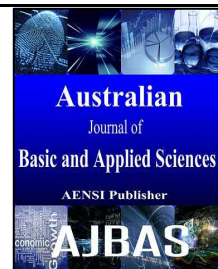




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Islamic Politics and Political Islam

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ABSTRACT

If seen in Islam, politics is one of the most important aspects focused and had a lot of challenges in the modern era. In fact, during the 19th century, modernization has entered into the Muslim world, but it did not give the dynamics for Muslims widely. If seen from the politics perspective, for Muslims, as well as the current state situation, was not very profitable in developing the values and teachings of Islam. Especially in politics field, because politics will be constrained by secularization process. Secularization is one of the most important parts in the process towards modernization. In other words, without secularization, the modernization will not happen. In fact, according to Smith (1974) political secularization is a political development which is issuing religion progressively from political system. Then, a deceptive situation occurred where one side of the Muslims must follow logic modernization while on the other side; the rest must follow Western analysts and Muslim experts assumed that religion itself as a barrier to social change and politics in the Islamic world.

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INTRODUCTION

Islamic Political Islam and Political Islam are mutually close to each other. Although the two terms are more or less the same, but the meaning behind the term is different from each other. Politics is one of the factors that caused the Muslims to quarrel, seen through the study of the Muslims history. The disputes happened not only voice or argue and dispute mutually boycotted the one party to the other. In addition, political factors also cause the Muslim to split apart and cause weapons and bloodshed occurred. In fact Islam has its own political administrative method. As Islam is a complete religion, therefore Islam does not ignore issues related to politic and leadership. But there are also some of the Muslims who are not well-educated in Islamic Politic causing the Islamic concept itself laid aside. Some of them have misconception on the concept Islamic political itself (Malike Brahim 2002).

Discussion related to politics and religion often contradicts the politic analysts and religious scholars. This is because, secularism has been publically spread out. In fact some has confirmed the separation between politics and religion. The appearance of the various types of government in this world is affected

by the orientalist that has been indoctrined in Muslims mind. According to Syed Naquib (1985), he states that the leaders of the post-colonialism Islamic country experienced secular orientalist education. Their minds have been influenced and colonised by the seculars, therefore, they did not hesitate and willing to speak out loud in separating politics and religion.

If it is seen in Indonesia, religion polemics and politics has already started before the independence of colonial lands. For example, it can be seen and referred through polemics between Islamic leaders in Indonesia which is Mohd Natsir and Sukarno who carry out his directions through essential secular. In fact, same situation had also happened in Malaysia during post-colonial period where religion and politics is clearly separated by the Malaysian Constitution Malaysia where the constitution enacted by the colonials that only involves one Muslim judge from Pakistan and majority of the lawmakers adherents of Christianity secular (Malike Brahim 2002).

Islamic Politics:

Islamic Politics was also known as *fiqh siyasah* which means Islamic constitutional which in other words the management of all Islamic affairs. In

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terms of language (*fiqh*) is intention to explore and to study the Islamic law that is practically used through detailed statements. Whereas *siyasah* means government, decision-makers, management and supervision. In other words it covers all aspects of the Muslims life in terms of economy, social or politics. In Arabic, Islamic politics is known as *siyasah*. Therefore, the Islamic politics scholars' writers are known as *siyasah syar'iyah*. Islam does not distinguish between religion and politics. In fact Allah s.w.t associate pray and alms as one obligated ritual that is related to the financial worship whereas '*amar makruf nahi mungkar*' is a political activity (Teuku Iskandar 1985).

Islam is the richest religion with political thought. Islamic political thought is commenced with ethic problems, law, religion, political philosophy to the procedures of state. Thoughts relating religion and state started with the diversity Islamic political thought itself. These can be defined as the way of thinking by the Islamic thinkers who want Islam and politics to be separated to be referred as Islamic political thought, whereas the thought on the unification of Islam and politics known as political Islam. This is because, during the French Revolution, relative Christians have successfully argued on the relationship between church and state which has been stated that the church must be separate from the country. However, Islam remained to believe on the unification of Islam and politics since the golden age of the Prophet until now.

There are some Islamic politics executed which was the first is to justice. Justice here meant, justice can be broadly realized in the society life, judgment, administration and management, political or international relations. These also included aspects related to the right protection, freedom preservation and equality. The second purpose is to improve human condition. As known, the Islamic law such as '*hudud*', seen to be beyond the humanity limits, but with the implementation it can bring good to Muslims and others. This can change every corners of human condition such as the community, economic, cultural education and so on. All was done in line with current political developments. So it is a very accurate and appropriate to be used all the time. Meanwhile, the third purpose is to prioritize the religion itself and never once forget the responsibility towards Allah. Indirectly, all the things need to be done based on religion so that will not erroneous from the right pathway and the things done on the name of Allah s.w.t.

According to Mawdudi (1969) theoretically, Islam is a system that covers all aspects of life in terms of economic, social or politics. Other than that, Islam has been revealed by Allah s.w.t where it is not only a religion itself but it was a system that brought the people toward the good and perfection in life. This analysis is not only an assumption, but it has been equipped with evidence that specificity Islam as

a religion that has the elements such as social, economic and politics. An example can be seen from the ownership of personal property can be justified but need to follow certain conditions of which have been specified that the owner need to give alms. The aim is to help to improve the economy of the surround community.

However, secularism understanding that was brought in by the orientalist intellect has been transmitted in the Muslims mind and destroyed global Islamic politics system. Then, eventually, the Muslims began to believe in the doctrines, which the doctrine separation between religion and Islam. Evidences can be seen through the appearance of the some nationalism and socialism countries and socialist on Muslims land. The best example is Iraq that has been ruled by the Baath on the basis of Arab socialist ideology (Bresnahan & Rosallind 2003). As we know, Islam is a perfect religion. Islam can be applied in various fields and scopes that are wide enough. It covers human relations and his creator which is Allah s.w.t. In daily life live by human, the relationship between one another is very important. This relationship covers the politic, economic and social aspects. In this case, there is a system that controls the existed relationship which is the law or in Islam it is called *shari'a*. To implement *shari'a* is, it requires a a country and power. Therefore, politics has been used in Islam to justify the purpose of the law or *shari'a* so that it can be carried out in the country smoothly.

In conclusion, Islamic politics is things conducted in accordance to the Islamic basis as has been set. Islam and politics is something that is very important to be learned and explored. This is because Islam in politics, give freedom to the community in a country to express their thoughts and views as they wish. This can also be seen in the Islam where political power is tied up with the law (al-hukum). The word al-hukum and the words that are formed from that word are used by almost 210 times in the Qur'an.

Political Islam:

Nowadays, some terms existed through writing by the westernize and seculars, from both stands or individuals or groups who followed Marxist ideas in the Middle East and liberal mindset in the West. Term that has been used among the secular and westerns is 'Political Islam'. This term is defined Islam observes and takes note of all the Muslims affairs and relationships that existed and established inside or outside the country, the ability be free from outside interference, and to do affairs according to own will and volition. The Confederates (such as stated above) has stated that the Political Islam aims to avoid its contents and the da'i call the entire Muslims with the creed and rites, religion and daulah.

Sometimes, they divide things and things based on the region, until the Islamic Asian and Islamic African existed. Sometimes, they also made divisions on time, till the Muslims existed during Nabawi, the contemporary Islam, Al-Khulafaur-rasyidun, Umaiyah and so on. In addition, they also made the divisions based on the type of sheafs that resulted on the appearance of Arab Muslims, Indian Muslims, Turkey Muslims, Malays Muslims and so on. In fact, the divisions of believes were also done resulted in the existing Islam Sunni and Syi'ah. Both believes were then divided again into to some other parts, and the newest divisions are the Revolutionary Islam, Reactionary Islam, Radical Islam, Classical Islam, Right Islam, Left Islam, Closed Islam, Opened Islam and others. But, the most obviously highlighted is 'Political Islam' itself including Fundamentalism Islam, Spiritualism Islam, Temporal Islam and Theologian Islam (Hussain Mohd. Yusof et. al 1990).

However, the use of the term 'Political Islam' according to the Muslims views is not acceptable. This term has been used by the community mentioned earlier in the discussion because the temporary implementation was deliberately used by the enemies of Islam by choosing Islam to be parts and difference with one another and not as one and vital as revealed by Allah and the teaching taught by the Muslims. However, this community assumed that those different "Islams" are as intended by the enemies. Through the divisions done by the stated community, no clue on the future division expected. But no doubt, all the new divisions cannot be accepted by Muslims point of view (Hussain Mohd. Yusof et. al 1990).

We also informed that Islam has also directs all things that are associated with life. There are two main reasons on this case. The first is that Islam has a clear attitudes and firm law on problems considered in political background. We cannot assume that Islam is the confidence towards the leaders or solely on the slogans of acts of worship. In other words, Islam is not simply on relationship between man and the creator without the links on managing daily life. But Islam is creed, acts of worship, morals and rites that complement each other. With the sense of the other, Islam is a perfect system on human life putting principles, fixing creed, making statutes and law, explained leadership related to individual's life, regulate the society in household and establish daulah and relationship throughout the entire world. (Asep Sobari 2010).

Islam has rules and demands, method in dealing with problems as in education, the war aspect, wealth, peace, the media and also things that is required in life. But Islam cannot accept if things were being misused by others for negative purposes. Islamic spirit should exist in leader, the pioneer, figures that indeed must be followed and obeyed. In fact, Islam did not accept when Islam is being separated with politics in which the separation is

between the demands and establishment of the law. Whereas, for the second reason is the character Muslims formed by Islam mound with colorful creed, rites and worship in implementing something. Islam has put responsibility and obligation in every Muslims that is called "commanding to abstain from evil" (amar ma'ruf nahi mungkar). This can be realized by advice on truth and patience. This is the best way to save us from being diverted in the neither world nor hereafter.

Conclusion to be made, political Islam, in terms, is less accurate and confusing. Hadith had stated things that related to politics. For example, siyasah in the Prophet Muhammad government. Siyasah means politics. This politics actually covers all things commenced from the family affairs until to the leading stage of a country. In Islam, all of these have been taught. In fact, politics and Islam cannot be separated. This is because Prophet Muhammad, runner his golden age based on Islam in implementing the law, military, and even in the selection of a leader. The authors believed that, in Islam, there is no politic concept. However, the countries' concept and characteristics do exist, and the leader or the leadership must follow Islam as recommended by al-Farabi. However, in present, Islamic politic refers to Muslims or Islamic countries itself, and politics that uses Islam as the basis of the struggle.

The Reality of Islam and Politics in Malaysia:

If it is seen through previous discussion above, we knew how Islamic politics sheaf's in Malaysia. In this section, the author will explain the reality of Islam and politics in Malaysia. As most of us know, the application of politic and Islam sheaf's controversy and there are also polemics between the two parties in Malaysia which are UMNO and PAS regarding the question on politic and Islam itself. The two parties, if studied, represent the Malays; according to the Malaysian Constitution in Malaysia is automatically Muslims. Polemics erupted related to Islam in politico nationalism Principe states that Islam and politic cannot be mixed because it will defiled the sanctity of Islam whenever used in parties. However, in reality, Islam has already been infused with the political principles because Islam is not only creed but also a life system that covers economic system and also political system. (Jamaie 2005).

According to Lukhman (1998) in addition, he stated that, the principle of siyasah shari'a on its own contained political principles that anticipated to revelation. This is because siyasah, which is derived from *yasusu* word, used livestock's that brought the meaning keeping and defending them, but when it comes to human, it was defined as the intention to take care of the administrative affairs and communities. Whereas, siyasah defined by revelation (wahyu) which is based on shari'a (Islamic law)

aimed the government to be based on the law of Allah s.w.t. Therefore, it rejected the argument that states that Islam can not to be mixed with politics. Political systems in Malaysia have synonymously being aligned with liberalism terminology; principles of secularism in politics. This is because; most of the post-Independence did not understand the political principles in Islam. This application goes on to the principles of secularism of the recent administration, and in 2003 former Prime Minister of Malaysia which is Dr Mahathir Mohammed declared Malaysia as an Islamic state. However, if seen, his theory is contradicted to the political principles in Islam. This declaration was only done to the answer a polemic happened in between him with Al-Marhum Dato Fadzil Noor regarding issue on Islamic state.

The application of Islam in politic administration in Malaysia generally is not comprehensive, and is merely an answer to politic polemics only. For example, seen during the reign of Dato' Seri Abdullah Bin Haji Ahmad Badawi who is a former 5th Prime Minister of Malaysia, who has established the principles of Islam hadhari, said to be as an application to guide the administration of the country. Islam hadari has ten posts and is a practice of Islam in Malaysian administration. Errors occurred due to the weak implementation of Islam in Malaysia Due to the division between Islam and politics, some events turning the creed of the Muslims of Malaysia happened. Among them is the establishment of a Commission by the non-governmental that subscribes to the principles of humanism. Humanism is an ideology that brings human to the rejection of religion or turn away from the theology conceot (godhead).

Humanism understanding is also known as materialism. This understanding has been successfully control part of social groups in a variety of ways and brand. Quite simply, humanism can be described as Table 2.1 below:

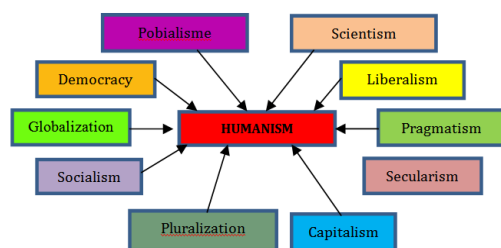


Illustration 2.1: Series of Humanism ideology.

Referring to illustration 2.1 above, it can be concluded that humanism covers ideologies that have been stated above. According to Abdul a Hadi (2009) he stated that humanism is one agenda that focused on human value in decision making. This Humanism was also originated from Europe and began to grow in the days of Renaissance which is on the 15th and 16th Century. Meanwhile, according to Harun Yahya

(2010) in his book entitled '*Global Threat on Freemasonry*' states that humanism is a threat on Islam.

Liberalism is a philosophy that put individuals' freedom as the highest political value. Someone who essentially accepted liberalism is known as liberals. However, the term and the definition of may be different according to context area. Meanwhile, pragmatism is a philosophy which is derived from United States in the late 1880s. This belief emphasized the concept of success, practice and consumerism is paramount on determining the truth. Whereas, capitalism is defined as a social and economic system that focused on the process of becoming rich by an individuals or a community without any interference from the government and aimed to benefit and distinct against socialism. Socialism is an ideology that states that source wealth of the state must be owned by public rather than private sector.

According to Harusani (2009) he defined secularism as a concept where the government or other entities must exist separately from religion or religious belief. In other words, secularism is a concept that separate people from religion. This has been transmitted and has been a ritual among the public of today. In the concept of Islamic teaching, religion cannot be separated from life and state that we are living in. Taha and Anis Malik (2005) explained the term scientism; used for beliefs that the method and scientific approach can be applied to things and science is the way of the most authoritative world view or most valuable way to get rid other views. According to al- Rawi & Fuad Muhsin (2009) he defined globalization as a world withpur borders where all human beings in a nature space and got *taujihat* in every age. Pluralism on the other hand leads to a belief that says all religions are the same which is back to the one God though the Gods distinct in appearance, action, movement or the reality.

Democracy is a term referred as a form of government in which the power of enacting the law and the government structure is determined by the people. Democracy is more towards the governing system of the country. Democracy was originally been used by the socialist and capitalist. This system isolates the royals from administrating and managing the state. In addition, democracy introduced the Representative Board named the parliament which covers legislative, justice and executive (Ghazali 1998). From the illustration above, it can be concluded that humanism covers all ideologies that have been stated. In this ideology, the adherents think about themselves more than others. This understanding has been practiced by the Western and produced beliefs such as secularism, liberalism, pluralism and so on. This was then spread up in Islamic societies through various channels and one of these was through the influence of the new media.

Therefore, in Islam, the Muslims were separated from religion and nations intima (the conjunction).

With mistakes occurred in the administration, the establishment of the Commission existed between prompts by non-governmental organizations through the principles of humanism. Interfaith Commission (IFC) that supports article 11 (1) which concerned on the freedom to profess religion in Malaysia loudly voicing out humanism stressed no compulsion or prohibition in professing any religion in Malaysia. Other than that, efforts done by the Human Right Council, Attorney General's Chambers and other religious organization has been trying to fund up the establishment of IFC. Due to IFC establishment, apostate among Muslims and prompt to the second IFC happened, so the new IFC will undermines the shari'a court is a catastrophe to the Muslims. Muslims used to practice secularism; therefore most Muslims support the establishment of the IFC because they believed ones have the right to choose what religion to be professed.

If examined and viewed in-depth, the events occurred is the impact of the failure to apply Islam in politics. In fact, through analysis done by Mawdudi (1969) clearly shows that it is important for a state to for such constitution based on the shari'a principles so that Muslims will be protected and not easily influence. This prompt is not merely on political interest, but also as creed in protecting Islam I a country. Other than that, the practice between Islam and politics in Malaysia is also found not align with one another. In fact, no shari'a implementation was done on the people. This is because, Malaysia practice secularism in law rather than shari'a. By such things, this cause problem on Muslims since they have been exposed to moral and creed damage due to the law enacted is against the God's law.

In post-colonialism, political climate in Malaysia has shown similar situation where the local politics often expressed on the separation of religion and politic. Individuals taught by Western politics, often cynically rejected the Islamic political thought that stated; the purity of Islam should not be contaminated by the filth brought by politics. From their point of view, politics is dirty and does not need the moral control while directly in Islam, politics and religion is united and related in where religion protects the politics when the politics protect the religion (Syed Naquib 1985). Through the political separation framework in Malaysia, it can be traced through UMNO constitution and Parti Kebangsaan Melayu Malaya (PKMM) that became the medium of the Malay political struggle. This is because, during that time, PKMM is basically a political party that holds on the principles of socialist ideology that combined with nationalism. Whereas, for UMNO it is more towards liberalism, driven by nationalism (Nik Anuar 1999).

When the post-independence emerged, the emergences of the various types of political parties

with various ideologies were established such as Marxism, socialism and nationalism. But, only few parties only were based on the axis of Islam. This is due to the British influence that associate Islam with extremists. Therefore, since enactment of post-independence of the Malay Land, only UMNO is a dominant party in Malaysia socio-political interference that aimed on benefiting the Malays (Firdaus Sham 2007).

The first intent of UMNO was to protect the purity of Islam even though this party is based on the nasionism ideology. This is because, in the constitution in Malaysia, it is to be interpreted that Malay is a Muslim. However, after the struggle leads by the people with Western liberalism, the administration and the government patter changed. That is, some effort that had already pattered done during the post-independence period were against the Islam's commands. Due to this, many religious members of UMNO acted out of the party as opposing such action. This event indirectly has wrought polemics in Islamic politics between two dominant parties in Malaya at that time and then subsequently change to Malaysia after Sabah, Sarawak and Singapore entered in 1963 (Abdul Hadi Awang 2007).

To sum up, it can be concluded that the practiced between Islam and politics have gone through various barriers and obstacles that great in in upholding Islam in Malaysia. This is due to the strong Western secular ideologies influenced inside the individuals and the leaders before. This happened as the effect of the dominant way of separating the religion and politics or known as secularism that has widely spread in Malaysian political climate. In fact, according to Syed Naquib (1985) he asserted that if there are many who recognize the division between religion and politics, the false leaders will exist and this will break down human civilization one day.

Islamic Politics' Scenario In Malaysia:

In Malaysia, the involvement of Islam in politics can be divided into some period of time. The first is the era of post-independence, the second is the Iran post-revolutionary and the third is modern era. Islam is quite prominent to few states such as Kelantan, Terengganu and Kedah. This is because liberalism and socialism is quite strong in dominating political stage of those states. In this era, Islamic politics only succeed in urban areas. However, if it is seen in the second which was the post-Islamic Iran revolution, occurred in the early 1970s, the rise of Islam truly gave an impact to the Malaysian politics where the Islamic sheafs were not merely on parties but preaching such as Al-aqram and Abim that dominated all the socio-political interference in Malaysia. In fact, the Islamic movements were inspired from the succeed Islamic revolution in Iran (Kamarulnizam 2003).

Third era was the modern era slightly after the tragedy of September 11, 2003. At this time, Islam rose when the Muslims realized the importance on turning back to Islamic thinking and realized that Islam and politic can not be separated in life. This is because, without Islam, a political party can be diverted away. By that, some emergence and success of the Islamic movements such as the AKP in Turkey, Hamas in Palestine, Hizbullah in Lebanon and the Muslims Brotherhood that succeed to control almost half of the Egypt parliament (Maszlee 2006) inspired the Malaysian.

Ahmad Atory Hussain (2010) states that Islam plays a very important role in the formation of the political climate in Malaysia. This matter can be proved with the participation from the scholars during the consciousness resurrection of the nations. As an example, Sheikh Al-Hadi and Sheikh Tahir Jalaludin were few of the intellectuals that founded Islamic role in Malaysian politic. In fact, at first, the establishment of political parties such as UMNO received support from religious scholars. This is because it functions as political medium for Malays who are Muslims.

In Malaysia, there are many Muslims politicians such as Dr. Burhannudin Al-Hemy and Professor Zulkifli Mohammad. In fact, these intellectuals played a big role in filling Islam into Malaysian politic towards independence. These intellectuals refused to cooperate with the colonialists and so, they were black-listed. Other than that, there are many leaders such as Ahmad Badawi who is a local cleric, well-known in politic, involved leading the post-independence Tanah Melayu in 1957 (Ahmad Atory Hussain 2010).

Ahmad Atory Hussain (2010) also stated that the religious scholars involved themselves in politic because they believed that there is no division occurred in between politics and Islam as understood by the Western orientalist. However, Western political influence had slowly separated the role of religion in politic. These things happened when the Westerners successfully provide apprentice in their way of leadership with secular political thinking. This can be proved through the cabinets of the post-independence; majorities were Western-educated with orientalism political thinking. If seen in Malaysia, clash of ideas between the scholars with Western-educated politician due to the leadership during the post-independence. Thus, many scholars pull out from the party and established the next Islamic Party as a platform to keep on fighting for Islam. The party is Parti Islam Semalaysia (PAS) (Kamarulnizam 2003).

According to Lukhman (1998) he stated that the clash of idea happened in politic and merely about the practice of the Malaysian political climate. For example, the main party of the government is UMNO; theoretically used nationalism and seen to always contradict with other mainstreams.

Contradiction and conflict in politic cause the idea of Islam were closely discussed. By that, many Islamic chose to not to involve with the politic and stayed to fight on Islam through non-government association such as Angkatan Belia Islam Malaysia (ABIM) and Muslims congregation of Malaysia (JIM). This happened as the effect of the strong contradiction and differences between Islamic politic and secularism in Malaysia. Generally, Islamic politic began to aware all parties after the enactment of Islamic revolution in Iran, where the enthusiasm inspired the political organization to elevate the principles of Islam in Malaysia (Ahmad Atory Hussain 2010).

In keeping the Islamic struggle in Malaysia, they face and fight various Western political thought such as; liberalism that is supported by UMNO and socialism that is supported by the socialists. However, Islamic politic remains getting supports and this encouraged state with Islamic majority like Kelantan. Islamic terminology cannot be separated from Malay cultural aspects. In fact, according to Wan Abdul Rahman Latif (1992:35), Islam and the Malays could not be separated with one another because these two have strong, ongoing ties in culture and religion.

List of the Most Influenced Malaysian Islamic Intellectuals:

In Malaysia, there are many influential Muslims figures. In fact, the figures were listed in a book entitled 'The 500 Most Influential Muslims' that has been published by The Royal Islamic Strategic Studies (2010). In politic, the most influential Muslim leader in Malaysia is DYMM Yang Dipertuan Agong Tunku Mizan Zainal Abidin, the 13th Yang Dipertuan Agong and is also the king of Terengganu. He is the youngest Sultan in Malaysia and the head of Islam in Malaysia. The second most influential figure is Dato' Seri Najib Razak, the 6th Prime Minister of Malaysia since 2009 and the President of United Malays National Organization (UMNO). The third is Dato' Seri Anwar Ibrahim, the leader of the opponents and the head of Parti Keadilan Rakyat (PKR). He is the former Deputy Prime Minister and the minister of finance. Last but not least is Dato' Seri Wan Azizah Wan Ismail, who is the president of Parti Keadilan Rakyat (PKR).

Meanwhile, other fields were listed such as the administration, preaching, women issues, development, science, technology, medicine and law, the arts and culture and also academic. The most popular figures in administrative field is Dato' Haji Nik Abdul Aziz Citizenship Nik Mat that is Chief Minister of Kelantan and the General Mursyidul of Parti Islam se-Malaysia (PAS). Dato' Masyitah Ibrahim is a lecturer and preacher in International Islamic University of Malaysia (IIUM) and was the great preacher. Now she is very active in the politic. In women issues, the most popular figure is Zainah

Anwar; a founder of and the former director of the Sisters Executive in Islam which is an organization that is committed on issues on genders and improving respect on women. She is also the writer of News Straits Times and The Star. On the other hand, Mohideen Abdul Kadir was popular in development. He is the vice president of the Users Association and actively involved on non-government organization (NGO). Raihan is a nasyid group established by practicing the Islamic art and culture in their songs, and declared as the most popular figure in preaching since 1996. This group is the most successful and respected in Malaysia.

Dr Muhammad Afifi Al-Akiti is a lecturer in Islamic studies in Teology Faculty of Oxford University. He is the most popular figure in academic. The second most popular figure is Syed Muhammad Naquib al-Attas; the greatest thinker of the entire world. He is also a very influential philosopher. Last but not least is Prof Dr Mohammad Hashim Kamali; a writer and figure of Studies in Islam Comparison and Modern Law. He is the chairman and the Chief Executive Director of the International Institute of Advanced Islamic Studies in Malaysia.

Islamic Politic Development In New Media:

The Islamic politic hgrowth in Malaysia increases with issues arise and warmly debated. Lots of happen and contaminated the Islamic politic in Malaysia by certain administrative body. As informed, the global growth produced technologies in media. Through media, gap exists and influence people perception on the development of Islamic political system in Malaysia.

The most influential media the web, blogs, *facebook*, *Twitter* and so on. Through this new media, all issues and problems arise from the objections and support on the issues spoken up by individuals. Individuals who freely have this media can speak and give ideas and their views to the others and issues related to Islamic politic. The development of technology is a blessing to all Muslims. This demand the Muslims to move and gain knowledge faster in seizing the opportunities and wisely assess things along with new media development. If the Muslims refuse to do so, they will be left behind. (Zulkifli Sulong, 2012).

In relation to this, the explosion information brought in by the development of technology do brought major changes on getting information and affects the political climate in Malaysia. Changes occurred great and fast. All information can be quick and easily accessed through media existence. In fact, any complacent can cause isolation and dropped on an individual in developed environment. Muslims must move forward to encounter skills through social media, which have become trend for the youth nowadays. At this time, the youth race to build cyber community such as Facebook, Twitter, Youtube and

so on, so that they will not be left behind (Badlisham Mohd & Nasir 2003).

50 percent of the youth can be said to be dependent on social media and other online sources daily to get various information, news and latest info. In fact, the use of online media through smart phone, tablet or laptop make it easier and faster for them to access information that were never to be found in the library and printed materials that are hard to get. Generally, we were informed that social media is very influential. Through it, lots of benefits can be contributed to Islam (Harun Yahya 2009).

One of the benefits is, it serves as a platform to spread Islamic religion and indirectly develop knowledge through this new media. In fact, discussion on issues related to politic has become one of the main issues discussed in the 13th General Election (PRU) on 5 May 2013. This discussion associated with the Islamic politic practice in government formerly and recently in Malaysia. Therefore, indirectly, discussion related to Islamic politic is one of the issues discussed among the youth through the developed new media use in Malaysia.

Other than that, social media can also be used as one of the primary preaching on Islam that can be considered as a recent 'jihad' mechanism; tool to advise, rebuke and as the platform to command 'amar makruf nahi mungkar'. The capacity in truth and justice need to intercede and shown in all forms so that it can be the main agenda of the Muslims in social media today.

However, the lack of expertise in organised preaching body preaching organised body, or groups who engage in preaching field, primarily cause other irresponsible parties to use social media as a channel to preach contemporary preaching. These indirectly spread the false hadith and fatwa and cause the real and true one to be left behind. By that, self-skills on social media among the preachers are necessary so that information can be transmitted faster, right and effectively (Ahmad Lutfi Othman 2011).

Following this, the government urged the preachers to control and fully benefit the social media to be the most effective medium to directly interact with the community. This will not only save time, cost and energy, in fact can strengthen relationship with one another. Therefore, the preachers can master various skills in social media, as a result, lots of courses and training can be done so that the preachers will not be left behind. This is because, the youth nowadays prefer to hear and see speeches on Youtube rather than going to the mosque or musolah (Al-Rawi & Fuad Muhsin 2009). However, to the there are still few require knowledge through social media in order to refine everything. Not all information on exposed media can be socially accepted. In determining the importance of the information, it was explained by the Qur'an through the word of Allah s.w.t that means;

"You who believe, if fasiq came and brought news, examine (to determine) the truth, so that you will not bring harm to others due to your ignorance (about it) that you will regret at the end on what you have done" (al-Hujurat: 6).

In the above verse, Islam demanded it's believer to examine and make research on all information on determining the truth in order to maintain their validity and worthiness of the people. Although social media is able to provide and display all types of information, but the information need to be processed and filtered first before any misunderstanding misconception occur. Any negative information must be avoided. This is because; there are false informations shared through the media. By that, in dealing with this problem, knowledge in religion is vital to act as the mind filter in forming healthy and prosperous thinking (Ghani & Zulkiple Abd 2005).

To sum up, each community members need to play an important role to ensure every Muslims have self-control skills in social media that can only be used individually but also to strive in developing system or software based on Islamic guidelines and reference. In fact, there are international political figures attributed that new media is not only helping in developing political side of a country, but also a threat that need to be handled wisely by most government party.

Summary:

In conclusion, all community members especially the Islamic must have guidelines to choose and to know the good/bad will be understood correctly. This new media is influential. It can affect the way of thinking and drag people to think in Westernized pattern. It can also cause the youth to be hard-to-control, due to the figure produced. Thus, the youth that own sharp and wise mind, can differentiate the good and bad (maaruf and mungkar). By that, the Islamic community and the Muslims need to learn basi Islamic knowledged so that they can differentiate well. Looking for good and benefical is one of the Islamic traidition in life. Islam recommends the people to see for knowledge that is useful in order to spread it throughout the world.

Although social networking and communication network resulted from the use of new media is much more spacious and transcend the boundaries of religion, nation and culture, ideals and ethics of Islam that must be constantly observed by Muslims so that they become something useful and educated. This is the biggest challenge on Muslims especially teenagers nowadays. Teenagers who do not possess strong basic knowledge and religion understanding can cause them to be easily influenced by the Westerns. Muslim youths are not prohibited to make something good from civilization to be compared to the tradition, but in the same time, in long period of time, able to explore areas of knowledge to offer new

benchmark on Islamic philosophic so that it can be fast and strong. Exposure on Islamic politic, explained in previous chapter, can highlight Islam and political knowledge to Muslims especially the youth. This is one of the human needs recently. Syariyyah siasah knowledge is a debate on the policies of the governance system or known as '*tata kelola kenegaraan*' piloted by the Shariah. The debate covers all aspects of life and it is in the form of policies, digest to the form of agenda and Government programmes people's welfare.

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