

INDONESIAN ISLAMIC DEMOGRAPHY IN NATIONAL POLITICAL DIPLOMATION

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Abstrak

Keywords: *Indonesia, with the spirit and principles of a just democracy, has given Indonesian Islamic; birth to various political parties and paradigms that are believed to be Demography In a solution in solving various problems faced by the Indonesian people National; Political lately such as Corruption, Intolerance, radicalism, terrorism and Diplomation various social problems can be said as a complex cases, social anxiety in Indonesia lately, really need a solution that can solve the problem without skating a particular religion. The presence of the Indonesian solidarity party, chaired by Grace Natalie lately, known as a Christian female political figure with a relatively young age in the midst of the world's largest Muslim majority population, political battles in various efforts to gain public support, became the biggest challenge for the Indonesian Solidarity Party. The contribution of the Indonesian Solidarity Party in fighting for the aspirations of minority religions greatly influences the strength of the Indonesian Solidarity Party, besides having to fight for the support of the Muslim population with religious doctrines that do not provide space for non-Muslims to be elected as leaders. The presence of the Indonesian Solidarity Party is believed by some support groups to be a new enthusiasm to participate in resolving the problems currently being faced by the Indonesian people. crucial by not considering the religious values that exist in Indonesia in conveying political narratives and maneuvers, such as unconditional rejection of Sharia Law, rejecting polygamy as a social problem, to invite debate and get a serious reaction for some Indonesian Muslim groups. In this paper, is an attempt to dissect the various paradigms and narratives of the Indonesian Solidarity Party in political communication as a whole, analyze the principles of the State concept, and examine the concept of Islam in depth, comprehensively, and be able to answer the socio-political discourse lately.*

Introduction

The presence of Islam as a religion with a mission encompassing various aspects of human life, has become an important spotlight for various parties in the world. Furthermore, Islam with its Universal characteristics with the laws and provisions possessed by Islamic sources, seems to be a threat that can make certain groups feel anxiety about the rise of turmoil and the spirit of establishing an Islamic State in the midst of a State that is final in agreeing on the basis of

the State Indonesia. “If we look at the context of Indonesia in the past, the ideological struggle on the basis of the State becomes an important note about the turmoil of Islamic leaders who want Indonesia as an Islamic State to reap various serious debates and disputes from various parties, before actually reaching a final agreement.”(Arta Wijaya, 2008: 84).

The birth of the Indonesian Solidarity Party loudly voiced opponents of intolerance, rejected *Sharia* regulations or regulations affiliated with certain religions, so that rejecting polygamy as a social problem was believed by some to be a new spirit in returning politics to an honored place. (Psi.id) On a certain side, the narratives conveyed to the public experienced bias and invited serious debates, especially related to issues that in part were existences that should have been religious matters, but in arrogance, the PSI narratives continued to be forced as an ideology believed to be able to bridge various social problems, without really paying attention to the religious values that exist and are believed by the people of Indonesia. In dismissing various issues and religious neutrality, PSI assumes that this party aims to place Religion in a high and respectable place, but on the other hand has no clear parameters and does not at all pay attention to the religious values that exist especially Islam as the most Religion embraced and believed by the people of Indonesia, there is absolutely no particular consideration in exposing the values of all existing religions, so that the PSI struggle spirit seems only as a forum for religious minority struggle and there is no visible spirit of neutrality in addressing various social and religious issues .

Highlighting such horizontal political discourse, borrowing Zakiyuddin Baidhaw's view in his paper entitled The Problem Of Multiculturalism: Radicalism Mainstreaming through Religious Preaching in Surakarta, that religious plurality is a necessity as a social phenomenon that cannot be avoided. (Zakiyuddin Baidhaw, 2018: 986). Therefore, the values of religious plurality in the social community should be an important reference for political parties to integrate their struggle ideas with existing religious values, so as not to cause noise, suspicion, and create a new social dilemma in Indonesian society, which incidentally is as a large nation that has a plurality of religions, races, ethnicities and languages. More than that, the values of Religion in Indonesia can be said to be the spirit of *Pancasila* as the basis of the State which is really born from the principle of God.

A. Social, Political, and Islamic discourse in Indonesia, An Introduction

1. Polygamy in Political and Islamic Discussions

In addressing the problem of polygamy that is often voiced by PSI, as a social problem that should be believed to require a forum for struggle to stem the practice of polygamy in

Indonesia, Aslihan Okan İbiloğlu's research effort carried out in the state area to assume that the rejection of polygamy in general is due to several factors such as the economy that is not capable of qualified polygamy in Indonesia. , poor knowledge, so that it does not have a reasonable basis that causes the practice of polygamy. (Okan İbiloğlu, 2008: 986). Shifting to the Indonesian context, the political maneuvers carried out by the Indonesian Solidarity Party with its narrative have succeeded in attracting the attention of all parties and have even begun to become the focus of University groups in several countries, such as Cambridge-like universities with Ella S. Prihatini's writings titled Islam, Parties, and Women's Political Nominations in Indonesia, (Ella S. Prihartini, 2019: 17). it can be said that the PSI's political maneuvers have really succeeded in seizing the attention of all parties both sympathetic and those who are quite harsh in opposing the political maneuver that was intensively carried out by the Indonesian Solidarity Party.

The rejection of polygamy in a party reached its peak and became a bombing in various media in Indonesia when this maneuver was strengthened in the official Indonesian Solidarity Party congress in 2018 which was delivered directly by the chairman of the Indonesian solidarity party, Grace Natalie, which was broadcast live by Kompas Tv. (TvOne News) In her remarks, Grace Natalie strengthened her political maneuver by presenting political arguments that referred to the results of LBH Apik's research on polygamy. Which concludes that in general the practice of polygamy causes injustice. (TvOne News) In line with that, Ratna Batara Munti from LBH in an interview published in Tribun News, stated that in essence polygamy is the root of discrimination against women, and has not become a public discourse for the government to prohibit the practice of polygamy in Indonesia. (Ratna Batara Munti, LBH APIK: Poligami adalah Bentuk Diskriminasi kepada perempuan, <https://www.tribunnews.com/nasional/2018>). In this condition, Islam which has room for the practice of polygamy with the largest adherents among religions in Indonesia, received a hard blow from PSI's political maneuvers even though Grace Natalie revealed that PSI did not bring religious issues, and its view was purely due to social concern, especially discrimination women who generally occur in the practice of polygamy, on the other hand there is an Islamic voice that believes that polygamy is not something that is forbidden, and is not allowed to prohibit and punish something that is not prohibited by God. Universal rejection without certain restrictions in PSI's rejection of polygamy, only because it is based on indications of discrimination and injustice, without considering the values of religious teachings in Indonesia, has injured the face of PSI itself who often voiced tolerance, but in reality the ideological arrogance seemed reluctant to compromise with the values of existing religion,

especially Islam as a religion that provides space in the practice of polygamy under certain conditions and conditions. Shifting further, if all parties highlight polygamy as a common problem and have seriousness in its resolution, without any background in certain religious skates, every community and political elite must be really willing to listen and discuss and can override ideological arrogance, the arrogance of PSI's arrogance in addressing the issues of polygamy, it is seen from the clerics who do not want to talk about religion to create the impression that polygamy is a social problem, not a problem or religious affair. In fact, polygamy is a series of religious sacred activities that lead to marriage. And marriage is a religious problem, which cannot be solved in various aspects and practices without the role and responsibility of religion.

In the prospect of Islam, Nate Olsen in *Marriage and Divorce in Islam and Mormon Polygamy: A Legal Comparison* presents that in some states such as Arabic, that curbing the practice of polygamy cannot be done by necessarily banning without any restrictions because the Qur'an as a book Muslim holy does not forbid polygamy, but to overcome various possible problems of discrimination in the practice of polygamy is to limit and tighten certain conditions to the rules of the game in polygamy, so that polygamy becomes a practice that can not be done by people who are not committed and clear objectives in making decisions to practice polygamy. (Nate Olsen, 2009: 92). If we look at the law in Indonesia which regulates marriages, restrictions and pre-requisites of polygamy it has been arranged quite tightly, although it does not rule out certain parts that need to be addressed. Furthermore Amiur Nuruddin stated that polygamy in Islamic fiqh scholars' review in general, had agreed on the acquisition of polygamy, while the debate that occurred among the scholars was only limited to the terms and conditions in the practice of polygamy. (Nuruddin Amjur, 2004: 155). If we look at it in the Indonesian context, the government's efforts to limit polygamy can be said to be quite strict, so that the space for polygamy is only possible to be carried out by people who truly have a commitment and have clear objectives in carrying out polygamy so that it does not cause discrimination against women.

2. Problems of Rejecting *Shari'ah* Regulations and Their Debates

In understanding shari'ah as the characteristics and distinctiveness of Islam, Didin Hafhiduddin believed that the universality of Islam was reflected in its comprehensive uniqueness. As a religion that has a comprehensive characteristic referred to hafhiduddin, Islam has provisions and rules of play in various aspects of life both regarding issues of spiritual worship, as well as social issues that are an important part of the scope of Islamic

sharia. (Didin Hafhiduddin, 2003: 69). Ahmad Fuad Fanani in his paper wrote that, in the context of Indonesia the application of sharia regulations in the autonomous regions in certain parts had a negative impact and seemed to contrast with the spirit of neutral state of Indonesia Religion. If we look at the implementation of Islamic law that occurs in the practice of applying law in Malaysia, the freedom granted by the state to individual citizens has legal equality in the eyes of the court and law. (Sufian, Farid Shuaib, 2018: 287) From the two reviews, it proves that exposing the context of the application of Islamic shari'a in certain regions cannot be used as a parameter for universalizing Islamic shari'ah globally. The efforts and stretching of the Indonesian solidarity party lately, in rejecting the implementation of shari'a regulations in Indonesia, is considered by some circles to support as a form of concern for various problems in the practice of implementing shari'a regulations and again PSI does not want to involve itself that the problems are he touches is a matter of religion and claims the efforts made as a social problem.

Moving further, if we look at the application of shari'a law in Indonesia which is applied in the province of Aceh, Hyder Gulam noted that Aceh introduced the concept and shari'a law starting in 1999, which aims to regulate various issues with the concept of shari'a law. (Gulam Hyder, 2016: 336) In his conclusion Hyder assumes that based on his observations on the application of shari'a law in several countries such as Singapore and Indonesia that the application and implementation of shari'a law does not require formal law, because the substance of shari'ah is an attempt to strengthen the unity of Muslims in accordance with the commands of Allah and the will of the Prophet Muhammad. (Gulam Hyder, 2016: 336).

From some experiences and observations that exist about the application of shari'ah, especially in Indonesia, it almost shows that there is no indication that the application of shari'a law can cause discrimination against non-Muslim groups, because the application of shari'a law is a special effort for people Muslim people. More than that in the systematic legislation in Indonesia, it can be said that any law that is enforced in the autonomous region in Indonesia, remains under central management and in the supervision of the government, and does not affect the basic legal principles of the Republic of Indonesia. The traumatic sikap and excessive worries shown by the Indonesian Solidarity Party in addressing the problems in the implementation of sharia regulations, seem like being anti-everything with the smell of religion, without regard to the slightest positive values. As a party that claims to be a nationalist group, PSI can reflect a that is truly in accordance with the principle of state which is the principle of divinity. Godliness in the Indonesian perspective means reflecting that

Indonesian content is filled by people who have Religion. Do not want to involve ideology with the principle of divinity, it will only show PSI as a secular community, which aims to separate the State from religion. Padhal Indonesia is neither a state of religion nor a secular state.

Clearly, it is increasingly apparent that PSI's twisting is not showing that its presence is not a community that politicizes religion, but it is doubtful because what we see is PSI as a political party that has a lot of advantages when making political narratives that smelled of religion. Such as making opinions of intolerance, radicalism, terrorism to polygamy, has led the Indonesian solidarity party to benefit in the form of stronger support and sympathy, from groups of Christians, Hindus, Buddhists, and even a small number of Muslims. The current position of PSI, can be said to be the most successful group in history to embrace non-Muslim groups, and place it as a prima donna, this situation is automatically unavoidable that this strategy shows that PSI is enjoying political maneuvers against Political Religion but at the same time earning benefits behind this mission. Jean Bethke Elshtain in his paper Religion and Democracy believes that the secularism movement dealing with religious groups is a serious problem that determines the future of democracy, for Jean the totalitarian historical experience of anti Nazi Germany's totalitarian religions has led to a variant of the movement from the religious community. Jeffrey Stout's thoughts quoted by Jean in his Paper, show that the characteristics of secularism groups are aimed at stemming the religious movement in the political arena in a country. (Jean Bethke Elshtain, 2019: 8) In seeing the incessant movement of secular groups in Indonesia, borrowing the views and concerns of Datoek A. Pachoer that in traditional society, religious norms play a very important role as a system of rules that governs various sectors or fields of life. Almost all activities of life are regulated, considered, and decided based on religious norms or rules, since small issues such as eating, drinking, working, dressing up to major issues involving national-scale policies, religious norms participate in it. (A. Pachoer Datoek, 2016: 91-102) The outbreak of the secularism movement in Indonesia such as the great mission of the Indonesian Splodaritas Party, certainly has indications that can disrupt the beliefs of traditional communities in various regions of Indonesia who are accustomed to religious values which always become a reference in addressing various aspects of social and state life.

3. Islamic Issues in the Middle of the Indonesian Solidarity Party Community

As a party dominated by young people and women, the Indonesian Solidarity Party utilizes various facilities and public spaces to become a communication medium for

Facebook, twitter, youtube, blogger, to use applications that can facilitate the party's way of conveying various political views other than as a media to share certain information. In our notes and observations, in highlighting the Indonesian Solidarity Party communication media such as the community in social media groups such as Facbook, the party sympathizers community such as Friends of PSI has 32,000 members, the Indonesian Solidarity Party 46,000, and the Indonesian Solidarity Party friends 28,000. not to mention the added provincial and regional community and sympathizers are interpreted by millions of members and sympathizers who are members of the Indonesian Solidarity Party community. Below are some of PSI's communities and sympathizers who have the highest membership based on our observations and searches on social media accounts.

List of Several Indonesian Solidarity Party Communities in the Faceook group
account 1 February 2020

No	Group Account Name	Total Membership	Community Category
1	Partai Solidaritas Indonesia	3.057.336 Like	PSI Official Page
2	Sahabat PSI	32.000 Members	Investigators
3	Partai Solidaritas Indonesia (PSI)	46.000 Members	Investigators
4	Sahabat Partai Solidaritas Indonesia (PSI)	28.000 Members	Investigators

4. Issues of Radicalism and Intolerance

In the belief of the Indonesian Solidarity party, Radicalism is a big problem for the Indonesian people, some cases such as the destruction of houses of worship in Indonesia are caused by religious views that reflect intolerant behavior. (Psi.id) In line with that, some Indonesian Muslim scholars have warned that sikaf intolerance is a great danger that can block the progress of the Indonesian nation. It can be said that all religions consider tolerance as a common goal for the Indonesian nation, but on the other hand religious symbols and identities are a noble heritage that cannot be ignored in social life, so it is not possible to implement the tolerance of tolerance only to the extent and substance ignoring religious symbols and values believed by Indonesian people who in fact are Pluralistic. (Adian Husaini, 2015: 215) The development of the current digital era by utilizing basic Internet and social

media makes it possible for politicians to expand communication networks both internally and externally, including various efforts and strategies of the Indonesian Solidarity Party in utilizing Facebook as one of the social media favored by Indonesians. Kapil Chugh and Kanika Verma in their paper *Impact of Facebook on People and Society* wrote that nearly 60% of Facebook users who shared posts to the public was because he felt interested and liked the information he shared, Kapil Chugh further concluded that the Facebook was a container strategic for politicians in strengthening relationships for sympathizers more so for the youth community who use Facebook as a medium of communication. (Kapil Chugh, 2016: 1-5) For politicians, Facebooks have an important role as a medium of information, communication, and even delivering cheap political speeches. From several studies on the impact of social media, it can be ascertained that Facebook that uses personal positive benefits outweigh negative impacts. (Marie Ozanne, 2017: 1-4).

Moving further, if we highlight a number of social media groups that are used by sympathizers of the Indonesian Solidarity Party such as the Group account named Friends of the Indonesian Solidarity Party, with 28,000 members, are quite active and always update every day with a variety of national Issues to Issues the region becomes an opinion that always gets thousands of likes and hundreds of comments that respond to information coming into the group account. From our observations of this account, it seems that Islam is an opinion that is discussed almost every day in this group such as, Issues of veiling the obligation to attend school, the use of niqab as a cultural threat, to Islamic organizations such as FPI and its leaders, most of whom respondents considered radical Islamic figures. Correspondingly, some writers such as Dieqy Widhana consider that the Indonesian Solidarity Party is among political grudges against a political identity movement carried out by a part of the Muslim community in a series of 212 actions that led to the imprisonment of Basuki Tjahjaja Purnama as a defendant of Islamic religion. (Dieqy Widhana, 2020).

5. Religious Tolerance Narrative Turmoil in Political Communication

Religion has a big part in building the nation's civilization, especially as a social transformation that will help the authorities or the government in overcoming the problems that are being faced by a country. In the sociology of knowledge, the Intellectuals are included as a new social class as a group that masters knowledge and with this knowledge, it seems that the position of the intellectual community gets its own attention for the wider community, because by knowing it is believed to be able to convey an objective and neutral view in providing views on a problem social. Because of that, Intellectual has a characteristic with its

ability to educate and answer social problems critically, either through speaking or through writing in the public sphere to be known by the wider community, an important role and has a strategic potential in fixing social problems, among others, religious leaders, pioneers, and scholars, where they have a great responsibility for the conditions and conditions of a harmonious society both in religion more more in the state. (Moeslim Abdurrahman, 2003)

From a broader view of various aspects, social change towards a more positive direction is largely determined by the important role of religion, both in the fields of education, economics, humanity, morals, etc., as a social practice that is impossible for all aspects of its affairs to be handed over to the state. In the history of Indonesia, the contribution of Islamic boarding schools, for example, in participating in educating Indonesian people, has been recorded since the 15th century and has become an important record that Religion participates in building civilization through education. But we are very sorry if the function of religion that can be used as a social transformation, becomes a tool only to legitimize the interests of certain groups of groups. Another understanding of conflict is the view of Kartono, who understands conflict as an antagonistic social process where a situation cannot be harmonized because the two groups have different goals, attitudes, and structural values that are reflected in various forms of resistance, whether subtle, controlled, hidden , indirect, camouflaged or open in the form of violence. The hectic talk and anxiety of the government towards radicalism lately has become a topic that has always been discussed in various media. In the dark history of Indonesia in 1998, there was a case of persecution and the killing of Wahidin Nurlete, a Muslim committed by a Marxist Jesuit student who used Forkot (City Forum) as an umbrella its movement was recorded as a tragedy, more so the movement of this group was supported by the gareja by providing logistical assistance to mobilize the Jesuit Marxist movement so as to get a reaction from Muslims. (Arta Wijaya, 2008: 254).

Religious education, should be a social priority, not just in formal institutions that conduct education, because after teaching at school, children still need additional knowledge and skills in the community. This is an implementation of the concept of lifelong education that integrates family education, formal education, as well as education outside the school that is directed properly to foster a spirit of diversity in the midst of racial, ethnic, religious and cultural diversity. In sociological phenomena, the lack of a spirit of diversity and commitment in the nation to coexist will give birth to social conditions that are prone to division and provoke a reaction of conflicts between groups in society. (Syafarudin, 2005: 205) Citing the expression of Prof. Dr. Hamka in his work, social justice in Islam, Hamka passionately tells the series of history and Islamic political turmoil that ended with the decline of Islam in

holding power. Therefore, as a nation we can study, that in fact fanaticism and identity politics within the framework of nation and state is of no avail. More vividly, Hamka said that the outbreak of the crusade a few centuries ago and the influx of Turkish Constantinople, the departure of Islamic power from Spain, had nothing to do with the Islamic population of Indonesia, or Christianity of the Indonesian population. (Hamka, 2015). In the social classification contest, Indonesian politics today, exactly as described by Arta Wijaya in his dilemma, the majority of each group consists of several components, so that in political classification some tend to look like nationalist, religious, and some are secular-looking. In the midst of freedom and the development of information technology, all things are open and accessible to anyone. Quoting from a social media account in the name of the Friends of PSI, far from the outline of PSI as a party that always shouted tolerance, with a membership of more than 28,000, seems to be a place of privacy for this group to publish various thoughts, which often appear to be a forum that heavily targets Islam by herding various issues, so that such social media groups can threaten unity and unity without coaching and education. From the two sides of this social phenomenon, every religious community and nation should realize that social interests are more important than just fighting for the desires of certain groups of interests.

In addressing the concept of humanity, David Little in his work on freedom of religion and human rights by quoting the view of Fazlur Rahman that the goal of Islamic ideology contained in the Muslim holy book is to create a just society and uphold the concept of *Amar Ma'ruf Nahi Munkar*, then all of this should open up a shared awareness for every Muslim that this task is burdened with all people. (David Little, 1997) In the international forum, the United Nations is very fiercely fighting for human rights with the principle that the dignity and equality inherent in all humans, and that all member states have pledged to themselves to be together and spread cooperative action with the organization in order to advance and encourage all member organizations of the United Nations. In Islam, violence and rebellion in political struggles, is not the essence of Islamic teachings, and this is where the role of each community leader is responsible for providing true understanding to members of their respective communities. John L. Esposito in his work on Actual Islam, seeks to answer the political history of Islam that seems to use violence in this past and current Muslim rulers and governments have used religion to justify and mobilize support for political expansion and occupation. Religious extremists from early groups such as the *Khawarij* and contemporary movements such as Egyptian Islamic jihad and *al-Qaeda* have used radical Theological views, based on interpreted scriptures and doctrines, to justify violence and terrorism against

their own communities and the international community. (Jhon L. Esposito, 2015) In the historical record of Christianity, the role of Religion has a big role in igniting social tensions and anxiety, citing the writings of bustanudin agus that religious approaches are the most effective way of shaping personality and culture, Bustanudin seeks to present examples of some of the roles of Religion such as the dominance of Roman Catholic in the Middle Ages. causing Europe to sink into The Dark Ages was opposed by the Renaissance movement at the beginning of the 14th century. And this movement cannot be swayed by the scientific movement or various thoughts. So as to say bustanudin, the Protestant theological resistance continued with armed resistance from the protestants in various European empires which took a century from the 16th century to the mid-17th century which was generally ended by the agreement of religious tolerance. (Bustanudin Agus, 2005).

6. A Glimpse of the Nationality Politics of Some Indonesian Muslim Communities

1. The National Politics of *Nahdlatul Ulama* (NU)

Amin Farih in his writings, *Nahdlatul Ulama* in fighting for independence and maintaining the unitary state of the Republic of Indonesia published in the 2016 Walisongo Journal who believed that the high nationalism sikap that animates the characteristics of Nahdlatul Ulama figures was caused, since the beginning Nu was established by KH. Hasyim asy'i'ari followed by the enthusiasm of the shubban Wathan pesantren youth and several Muslim communities in the country is as a movement against colonialism. (Amin Farih, 2016: 252). In line with that, Faisal Ismail said that the birth of the largest Islamic organization in Indonesia was as a form of "aspirations and traditions of Islamic boarding schools." the commitment to loyalty to the agreement of the nation's founders in exposing the concept and ideology of the state, in addition to being a stronghold of Muslims in maintaining the tradition and aspirations of the *Pesantren*.

If we look at the context of several Islamic organizations in several countries, as published in the Al-jazera media at the Kuala Lumpur Summit, addressing some of the problems of a country that is predominantly Muslim, it cannot be denied that religious issues can become a large space for politicians in seeking the benefits and support of the Muslim population. (Al-Jazera.com/News). Furthermore, Husain Haikal in his paper Muslim organizations in a historical review published by the Islamic Research Institute, International Islamic University, Islamabad, tried to present the historical context of Islamic organizations that have consequences and social contributions in a country. (Husain Haikal, 1996: 1). From the two contextual views of the important roles of several Islamic organizations from these

countries, it can be understood that politics is an important priority for Islamic organizations, from sharing the efforts made by NU as an organization, not a practical politics, but a national politics that has a far-sighted view towards social religious stability and nationalism, which covers various aspects of the social, educational, religious and state fields.

Some views and thoughts of NU as an organization Zudi Setiawan poured his thoughts, that in the course of the history of NU's thought and policy in the Reformation era (1998-2009) showed that NU played a very important role in maintaining the sovereignty of the regions and regions of Indonesia. "Religious ideology and nationality as a characteristic of Nahdlatul Ulama, make NU to date known by the wider community as a Nationalist Islamic organization that has plurality and diversity." (Zudi Setiawan, 2010: 72-85). Some of the most striking Sikaf of NU as the Nationalist Islamic organization lately are PB NU sikaf Said Aqil Siraj, who is claimed by some Muslim communities as Liberal figures, proving that the Sikaf nationalism and Islamic Sikaf NU still have a balance in addressing various political discourses today. In the public spotlight, the NU sikaf chaired by KH Aqil Siraj by expressing disagreement with the stretching of the Indonesian Solidarity Party rejected Sharia regulations, increasingly showing the existence of NU with its organizational characteristics that reflected moderate and selective sikaf. Maturity in dealing with and confronting political problems and disputes, proves that NU is a highly selective and antifative Islamic organization. In media reports, when asked to respond to the crucial statement of the chairman of the Indonesian Solidarity Party, the Chairperson of the PBNU stated lightly "If there are people who think, especially from small parties we are serious about responding to it, but getting bigger later on, we will instead raise PSI later ". (Tribun.com).

2. Analysis of the Indonesian Media Conference on Islamic Diplomacy Discourse

The initial diplomacy was an attempt to approach the document review, which was etymologically Dr. Metin Aksoy explained that diplomacy means doubling, used for the first time by an Irish-born Englishman statesman and prominent political thinker Edmund Burke in 1796. (Metin Aksoy, 2018: 909). In the history of civilization and the development of Islam, it shows that diplomacy is an important step in establishing a relationship between sharing communities in a different region, especially the presence of Islam with the characteristics of da'wah as a mission in conveying Islamic messages as widely as possible, Arshid Iqbal Dar and Jamsheed Ahmed Sayed writes in his paper that Islamic diplomacy did not escape the professionalism of past Islamic figures who made the figure of Muhammad as a mirror to take

a stand and policy in carrying out various efforts of Islamic diplomacy and countries that were the object of preaching at that time. Furthermore, Arshid said:

The seventh to ninth year of Hijrah (Post Hudaibiyah and Fall of Mecca) can be regarded as the "Age of Deputation". Some of the deputation received by the Prophet Muhammad like Banu Ashja, Banu Juhaina, Banu Muzainah, Banu Saad bin Bakar, Banu Tamim and also some deputation from Southern Arabia like the envoys of Oman, Yemen and Bahrain. Even Prophet (PBUH) also gave a great welcome and a kind treatment to the deputation from Christian state like Christian Najran and Princess of Banu Kindah from Hadr Almaut. Prophet Muhammad in managing the political affairs of the state devised his own tool of diplomacy which is largely practice in today's political affairs such as negotiation, sending a diplomat abroad, signing a treaty and arbitration. As far as practice of diplomacy under rightly guided Caliphs is concerned just like in the time of Prophet Muhammad, the era of his foremost successors, also recorded some diplomatic relations with foreign States. This era witnessed tremendous exchange of envoys between the Muslims and non-Muslim states. Further regarding the origin of the diplomacy in Islam it originated in the time of the Prophet. The Prophet had sent his emissaries in different places such as Al-Abbas was sent to Makkah, Anas Ibn Abi Murthid al-Ghanawi to Awas (near Taif) and Munzir Ibn Amir-al-Said to Najad. (Arshid Iqbal, 2017: 5617).

In the Indonesian context, several important notes written by Kevin W. Fogg of the University of Oxford published in the Cambridge journal say, that Islamic diplomacy if you look at the history of the development of the Indonesian nation in 1940 that was pursued by the community of Scholars and Students, because of that for Kevin the diplomacy that occurred in Indonesia as a political revolution which is motivated by the spirit of the struggle of Indonesian Muslims. (Kevin W. Fogg, 2019: 206-2019). In line with that Prof. Dien Madjid in his notes on the margins of Aceh's history; Trade, Diplomacy and People's Struggle. (Prof. Dr. Dien Madjid, 2004: xii). recounts various figures of Islamic warriors such as Teungku Imeum Lueng Bata as Acehnese ulama who were very gentle and eager to expel the Dutch from Aceh and make colonial efforts. From the two reviews it can be understood that the independence and diplomacy that took place in Indonesia is inseparable from the role of the ulama as the community which provided the background for the political revolution to the independence of the Republic of Indonesia.

If we look in general, the principle of Islamic diplomacy both in negotiating in a state of war or in a state of peace the fulfillment of certain rights cannot be ignored. Tika Dian Pratiwi noted that "In Islamic international law, all regulations are made as fairly as possible. This regulation or regulation does not only apply to Islamic countries, but also to non-Islamic countries. " (Tika Dian Pratiwi, 2017: 115). In the current era, if we highlight the state diplomacy that is dominated by the Muslim population, it has begun to produce new efforts in uniting Islamic countries in engaging international relations. Some discourse on the

negotiation of Islamic countries about the transition of the dollar to the Golden Dinar recently, had become a hot conversation in the international world in the news of CNN Indonesia. If we see a positive impact on the world economy in this discourse, some observers such as those who support believe that diplomacy in realizing this currency discourse is having a positive impact so that Islamic countries do not have dependence on the American dollar.

Conclusion

From some of the reviews that the author presented in the previous points, we can simply summarize the results of an analysis of the social discourse that occurred between Islam as the majority religion in Indonesia and the Indonesian Solidarity Party. First concerning the narrative and maneuvering of the Indonesian Solidarity Party rejecting polygamy as a problem socially, can injure a sense of justice for Muslims. which doctrinally does not prohibit the practice of polygamy, the Indonesian Solidarity Party Attitude which only refers to social problems without regard to the values of Religion in Indonesia, especially Islam as a religion that allows the practice of polygamy. Furthermore, the narrative and mission of the Indonesian Solidarity Party in broad outline can be said to be a new problem in the social, political and religious dynamics of Indonesia which has a basic principle in the state of being God. Relief for the Indonesian people, namely by embracing a particular religion as a special freedom which is legitimized by the state. Regarding polygamy as a practice permitted by Islam by sharing strict terms and conditions, narratives and Sikaf Indonesian Solidarity Party does not reflect a sikaf based on the principle of state based on *Pancasila*, furthermore the unwillingness of the Solidarity Party to Expose something without considering the value of existing religion, can be said as a form of a secular movement that seeks to change the direction and principles of democracy, which at first as a state of divinity that cannot be separated from religion into a secular state, which aims to separate the problems of the state and religion.

Secondly, in exposing the discourse of unconditional rejection of the Indonesian Solidarity Party to the application of sharia regulations in the unitary territory of the Republic of Indonesia, it is seen as a form of political resistance and reflects the Islamophobia attitude with the arrogance of Ideology. Regarding the characteristics and characteristics of the Indonesian Solidarity Party which assumes a movement against radicalism and intolerance in Indonesia, until now only a political symbol that does not have harmony with Party sikaf which is in discourse and raises new problems in the social and political dynamics in Indonesia. Recent social inequality is largely determined by the policy of the Indonesian

government in exposing various movements and community symbols that raise the Issue as a mobilizer against intolerance but become a substantial new dilemma. Third, problems and political shifts in Indonesia, which tend towards secularism, become a space that can close Islamic diplomacy towards geopolitics in Indonesia. some steps of the Islamic community such as NU with moderate Attitude, have greater opportunities in conducting diplomacy, to represent Indonesian Islam. the attitude and image of neutrality possessed by NU for Islam in Indonesia, became the main stronghold both in conducting diplomacy against the Indonesian government, International Islam, and with non-Muslim regional communities in various countries. Moreover, NU has adequate capacity from various aspects, both in terms of organization and quality of individual human resources.

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