

Seeking the True Leader in the Midst of Political Corruption Frenzy

News:

Indonesia's anti-graft agency on March 16 named a prominent Islamist politician backing President Joko Widodo's re-election campaign as a suspect in a bribery case. The United Development Party (PPP) chairman Muhammad Romahurmuziy (Romi) had allegedly accepted bribes to get two people high ranking jobs at the religious affairs ministry. Ironically, three months before the arrest, Romahurmuziy was upload his footage video regarding anti-corruption campaign to his Twitter account. On that video he mentioned phenomena in the system that the official can easily becoming a criminal, only a slight difference between both, today officials, tomorrow can be criminals, he said. Since the current political system requires large money for surviving hard rivalry, as it is a high cost political system, he concluded.

Comment:

Romi's arrest is definitely a clear sign of a secular political system failure which is ironically acknowledged by the defendant himself as a capable political system for instantly turning an official into a criminal. This prominent politician backing Jokowi regime finally consciously chose to become a criminal even though he previously shouted about anti-corruption. This phenomenon leaves to us some questions. Where can we find a true and honest leader in this systemic corruption outbreak? Where exactly is the position of Tawhid politics which was sounded by 212 movement - in the midst of the election frenzy this year?

Today, in the secular politics of democracy, the political views of the Ummah have been made myopic and very superficial. Muslim politicians have finally lost their identity and integrity. They are not reluctant to pawn their own country colonized by foreigners to enrich themselves, their families or groups - all for the sake of survival and existence in a high-cost political stage. No wonder, those who are initially good people can easily turn into corruptors and criminals. They are not only trading job position; the most dangerous form of political corruption is to trade articles in laws or political decisions, such as silencing the voice of sincere people. Not surprisingly, many party and parliament officials who should be the role models for the people turn out to become a tool for corruption and even political tyranny.

These corrupt politicians have also the heart to ride and manipulate the Ummah's voices in order to support capital-influential groups that sell Islamophobic and anti-Khilafah narratives. No wonder, this year's General Election is very rowdy without any room for a clear vision of Tawhid politics for the future of this country. There is only a strong contestation of interests at the elite level even though the ummah had ideological upheaval on the ground. The voice of Tawhid ideology of the people was silenced by the dissolution of Hizbut Tahrir Indonesia as the leading mass organization in Indonesia which often voice Islamic ideology.

These corrupt politicians are no more than slaves of pragmatic politics who deify behalf of their masters and are no longer afraid of their Rabb. It is natural for politician, like Romi, to risk his integrity, to silence a sincere Islamic organization, and to disfigure the idea of Khilafah only for the sake of his group's interest.

The term 'Politics in Islam' actually means regulating the affairs of the people with Islamic rules, both inside and outside the country. From this definition we can understand what exactly the political interest means for Muslims, and that is political Tawhid is NOT merely political interests. The Tawhid politics is exemplified by the Prophet (saw) and the Khulafaur Rashidin. Political activity is carried out by the Ummah (people) and the government (state). The government is an institution that regulates people's affairs practically ('amali). Then the Ummah accounts and corrects (Muhasabah) the government in carrying out their duties. As a result, in this concept of Islamic politics, Muslims are not only interested in having a government that can prosper and promote them materially, but also a government that is WILLING to uphold and implement Tawhid politics and Islamic Sharia.

Since long ago, Muslims have been formed with noble Islamic political thought so that the ummah have deep understanding that their political interest is having spiritual dimension, visionary and sustainable for long term. NOT an interest that is momentary, superficial and compromising the mission of Tawhid, namely worship of Allah (swt). It should be noted that a correct political interest in the view of Islam should not justify any means, let alone selling themselves and their religion, and it must not stop only in the context of short-term and momentary interests, but must be committed to the Islamic da'wah framework which is committed to long-term and fundamental change.

Indeed, the Ummah is greatly missing their true leadership which is exemplified by the Prophet Muhammad, whose political investment has been proven for centuries. Muslims in Indonesia must realize that their greatest political interest is to realize what Rasulullah (saw) taught us, and so this year Muslims in Indonesia are obliged to work hard to establish the Khilafah which implements the Islamic law as a whole for the future of the Ummah and sustainable Islam.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” [TMQ. An Nisa: 60]

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