

ABSTRACT

DISCOURSES OF ISLAM AND DEMOCRACY IN INDONESIA (A Critical Discourse Analysis Study of the Thoughts of Jaringan Islam Liberal and Hizbut Tahrir Indonesia)

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Background: This research discusses the compatibility between Islam and democracy in Indonesia as being understood by Jaringan Islam Liberal (JIL) and Hizbut Tahrir Indonesia (HTI).

Problems: There are three aspects studied in this research; (1) the thoughts of JIL and HTI about the compatibility of Islam dan democracy; (2) The construct of ideology, (3) the social movement.

Method: This research used qualitative approach and critical paradigm. The sources of the data were from the written texts and oral texts obtained from libraries and interviews. Then, the data were analyzed through critical discourse analysis.

Conclusion: *First*, JIL absolutely agrees with democracy based on their interpretation of the two Islamic primary sources; the Qur'an and the Sunnah. JIL interpretes Al-Qur'an and the Sunnah as a source for doing *ijtihad*. However, HTI absolutely refuses democracy. They base their argument that Islam is a complete teaching, Islam covers *din wa dawlah* (religion and state). From this case, HTI offers an utopian solution: the total implementation of *syari'a* (Islamic Law) and the establishment of *Islamic khilafa*. *Second*, the ideology of JIL is liberalism. The ideology of liberalism views that Islam gives freedom of choice, freedom of action, and freedom of expression. On the contrary, the ideology of HTI is Islamism. According to the ideology of HTI, Islam is not only the rule of ritual system between people and their God, but also public affairs. *Third*, by organizing their movement to achieve the goal, what JIL and HTI do is involving collective actions. Their movement also supports, changes or refuses some or even all of social order which is implemented continuously and well organized. What they have done can also be categorized as new social movements.

Theoretical Implications: The findings of this study suggest that Islam is compatible with democracy if the teachings of Islam, especially the teaching related to the socio-political life is understood through *ijtihad*. On the contrary, Islam is incompatible with democracy if it is understood as Islamism.

The findings of this study reinforce the classification of Esposito, Piscatori, and Fish. The finding of this study also reinforce the thesis of Hefner.

Key Words: Discourse, Islam, Democracy, Jaringan Islam Liberal, Hizbut Tahrir Indonesia, Critical Discourse Analysis.