

Integration of Politics & Tasawuf as An Effort to Become Smart Beginner Voter in The 2024 Election

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Abstract

This research aims to determine the correlation of Sufism and politics in making the environment for new students at UIN K.H. Abdurrahman Wahid Pekalongan as a beginner voter who is smart in using his right to vote. Indicators for intelligent voters are assumed to be at least giving their right to vote in the general election, being able to internalize an anti-money politics attitude. To respond to this, the researchers conducted action research in the form of a questionnaire on students at UIN K.H. Abdurrahman Wahid Pekalongan as an effort to actualize the values of Sufism among novice voters, in this case students. This research uses a descriptive method using al-Ghazali's Sufism approach with data obtained through questionnaires, books, journals and various articles related to this research. This research was conducted on 100 new students. This research measures the extent to which new students understand the perspective of Sufism as novice voters. The results of the research show that the participation rate of new students among first-time voters is still low, awareness as a first-time voter is still lacking and understanding of the importance of exercising voting rights is still relatively below average.

Keywords: Integration, Politics, Sufism, New Voters, 2024 Election

INTRODUCTION

The upcoming 2024 General Election is one of the sovereignty of the Indonesian people as a country that uses a constitutional democratic system. Elections become a democratic party where all components of society can be felt and of course are expected to participate and participate in channeling voting rights to then jointly determine the nation's leaders for the next 5 years. One of the expected voters is the younger generation as first-time voters. Law No. 10 of 2008 concerning general elections states that novice voters are those who are the first time to vote and are 17 years old or older or have been married have the right to vote in general elections. The author's interest in this study is none other than wanting to know the amount of participation and sensitivity of novice voters to the way they perceive elections and the criteria for candidates for zuhud leaders, because today democratic parties are often used as a stage for monopolies and are targeted to reach many masses none other than religion itself is used as a mere stepping stone to power, What we expect from novice voters is their intelligence in utilizing their voting rights, not easily tempted by anything material that is mortal but rather wise to choose leaders and know the qualities of a leader in the reactive Sufism approach in the modern era with contemporary problems itself.

Every participant and participant of the election is obliged to build an intelligent electoral democratic system. Later new voters can cast their ballots without intervention from any party and

can deny from the practice of money politics. This condition is actually faced by the new students of UIN K.H. Abdurrahman Wahid Pekalongan as a voter speaker. These participants were identified as groups of electoral voters who already had the right to vote but were still categorized as developing periods that were vulnerable to absenteeism and the influence of money political practices. The results of the questionnaire data were shared among 100 novice voters of UIN K.H. Abdurrahman Wahid Pekalongan students 40.4% still did not know about novice voters, 15.8% answered undecided about the requirements for novice voters, 52.9% still did not know the type of voter at the time of voting, but 94.1% knew the criteria for leaders according to Islam, and 76.5% answered not well for the fanatical attitude of voters towards leaders. Which means they do not have awareness of the importance of channeling their voting rights so that there is still a low or minimal level of participation in elections. The concept of Sufism in Islam teaches about values such as good interaction between others and honesty. The votes of novice voter groups are a very strategic and significant part in determining the level of electability of a presidential and vice presidential candidate and people's representatives who sit in parliamentary seats (DPR, DPRD, DPD). Thus, this research is directed to provide understanding for New Students who become novice voters to exercise their voting rights intelligently and responsibly and not become the object of fraudulent practices in order to realize a *jurdil* election.

RESEARCH METHODS

The research approach used is to use a quality methodology because this study describes how the attitude of a novice voter to use his right to vote wisely and intelligently in choosing the successor leader of the state leadership relay, and the data obtained are not in the form of numbers, but in the form of quality in verbal forms in the form of speech are also described by the author using words or sentences so that they can become a Discourse that is the conclusion of the data analysis.

RESULTS AND DISCUSSION

Characteristics of the Novice Selector

Beginner behavior in Indonesia is divided into three categories. First, rational voters, that is, voters who actually choose leaders based on in-depth judgment and analysis. Second, emotionally critical voters, namely voters who are still idealistic and uncompromising. Third, first-time voters, namely voters who are voting for the first time because their age has just entered voting age. According to article 1 paragraph (22) of Law No. 10 of 2008, voters are Indonesian citizens who are even 17 years old or older or have not married. Then article 19 paragraphs (1 and 2) of Law No. 10 of 2008 (Rahmat & Esther, 2016: 25) explains that voters who have the right to vote are Indonesian citizens who are registered by the election organizer in the voter list and on the day of voting have reached the age of 17 years or more or have been married. This group of first-time voters is usually those who are students as well as young workers. Novice voters in democratic parties are often objects in political activities, namely those who still need coaching and

development towards the growth of their potential and ability to a more optimal level in order to play a role in the political field (Rachmat & Esther, 2016).

From this definition, it can be concluded that the characteristics of novice voters are: Indonesian citizen who is 17 years of age or older or married; Just participated in the election for the first time since the holding of elections in Indonesia with an age range of 17-21 years; and Have the right to vote in February 2024 (Pratiwi, 2018: 13).

First-time voters have high enthusiasm while undecided choice decisions actually place first-time voters as real *swing voters* (www.indonesiamemilih.com). First-time voters, especially teenagers (aged 17) have cultural values that are relaxed, free, and tend to be informal and pleasure-seeking. Therefore, all unpleasant things will be avoided. Besides seeking pleasure, peer groups are the most important in a teenager's life, so for a teenager it is necessary to have his own group of friends in association (Suhartono, 2009: 6).

The Relevance of Sufism and Politics

If you look at the life history of the Prophet Muhammad SAW, then the term Sufism will not be found. Because Sufism or Sufism is a branch of scholarship in Islam that was born after the death of Raasullulah Saw, this according to zhahiri (outward) scholars is sometimes considered a heresy against Islamic teachings, and considers it as a result of the work of Christian, Hindu, Buddhist, and Persian forces of influence. The term Sufi was first used by Abu Hashim, a Syrian zahid (died 780 CE) (Nita et al., 2015: 118–38). Although some historians attribute the history of Sufism to Imam Ja'far al as-Sadiq bin Muhammad al-Baqir bin 'Ali Zayn al'Abidin bin Husayn bin 'Ali bin Abi Talib. Regardless of who first introduced and used the term Sufism, the development of Sufism as a kind of discipline since the second century Hijri was brought about by individuals such as al-Hasan al-Bahry, Sufyan at-Tsawriy, al-Harist al-Muhasibi, Yazid al-Busthami and so on (al-Tatazani, 2003: 170).

Before further explaining Sufism further, it is necessary to know how Sufism is closely related to human kamil while according to traditional Sufism, human beings are humans who are able to grasp the qualities and greatness of God which are then reflected or actualized in their daily activities (Nita et al., 2015: 170). In achieving human status, we must go through several processes, namely: *Taballi*, which is the emptying of man from attributes, the impurities of the mirror of the heart that allow hindering the presence of God in him. *Takballi*, after emptying oneself and purifying the heart of various impurities, proceeds to this stage by presenting the god in the self who has been emptied of worldly matters, what is presented is his attributes. If these qualities are present, then we will be characterized by the attributes of Allah in the hadith mentioned "moralize you with the morals of God". This is where the so-called *Takballi* emerged. *Tajalli*, this third process is to reveal the attributes of God in man, human kamil is a person who has passed through these three stages with a high level of discipline and patience.

Sufism as the core of Islamic teachings emerged by providing solutions and therapies for human problems by getting closer to God the Almighty. However, Sufism has always been perceived as a mental practice that breaks away from the world. However, lately there has been an

understanding of Sufism that does not make its practitioners withdraw from the environment and instead requires its practitioners to come down to the community and contribute to solving the problems faced by their society. Sufism is known as “Positive Sufism” or neo-Sufism. Positive Sufism was a turning point from conservative Sufism. If conservative Sufism suggests that Sufism is skyrocketing, then positive Sufism gives the impression that Sufism must be grounded. It must be visible in all social life, and also contribute to solving world problems. This includes the issue of political chess. While the holding of General Elections is a manifestation of the democratic system adopted by a democratic State. Elections are not only concerned with the government's need for the legitimacy of its power, but also as a means for the people to articulate their aspirations and interests in common life. The public can elect their representatives who will sit in parliament as members of the legislature or executive leader through elections. Elections that are held transparently and peacefully, and produce leaders who are elected by majority vote, then the country can be said to be a democratic country. But on the contrary, if the elections held bring the State in chaos both vertically and horizontally, then the State can be bound by a State that fails to implement democracy. The relevance of Sufism here is a turning point in the flow of spiritual activities not only in the dimension of secluding oneself but proactively and sensitively what happens and always participating in solving problems that exist in the community in the realm of political maps of policy makers so that they always walk on the right track on the basis of justice for all people.

Sufism and Political Integration for First-Time Voters

Similarly, Imam al-Ghazali's scientific odyssey in search of the value of truth, its finalization on the path of consensus, according to him, the sufare seekers of the most essential truth. Furthermore, according to him, the path of the sufi is a fusion of knowledge with charity, while as a fruit is morality. It also seemed to him that learning the knowledge of the sufi through their works turned out to be easier than putting it into practice. It even turns out that the special privileges of the sufi cannot be achieved by study alone, but must be achieved by mental disclosure, spiritual state, and the replacement of habits. Thus, according to him, Sufism is a kind of real experience and suffering (al-Tatazani, 2003: 170).

According to Imam al-Ghazali there are several levels that must be taken to get to insan kamil (Zaini, 2017: 146–159) namely. *First*, repent. This includes three things: science, attitude, and action. Science is a person's knowledge of the dangers that great sin causes. That knowledge breeds an attitude of sadness and regret that breeds the act of repentance. Penance should be done with full awareness of the heart and promise oneself not to repeat sinful deeds. *Second*, be patient. Al-Ghazali mentions three potentials in the human soul, namely the power of reason, the force that gives birth to the urge to do good, and the force that gives birth to the urge to do evil. If the mental force that gives birth to the impulse to do good can affect the force that gives birth to evil deeds, then a person can already be categorized as patient. *Third*, thought. That is to try to avoid things that are necessary. That is, even though the candidate is in need of something, such as food, the food given to him must be carefully examined whether it is halal, haram, or syubhat (doubtful halal

or haram). If it is haram or syubhat, the food must be rejected, even if it is indispensable. For that, it must also be seen motivasi of the person who gave it. *Fourth*, zuhud. In this circumstance a candidate must abandon worldly pleasures and expect only ukhrawi pleasures. *Fifth*, tawakal. According to al-Ghazali, the attitude of captivity is born from a firm belief in the omnipotence of Allah. As creator, He has the power to do anything with man.

There is something above that makes us have to believe that He is also Maha Rahman, Most loving, not favoritism towards his creatures. Therefore, man should surrender to his God wholeheartedly. In surrender to Allah (swt) a sufi feel himself no longer there. The highest level of captivity is surrender like a corpse. *Sixth*, ma'rifat. It is to know the mystery of God and to know His rules concerning all that is. The knowledge gained from ma'rifat is of higher quality than the knowledge gained by reason. It was this ma'rifat that then gave rise to mahabbah (loving God) (Encyclopedia of Islam, 2002: 27-28).

In the 21st century with such complex problems, Sufism is led to be more *humanistic, empirical and functional*. Appreciation of Islamic teachings is not only reactive but also active and gives direction to human attitudes in the reality of this world, so that a Sufi no longer leniates himself from the reality of the outside world, but plays an active role in solving several problems as a solution to existing policy problems, including responding sensitively to phenomena that exist in the midst of society (Aswaja-Materialism, 2021: 150). The fact that modernism has developed in this world with all kinds of negative effects does not necessarily make the perpetrators have to close themselves to the surrounding environment in order to whiten themselves. Today's model of Sufism is no longer that we no longer have to isolate and shun "power/government", but instead enter the middle of politics and "power/government". Because avoiding it can mean showing helplessness and weakness itself. Faced with the challenges of contemporary people who are now increasingly dynamic, our insight into civilization should be present in its dynamic form, so that it can be relevant to human problems in the modern era (Nita et al., 2015: 154).

Novice voters are expected to always consider various aspects in view of giving their right to vote to leaders who have some of the above qualities explained by Imam al-Ghazali, including avoiding the name of political money which now seems to be commonplace in every general election, economic bases are always the weapons of prospective leaders. Conversely, smart first-time voters can try to be zuhud in democratic parties with the paradigm that prospective leaders are no longer using economic bases as the main weapon, but prospective leaders must be able to offer ideas on how to advance human resources and natural resources from the nation's successors, ongoing regeneration efforts.

CONCLUSION

Facing elections (general elections) which every 5 years are held as representatives of the democratic system in its development often experience disorientation in its implementation, both the election committee itself and the voting community, sometimes elections are often monopolized by people who are not responsible for the integrity of the nation and usually the

target is teenagers starting from the practice of dawn attacks in the form of giving money in the morning approaching General elections, black campaigns or spreading hoaxes about supported leadership candidates. In this context, we can understand why Sufism is needed in the midst of contemporary problems, Sufism becomes pearls of wisdom that can encourage social transformation in life. Even Nurcholis Majid referred to Sufism, in this contextual sense, as social spiritualism (ar-ruhaniyyah al ijtima-iiyyah). Which in practice seeks to encourage people not only to be pious beings individually, but also pious in social life (Aswaja-Materialism, 2021: 152-153). Regarding elections in the view of Sufism itself refers to the characteristics of leaders who will become policymakers, novice voters should be smart in sorting and choosing their leadership candidates, not affected by anything, especially material ones, avoiding pragmatism is also important to understand novice voters.

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