values and interests. An extreme view of the concept of the state from the Marxists, considers that the state is essentially nothing more than a tool of the ruling class to oppress other classes.(Mubasyaroh, 2018)

Normatification and Historicity in Islamic Studies

The standard understanding of Islam has resulted in a truth claim by assuming that there is no truth apart from religion. Dogmatics understood in a fanatical manner has been socialized from an early age so that it inculcates religious behavior. In the end, the essence as an expression

of the form of religiosity in the form of human love turns into a conflict in the name of God.(Rozali, 2023) Normtivity is a teaching taken from an approach of legal sources about the question of God, and Normative Islam is a collection of legal sources according to the guidance of the Qur'an and Sunnah whose truth is absolute and pure from the word of God. In general, normative theology is developed through a theological doctrinal approach that departs from the scriptures. (Rozali, 2023)

Historicity is an event that really happened in the past, Islam Historicity is Islam as understood and practiced by the Muslim community that later gave birth to Islamic civilization, as an example of the involvement of an event that caused the revelation of the Qur'an. Historical Islam is the Islam practiced by Muslims around the world, starting from the time of the Prophet until now, and is a cultural element produced by every human thought in understanding the normativity or text that serves as a human guide. Through this approach, a person is invited to enter the actual situation and apply on an occasion.(Rozali, 2023)

politics as clearly described can be traced from the history of the Prophet Muhammmad SAW. The early process of his history, indeed, has not shown a political power that can be taken into account. But in later developments, especially in the post-Hijrah period, the political aspects of the Prophet can be seen more clearly.fter we talk about politics and its relationship with Islam is a universal religion that discusses in it various aspects of life such as economics, politics and culture. Then it is necessary for us to know more about the characteristics and character of Islamic politics, to distinguish that politics in Islam is not like what has been run by the West and imperialism.(Aeni et al., 2022)

Political and the Political Model Research

The traditionalism of a sacred teaching has dwarfed generations of thought and understanding. Shifting times demand change coupled with battles between communities that have both positive and negative influences. Western influence as a whole does not always succeed in influencing the thinking of the Islamic generation to abandon religious traditions. Muhammad Abduh as one of the modern Islamic thinkers whose thoughts can be examined in depth as a legacy of thought from Islamic figures who have political understanding and practice both directly and theoretically. Issues related to intellectual attitudes have a strong significance to continue to be studied, because intellectual attitudes are not only a matter of society but also mental attitudes that are influenced by culture and governance in society.(Khoirul Fata et al., 2012)

The epistimological problem is described by Mdien Syamsudin in Ulumul Qur'an No.2 Volume IV 1993, as a conflict between the formalistic approach and the substantive approach. The first approach tends to prioritize the container over the content, or to prioritize the political structure over the political mechanism. Such an approach is concerned with the formalization and institutionalization of religious teachings in a political superstructure and infrastructure, as shown by the concept of the Islamic state and Islamic parties. In contrast, the substantive approach prioritizes content over form or political containers. The main issue of such an approach is not the political structure characterized by the formation of a formal (Islamic) state, but the ethical and moral aspects of politics formatted through religious teachings.(Mubasyaroh, 2018)

Politics in the sense given by Ibnu Qoyyim is an Action or the wisdom of leaders in leading people to benefit while avoiding damage,(Sulthon, 2019) Political science is the science that studies the system of government, public interaction, compromise and concession as well as power and distribution of resources in the public interaction, while according to Alfred Apsler's point of view, politics is the relationship between the government and the behavior pattern of political actors which is the development of politics and the decision-making process.(Apsler, n.d.) whereas in the Indonesian dictionary written by Poerwaraminta is knowledge about statecraft or statecraft related to wisdom, investigation in dealing with a country or relations with other countries(WJS, 1991), from the description above, the author concludes that politics is the interaction between the government and the government system together with the community so that a desired situation is created.

The first reason politics is one of the main focuses of Muslim social thought is the theological belief that Islam is a Universal religion. This belief is related to historical and sociological considerations. With the first theological consideration, Muslims refer to the character of Islamic Universalism which provides an explanation of life with a very broad scope, while with the second consideration, Muslims refer a lot to historical politics that have been practiced in the historical reality of the Muslim Ummah.(Abdullah Zawawi, 2015)

But it is unfortunate that the limited knowledge of Islam among the general public causes the separation between politics and Islam, Kuntowijoyo in the book written by Abudin Nata gives the opinion that Islam is not a religion, but a community of people who have their own understanding and purpose, Kuntowijoyo's opinion confirmed by Harun Nasution's explanation that the first problem in the analysis of Islamic history is a political issue and not a matter of belief. (Nata, 2003)

Political freedom, as a modern term, is nothing but an offshoot of the universal freedom granted by Islam, i.e. the freedom of man in his position as a human being, which has been established by texts in both the Qur'an and the Hadith. As a proof of this, we can mention a Hadith of the Prophet (peace be upon him). He said to his companions: "Let not one of you, who has no opinion, say that I am with many people; if they are good, then I am good; and if they are bad, then I am bad.(Ahyani & Nurhasanah, 2020)

In his view of the government system Muhamamd Abduh asserts that the people are the source of power for the government, the people who appoint and who have the right to force the government. The people are the main consideration in determining the law of their benefit. Muhammad Abduh argues that Islam does not recognize religious authority as found in Catholic Christianity in medieval times in the West, because according to Muhammad Abduh the main source of government is the people. Islam does not give any power to someone other than Allah and his Apostle, Islam does not want power over the creed and faith of others, even a mufti, qadhi or shaikh of Islam does not have religious power, Islam only recognizes one power, namely political power, political power is related to the power of world affairs that are not based on religious dogma.(Aeni et al., 2022)

Muhamamd Abduh also argued that one of the principles in the teachings of Islam is to erode the power of religion, so that after Allah and His Messenger there is no one who has power over religion and one's faith. According to Muhammad Abduh, the Prophet Muhammad was a preacher and warner without the right to impose his teachings; no Muslim, regardless of his position, has the right to give advice and counseling. In Islam there is no religious ruler who gets a mandate from heaven who can appoint and demote kings, collect taxes and tribute and promulgate divine laws, as happened in the history of temporary religions.(Ahyani & Nurhasanah, 2020) In terms of politics Muhammad Abduh emphasized more freedom in determining, including the form of government system, either in the form of a caliphate or in the form of democracy as has been implemented in the West. Such an attitude is not necessarily adopted as a whole because if it is taken as a whole then the Muslims enter into taqlid. Whereas the attitude of taqlid is an idol that is trying to avoidIn terms of politics Muhammad Abduh emphasized more freedom in determining, including the form of government system, either in the form of a caliphate or in the form of democracy as has been implemented in the West. Such an attitude is not necessarily adopted as a whole because if it is taken as a whole then the Muslims enter into taqlid. Whereas the attitude of taqlid is an idol that is trying to avoid(Rozali, 2023)

There are three trends that link politics and Islam (1) the group that thinks that Islam is not only about the relationship between God and man, but the perfection that concerns everything including politics (2) The group that thinks that there is no relationship between Islam and governance (3) The group that thinks there is no political system but Islam has ethical values for the life of the country(Nata, 2003)

The study of politics can be seen from various points of view including power, political structure, political participation, political communication, constitution, political approach and socialization, political thought and political culture.(Pita, 2021)

The Prophet's method in politics

In addition to being a Prophet and Messenger, Prophet Muhammad is also a national leader, so when he dies, he will be replaced by the baton of the leadership baton in carrying out the leadership. History has recorded that the Messenger of God practiced politics in the preaching method. The political pattern applied by Rasulullah is theo-democratic, where deliberation becomes a model of the government system in making decisions which further await the decree of law from God. Because during the leadership of the Messenger there was still a process of revelation(Al-Mubarakfuri, 2001)

In Islam, there is no separation between the profane and the sacred (politics and religion) like the western teaching paradigm. Therefore, politics as a concrete human activity in life in the world, is not understood only as the fulfillment of worldly tasks that pursue more pragmatic interests with a short-term orientation. Politics is given religious content, namely religious values and morality, so that politics finds its true reality as a reflex of human responsibility (amanah), both humanly and divinely, both humanly and divinely.(Aeni et al., 2022)

Ibn Khaldun defined Shari'a politics as "holding everyone to the Shari'a requirement of looking into their hereafter and worldly interests, since the conditions of this world are all due to the Shari'a considering them to be the interests of the Hereafter, so it is, in fact, a departure from the author of Shari'a in guarding religion and governing the world with it." End quote from "Introduction." Ibn Khaldun(Yordania, 2022)

Islam is not just a religion, but has laws that regulate relations between Muslims and others, which in its implementation requires a complete ruler and apparatus. The duties and responsibilities of the state are carried out directly by the head of government and his staff. They are directly elected by the people so that in essence the people are the real owners of power and

have the right to dethrone the government from the throne. The head of state is not a representative of God on earth who obliges every Muslim to obey him even though his behavior and wisdom are contrary to religious values. In the aspect of democracy Muhammad Abduh saw that it was only carried out together by both the ruler and the common people.(Sulthon, 2019)

The obligation of the government is to provide the widest possible freedom to the people to work in the right way in order to realize the good of themselves and society, while in matters of power Muhammad Abduh needs to be limited between a clear constitution, because according to him if there is no clear constitution and law it will lead to arbitrariness.(Darmila et al., 2019)

The principle of deliberation is seen as realizing a democratic life. The form of government is similar to the western democratic system consisting of Tasyri'iyah (Legislative), Tanfidiyah (Executive) and Qadhaiyyah (Judiciary).(Khoirul Fata et al., 2012)

Political Research Model of Buya Syafi'i Ma'arif

He is one of the Indonesian ulama and scientists, Chairman of the Muhammadiyah Center from 1998-2005 also founded the Ma'arif Institute The results of the research of Syafi'i Ma'arif, who was later called Buya Syafi'i, were expressed in his book entitled Islam and National Problems, some reasons for the urgency of the research carried out by Buya Syafi'i are that there is no complete study on the basic problems of the Indonesian state, with the conclusion from the hypothesis (1) Islam in Indonesia is a religion that moves dynamically from the position of quantity to quality (2) There is an effort to change Indonesia into an Islamic country even though the understanding of the value of Islam is still very poor both individually and as a group (3) Prospects of Islam in Indonesia still depends on Muslim intellectuals, Muslim scholars and leaders in understanding the reality of its society.(Pita, 2021)

In Buya Syafii's research which is outlined in the introduction, it is explained that the substance of the teachings of the Qur'an in matters of statecraft requires an in-depth and systematic study in order not to shake its principles and teachings. Buya Syafii asserted that the Islam of the future and the Islam of history must have a positive connection and can be understood so that the movement of Islam in the future becomes more real and is in a perfect position. The Islam of the future remains based on the time of the Prophet Muhammed and after that which became an inspiration in the centuries after that(Nata, 2003)

In the formulation of the problem of Buya Shafi'I, how intense are Muslim intellectuals and Indonesian scholars to understand the freshness of the soul that has emanated from Islam

ideals in having an impact on its sociological environment, however Indonesia if seen from another angle feels that there is luck because it has never been involved in controversy philosophical-theological, as happened to scientists, lawyers, scholars, philosophers and Muslim theologians in the middle ages in the Middle East as well as some problems that arose between India and Pakistan, so from there Buya Syafi'I saw that Indonesia has an opportunity to start a fresh step for the political and moral reconstruction of Islam.(Pita, 2021) For the purpose of this research, Buya Syafi'i wants to see how far the relationship between the ethical teachings of the Qur'an and the Sunnah of the Prophet with empirical facts in the history of the political life of Indonesian Muslims. With the literature review method of the normative approach, Buya Syafi'i succeeded in exploring politics in Indonesia in the 20th century.(Abdullah Zawawi, 2015)

With a little description above, Buya Syafi'i conducts a political research model that is descriptive and analytical and the approach carried out is normative and historical by using library data as a source for library research. The results of his research are summarized in five interrelated chapters, chapter I, the introduction, contains the understanding of the Qur'an and the Sunnah, which is in line with the discussion of chapter II, the political theory formulated by jurists, Muslim thinkers and scholars in the Middle Ages, chapter III, which contains the approach Indonesian Islam of the 20th century which is historically evaluative, in chapter IV critically describes the submission of Islam as the basis of national philosophy by Islamic parties and the challenges of nationalist groups and in the last chapter contains the conclusions of his research. (Pita, 2021)

Conclusion

One of the factors in the progress and decline of Islamic civilization is determined by Muslim scientists who participate in contributing thought, however, the development of modern thought does not change the majority of these scientists, there are still those who cling to the old normativity thinking without the integration of new science, so that Islam is left behind in terms of science. Politics that have also participated in the struggle for the progress of civilization cannot be separated from research so that the setbacks that occur in the modern era can be concluded that the old methods used in Islam should be changed to suit the conditions of the times.

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