

## The Establishment Of Indonesian Islamic Parties Post Independence

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### Abstrak

*Towards Indonesia's independence, the Islamic leaders at that time were not concerned with the establishment of a state based on Islam, but the most important thing was Indonesian independence. This was because the thoughts of the Islamic leaders at that time were based on the population of the Indonesian people who were mostly Muslim, according to which the majority Muslim population would certainly form an Indonesian state based on Islam and a Muslim government. In other words the thinking at that time was that after independence Indonesia would automatically become a country based on Islam.' Another thing that has become an obstacle in the establishment of an Islamic state is that in the historical arena of Muslims, the ideal to establish an Indonesian state based on Islam is not an easy thing to realize. This is due not only to the challenges emanating from the Islamic parties themselves, but also the emergence of secular national parties which have become an obstacle.*

**Keyword:** Party, Islam, Indonesian, Post- Independence

### INTRODUCTION

Aristotle's philosophical statement as quoted by Tobroni and Syamsul regarding politics is a Master of science based on the consideration that politics is the reality of human life. Politics in a normative context is a form of human association in an effort to achieve public good, to become the most important part of life. So that can be said. Human history begins with political activities. In its history, the human need for politics in its concrete form was not necessarily formed into a state structure in the modern order as it is today.

Likewise with Muslims, when Indonesia proclaimed its independence on August 1945, in general, Indonesian people showed different attitudes and tendencies than before. They are no longer passive and silent people like in the past, namely the colonial era, they generally show certain characteristics of attitudes and views formed by the past. These

characteristics and views, together with inter-ethnic issues, will at least give an influence on the direction in which socio-political life will develop further.

The history of parties in Indonesia began on October 30, 1945, when the Working Committee of the Central Indonesian National Committee (BPKNIP), which functioned as a temporary parliament prior to the holding of elections, issued a decision to establish a party system on the basis of a multi-party concept. The consideration of this decision is

that various opinions in society can be channeled in an orderly manner. As another consideration, it is hoped that political parties will strengthen the struggle in maintaining national independence. On the basis of that decision, the Government Notice number X dated November 3, 1945 was issued which contained suggestions for establishing a political party. The failure of Muslims to make Islam the basis of the state at the BPUPKI session and implementing the Jakarta Charter has encouraged their enthusiasm to unite to form one political forum. for the implementation of Islamic teachings in the life of a person, society, and the state of the Republic of Indonesia towards the pleasure of God.

## **METHOD**

The data collection method used in writing this article is Library Studies, a study which is a way of collecting data on various types of materials found in the library such as books, manuscripts, documents and so on that are relevant to research (Koentjaraningrat 1983: 420) other source searches are by how to browse the internet to get data and sources originating from cyberspace, through these two methods, the author obtains some information and data that is appropriate to the topic of discussion. After the data and facts have been obtained, they are then processed with the help of the approach used in writing this article, namely the historical approach. In this way, problems that arise related to the development of Indonesian nationalism can be formulated. systematic and easy to understand.

## **DISCUSSION**

### **The dynamics of socio-cultural conditions according to Islam**

Based on its historical roots, the Indonesian nation can actually be traced back to the pre-colonial period, even to prehistoric times. One thing that is interesting is that the achievement of a national consensus occurred during the Dutch colonial period. Everything shows how national values were framed by the founding fathers of the nation, they put Indonesianness above everything. The conceptualization of the Indonesian nation which began with the Second Youth Congress in 1928 was derived from the history and cultural sources of the Indonesian nation.

The period of national movement and national awakening provides evidence of two things related to culture in Indonesia, firstly the strength of defense and flexibility when dealing with changes and new cultures, secondly the attitude of "open minded tolerance" in dealing with foreign cultural influences, the Indonesian nation. After Indonesia's independence was proclaimed, many socio-cultural changes occurred, especially in the lives of Indonesian people. Before the proclamation of independence, there was racial discrimination in the lives of Indonesian people because of social divisions. Before independence, Indonesian society was dominated by Europeans and Japanese, so that the natives were lowly people who were only slaves to nobles and rulers. Well, that's the condition of post-independence Indonesia which is far from easy. Since the proclamation of independence on August 17, 1945, the Indonesian people are still struggling and even have to face bloody battles. Internally, Indonesia's condition has also fallen, but this nation continues to grow until it finally becomes the prosperous

country it is today.

### **Post-Independence Islamic Party Development**

The political defeat experienced by the Muslim community caused them to feel the same fate, so that the announcement of the government of X October 1945 was issued, regarding the suggestion to form a political party which could become an umbrella for all Islamic organizations at that time. even they argue that with the establishment of parties various streams in society get channeled, that's because Muslims feel obligated to organize power in a political forum so that they can carry out their duties. The majority of freedom fighters are Muslim. The following are the types of Islamic parties that were formed after independence.

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#### **Jam 'iyatul Khair**

Founded on July 17, 1905 in Jakarta, it was pioneered by several Sayyids who settled in Jakarta, namely Sayyid Muhammad Al Fakir Bin Abdurrahman Al Masnyur, Sayyid Muhammad Bin Abdullah Bin Syihab, Sayyid Idrus Bin Ahmad Bin Syihab and Sayyid Syehan Bin Syihab. This organization was originally active in the field of basic education and sent students to Turkey and is the only modern education in Indonesia, teachers were brought in from Tunisia, Sudan, Morocco, Egypt and Arabic.

#### **Masyumi**

The Indonesian Muslim Shura Council held an Indonesian Islamic Conference in Jogjakarta on 7 and 8 November 1945 which was attended by almost all leaders from various organizations from the colonial period, the presence of the Masyumi party became a unifying force for Muslims at the beginning of independence and a forum for aspirations for Muslims to organize their strength in his work in the political field with the aim of "upholding the sovereignty of the Republic of Indonesia and the Islamic religion" is always happy to "implement Islamic ideals in state affairs" (Samsuri, 2004: 13)

#### **Islamic Society**

Initially the organization was founded in Surakarta on October 16, 1905 with

members of Islamic merchants, formerly called Sarekat Trade Islam (SDI) in 1912 changed its name to (SI) which was founded by Haji Samanhudi. Sarekat Islam (SI) is one of the major organizations that has contributed to the history of the journey of the Indonesian nation, but in its journey SI has not been separated from the dynamics and intrigues that have occurred within it. SI was split into two SI Red and SI White, this could happen because communist influence entered SI in a subtle way and communist understanding received a lot of support from SI members because they were considered to be more resistant to the Dutch colonial government at that time. In 1921 it was carried out party discipline by expelling SI people who were influenced by Communism (Rambe, 2008: 144). Subsequently SI Putih became the Islamic Sarekat Party (PSI) and in 1930 PSI changed to the Indonesian Islamic Syarikat Party (PSII) (Nasihin, 2012:208). The change in the name of the party added the identity "Indonesia", indicating that this organization has a wider network. At first this organization was engaged in the religious field and aimed to improve the nation's standard of living in commerce, but over time it developed into a political and social movement and Islamic da'wah.

#### Indonesian A'la Islamic Council (MIAI)

A'la Indonesia Islamic Council or abbreviated as MIAI. The MIAI organization is a joint organization or federation of Islamic organizations in Indonesia. MIAI was established because it was motivated by the ordinance of marriage law regulations issued by the Dutch colonial government. The issuance of the draft marriage law (RUU Marriage) which regulates marriage rules with European provisions and rules that are contrary to Islamic law has drawn a lot of criticism and protests from Islamic scholars and people from both Islamic organizations in Indonesia and national movement organizations.

#### Islamic Union (Persis)

Responding to the reality that there was processing and conflict that occurred at al Irsyad/ Jami' at al Khair and the entry of communism into the SI body, and the development of renewal thinking in Islam, Persis was founded which was pioneered by H. Zam zam and H. Muhammad Junus in Bandung 1920s.

### **Government System**

#### Jam'iatul Khair

At first Jam'iatul Khair stood as a social and educational organization, on August 15, 1903, a petition was submitted to the Dutch government and to formalize the organization, the Dutch who were not happy with the social organization were suspicious and decided to limit the movement of activities that could be carried out, the inauguration was not instantaneous immediately obtained from the Dutch colonial, until 2 years later the colonial inaugurated it, on October 3, 1910, the aim of jam'iatul Khair was developed again, namely to establish a library and collect books for study, encourage Islamic learning to other schools, develop students' knowledge of science Islam. In 1918 the Dutch colonial decided that bodies developed by foreigners (non-natives) were prohibited from engaging in activities against natives. It was only on October 17, 1919, that this organization transformed itself into an educational foundation and was

registered with the notary of the Dutch colonial government. Schools were established in a modern way, curricula were designed, classes were made. Initially, he founded a school in Pekojan, then expanded to establish branches in Krukut and Bogor. As a result, until 1919 Jam'iatul Khair had established 4 schools in different locations, where 9 years later, on December 27, 1928, the Dutch colonial government gave permission to establish Al-Rabitah Al Awaliyah.

#### Masyumi

In the Syahrir III Cabinet on 2 October - 27 June 1947 involving several political parties, Masyumi was included in one of these parties. It seems that in this cabinet Masyumi as an Islamic party was given quite a lot, despite the difference in one position with the socialist party, the strategic position was no longer controlled by the socialist party because the position of interior minister had been entrusted to M. Rum ari masyumi. In the cabinet of Amir Syarifuddin I, Masyumi as an Islamic party was not involved, in the cabinet of Amir Syariffudin II Masyumi joined even though at first he did not want to join and got 4 positions then in Nasir's cabinet, Masyumi also got 4 positions, then in the Sukiman - Suwiryo cabinet (Masyumi) in this cabinet important positions were controlled by Masyumi and the PNI. This cabinet was destroyed by his own friend, Natsir, who was in the same clan as Syahrir. In the Wilopo-Prawoto (PNI-Masyumi) cabinet, the position of Sukiman and Masyumi was replaced, thus the role of Masyumi has shifted to a position in the Indonesian National Party. Wongso-Arifin Masyumi was not included in this cabinet, during the Burhanudin cabinet Harahab Masyumi was able to show proud achievements because at this time because Burhanudin as a member of Masyumi was able to complete several things, then on 17 August 1960 Masyumi was disbanded by Soekarno not participating Masjumi's inclusion does not mean that Islam is not involved in guided democracy.

#### Islamic Society

The central leadership structure of the Indonesian Islamic Syarikat Party (PSII) is divided into two, namely: the Party Council, tasked with making rules, and the Lajnah Tandfidziyah as the body that carries out party decisions consisting of departmental directors (General Affairs, Finance, Worship, Teaching, Labor, Agriculture, Women's Movement, and Youth Movement. SI's long-term work program called the "Tandhim Program" describes the operational steps that the party continually wants to carry out in order to achieve social goals as stated in the Program The principle of the program includes two main things, namely the backbone or basis of the party's struggle and the main policies regarding various organizational efforts.

#### Indonesian A'la Islamic Council (MIAI)

The political conditions at the end of the Dutch administration in Indonesia required MIAI not to ignore any changes that occurred because it also concerned the fate of the Muslim community. MIAI's work in politics began in 1939 by supporting the GAPI action which demanded that Indonesia adopt MIAI's endorsement of GAPI with conditions. based on Islamic law' the intention of MIAI's support to fight for Indonesia to hold parliament based on Islamic law is the rules and composition of a form of government

that has been regulated in Islam, although not all of MIAI's ideals have been achieved, it is clear that MIAI has played a big role in efforts to unite Muslims especially and the Indonesian people in general.

#### Islamic Union ( Persis)

As an organization that emphasizes activities on religious studies, Persis is not a political organization, in a formalistic sense. Having or representing a unique point of view, can be indicated from its members who have participated in political parties since the 1930s. The Indonesian minister of information during the revolution, Natsir became the prime minister, etc.

#### Influential figures

##### Jam'iyatul Khair

An influential figure in the reforms that were carried out at jam'iyatul khair and influential in determining policies within the body of jam'iyatul khair. Habib abu Bakar bin ali, Sayid Ali Bin Abdurrahman Al Habsyi, he was the one who made many movements and inflamed changes to colonialism the Netherlands at that time, later national hero figures who had been members of the jamiyatul khair association including Raden Umar Said Tjokroaminoto, R. Hasan Djayadinigrat, R. Jayanegara, K.H Ahmad Dahlan.

##### Masyumi

The initiating figures for the establishment of the community were Agus Salim, Abdul Kahar Muzakir, A, Wahid Hasjim, Mohammad Natsir, Mohammad Roem, Prawato Mangkusamito and Abu Hanifah. These figures are no strangers to social, political and religious movements in Indonesia. The figures in the Masyumin body seem to be more towards a modernist form in carrying out their mission as one of the forces of political Islam in Indonesia.

##### Islamic Society

The Sarekat Islam organization was originally named Sarekat Dagang Islam (SDI) which was founded by Haji Samanhudi dui Surakarta on October 16, 1905. Sarekat Islam developed very rapidly to have branches in several regions of Indonesia. Important influential figures include: Kyai Haji Samansudi, HOS Cokroaminoto, Semaoen, Abdul Muis, Agus Salim.

##### Indonesian A'la Islamic Council (MIAI)

The initiator of the establishment of this organization was KH Mansur and his colleagues. In 1937 in Surabaya, a federation of Islamic organizations was formed. In May 1942, Colonel Horie, the leader of the teaching and religious division formed by the Japanese, held a meeting with a number of Islamic religious leaders from all over East Java and Surabaya.

##### Islamic Union ( Persis)

Several figures who became national figures against the Dutch, Mohammad Natsir was a figure who had been the prime minister of the republic, a figure who came from exactly H Zamzam and Muhammad Yunus, Endang Abdurrahman served as chairman of tabligh and education, a year later in congress v exactly in Bandung he was elected as

general secretary exactly with KH Anshari as general chairman.

## **Da'wah Strategy**

### **Da'wah Strategy Through Trade**

Based on historical sources, the arrival of Islam in the archipelago was brought by preachers from Arabs who came to trade. However, because these preachers mastered religious knowledge, they simultaneously spread Islam in the archipelago. Besides coming to sell their wares in the archipelago, these traders also carried out da'wah and introduced Islam to the indigenous people. Thus forming a close relationship between the traders and the indigenous people. Apart from that, another method used in spreading Islam in the archipelago was by way of power, namely by having closeness to the rulers. This is done because when someone has the same beliefs as the preachers, the people will follow the beliefs held by the authorities, which can influence other rulers.

### **Da'wah Strategy through Education**

The Da'wah strategy used by Islamic scholars is to mobilize the community through education, trying to educate the public so that their motivation rises again in the field of education, by forming organizations formed with educational goals such as Jam'iatul Khair, namely establishing a library and collecting books for study. encouraging learning of Islamic sciences to other schools, developing students' knowledge of Islamic sciences. In 1918 the Dutch colonials decided that bodies developed by foreigners (non-natives) were prohibited from engaging in activities with natives. It was only on October 17, 1919, that this organization transformed itself into an educational foundation and was registered with the notary of the Dutch colonial government. Schools were established in a modern way, curricula were designed, classes were made. At first, he founded a school in Pekojan, then expanded to establish branches in Krukut and Bogor, as a result until 1919 Jam'iatul Khair had established 4 schools in different locations, where 9 years later, on December 27, 1928, the Dutch colonial government gave permission to establish Al Rabitah. Al Awaliyah.

## **Challenge**

The challenge faced by Islamic parties is that they are easily divided, the Muslim Ummah and its historical roots are different, making Islamic parties one with other Islamic parties, suspecting each other, disbelief and blaspheming each other. As a result, the unity and unity of the Muslim Ummah is divided.

In addition, there is also a feeling of lack of confidence (lost confidence). These conditions lead to the psychological condition of Muslims becoming weak and down with no enthusiasm, as a result many Muslims feel ashamed (lost confident). Even though this is purely Western politics in destroying the character of Muslims.

## **CONCLUSION**

Based on its historical roots, the Indonesian nation can actually be traced back to

the pre-colonial period, even prehistoric times. One thing that is interesting is that the achievement of a national consensus occurred during the Dutch colonial period. over everything. The conceptualization of the Indonesian nation which began with the Second Youth Congress in 1928 came from the history and cultural sources of the Indonesian nation. After Indonesia's independence was proclaimed, many socio-cultural changes occurred, especially in the lives of Indonesian people.

The political defeat experienced by the Muslim community caused them to feel the same fate, so that the October 1945 government announcement was issued, regarding the recommendation to form a political party which could become an umbrella for all Islamic organizations at that time. The following are the types of Islamic parties that were formed after independence; Jam 'iyatul Khair, Masyumi, Sarekat Islam, Indonesian A'la Islamic Council (MIAI), Islamic Association ( Persis)

The da'wah strategies used at that time were various which adapted to the conditions at that time and were acceptable to the community. Among his da'wah strategies are Da'wah Strategies through Trade and Da'wah Strategies through Education. Behind all this there were figures who were very influential in each of the parties that were formed at that time, including Habib Abu Bakar bin Ali, Sayid Ali Bin Abdurrahman Al Habsyi, Agus Salim, Abdul Kahar Muzakir, Haji Samanhudi dui, Colonel Horie, and Endang Abdurrahman.

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