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by Rita Astari, Abdul Mukhlis, Muh. Irfan Faturrahman 2021\_the Auliya  
Meaning And Its Implementation

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## 2 The *Auliya* Meaning and Its Implementation in the Indonesia's and Malaysia's Leader Election

Rika Astari\*

University of Ahmad Dahlan  
Yogyakarta, Indonesia  
rika.astari@bsa.uad.ac.id

Abdul Mukhlis  
University of Ahmad Dahlan  
Yogyakarta, Indonesia  
abdul.mukhlis@bsa.uad.ac.id

2 Muhammad Irfan Faturrahman  
University of Ahmad Dahlan  
Yogyakarta, Indonesia  
muhammadirfanfaturrahman@gmail.com

Mohammad Bin Seman  
University of Malaya  
Kuala Lumpur, Malaysia  
masman@um.edu.my

### Abstract

2 The purpose of this study was to describe the understanding of the meaning of the word '*auliya*' in *Quran Al-Maidah:51* and its implementation in the Indonesia and Malaysia leader election. This research was a qualitative study with library analysis where the data were derived from questionnaire and interview of 26 respondents from Indonesia and Malaysia. The respondents were those who understood Arabic and were able to interpret the *Quran*. The object of the research was the translation of *Surah Almaidah* verse by JAKIM and the Ministry of Religious Affairs of Indonesia. The Creswell model was used in data analysis by reading, coding, interpreting and giving the meaning to topics. A descriptive statistical analysis was used to describe the data from questionnaire and interview. It was found that Indonesian and Malaysian respondents had a similar perception to understand the meaning of the word '*auliya*' as a leader implemented in the presidential and governors elections, and even to determine political parties. The difference in the translation of the *Quran* did not have a significant effect on the political practices in Indonesia and Malaysia.

**Keywords:** '*auliya*'; political life; *surah Almaidah*

\* Corresponding Author

**Abstrak**

Penelitian ini bertujuan mendeskripsikan pemahaman terhadap kata 'aulya' dalam Al-Quran surah Almaidah: 51 serta penerapannya dalam pemilu di Indonesia dan Malaysia. Penelitian ini merupakan penelitian kualitatif dengan kajian pustaka yang datanya diperoleh melalui kuesioner dan wawancara 26 responden dari Indonesia dan Malaysia. Para responden memahami bahasa Arab dan memiliki kemampuan menginterpretasi Al-Quran. Objek penelitian adalah terjemahan ayat dalam surat Almaidah versi Kementerian Agama Republik Indonesia dan JAKIM. Model Creswell digunakan untuk menganalisis data dengan membaca, mengkode, menginterpretasi dan memaknai topik. Deskriptif statistik digunakan untuk mendeskripsikan data kuesioner dan wawancara. Penelitian ini menemukan bahwa terdapat kesamaan persepsi antara responden Indonesia dan Malaysia dalam memahami arti kata 'aulya' sebagai pemimpin, yang diterapkan dalam pemilihan presiden dan gubernur, bahkan dalam menentukan partai politik. Perbedaan penerjemahan tidak memberikan dampak signifikan dalam praktek politik di Indonesia dan Malaysia.

**Kata Kunci:** 'aulya'; kehidupan politik; surah Almaidah

**المخلص**

و تهدف هذه الدراسة إلى وصف مفهوم كلمة "أولياء" في القرآن الكريم، سورة المائدة آية 51 وتطبيقها في الانتخابات في إندونيسيا وماليزيا. و هذا البحث بحث كمي مع مراجعة الأدبيات التي تم الحصول على بياناتها من خلال استبيانات ومقابلات مع 26 مستجيبًا من إندونيسيا وماليزيا. و كان المستجيبون يفهمون اللغة العربية ولديهم القدرة على تفسير القرآن. و أما موضوع البحث فهو ترجمة سورة المائدة آية 51 على ضوء وزارة الشؤون الدينية في جمهورية إندونيسيا و (JAKIM) Jabatan Kemajuan Islam Malaysia. و يستخدم هذا البحث نموذج Creswell لتحليل البيانات من خلال قراءة المواضيع وتمييزها وتفسيرها. و يتم استخدام الإحصاء الوصفي لوصف الاستبيان وبيانات المقابلة. و استنتج الباحث أن هناك أوجه تشابه في التصورات بين المستجيبين الإندونيسيين والماليزيين في فهم معنى كلمة "أولياء" كقائد التي يتم تطبيقها في الانتخابات الرئاسية والمحافظية، حتى في تجديد الأحزاب السياسية. أما الاختلاف في الترجمة فليس له تأثير كبير على الممارسة السياسية في إندونيسيا وماليزيا.

الكلمات الرئيسية: أولياء؛ الحياة السياسية؛ سورة الميضة

## INTRODUCTION

Since language is a communication tool and produces meaning, it is closely related to the study of meaning and procedure of translation. Habermas, a critic, and postmodernist figure, stated that language is necessary for speakers to convey meaning and purpose. Language is also related to power. Through the choice of words and how words are used in communication, power is projected and applied. How the constitution and law are created and discussed is one example of how language reflects power. Another example is when an individual is instructed by other individuals through language. Sign theory from Saussure contemplated language to describe and inform about the world and surrounding (Thomas, Linda & Shan Wareing, 2007). This theory stated that reality can only be interpreted through the five senses, and the result of the interpretation is as a concept in mind. The interpretation is affected by the language used. Based on that theory, translating the word *aulya* is affected by the idea the speakers have. Therefore, style can change someone's perception toward reality. Thus, translating the word *aulya* by 'leader' or 'loyal friend,' can affect society's perceptions toward leader elections. The shifting of this meaning affects social condition, politics, and culture. By this phenomenon, the writer hypothesizes that the different meanings of translation affect the principles of leader election. The differences are caused by a cultural factor, social, politics, and knowledge about the source language and target language. The result of different translation will affect the various meanings and perceptions of spoken language. From this different perception, there is also different emotional action. Interpreting the word is also triggered by the trend in Indonesia, the emergence of the influence of intolerant group towards the majority who understand moderate Islam (Mu'ti, Abdul, and Ahmad Najib Burhani., 2019). The style of interpretation in Indonesia is also much influenced by the authority of the clerics who are members of the MUI, where the views of the MUI are correspond with government policies (Jamaa, La., 2018).

This research reveals several different meanings between translating Arabic into Indonesian language and Arabic into Malay. Both countries publish Quran translation with their version of the language, Indonesia by the Ministry of Religious Affairs of Indonesia (Kemenag RI) (Ministry of religion of The Republic of Indonesia, 2017) and Malay version by the Department of Islamic Development of Malaysia (Jabatan Kemajuan Islam Malaysia, 2017). For instance, the word *waliyyun* in Arabic-Indonesia dictionary means 'loyal friend', 'friend,' 'guardian', holy person. Meanwhile, in Arabic-Malay dictionary, it is translated into 'following', 'ordering', 'companion', 'guardian', 'prince'. Different meaning also occurs in Surah Almaidah:51. The Quran translation from the Ministry of Religious Affairs of Indonesia is as follow.

*"Wahai orang-orang yang beriman! Janganlah kamu menjadikan orang Yahudi dan Nasrani sebagai pemimpin(mu); mereka satu sama lain saling melindungi. Barangsiapa di antara kamu yang menjadikan mereka pemimpin, maka sesungguhnya dia termasuk golongan mereka. Sungguh, Allah tidak memberi petunjuk kepada orang-orang yang zalim (Ministry of religion of The Republic of Indonesia, 2017)."*

*"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people."*

Whereas, the Malay language translation of the Quran (JAKIM) writes:



*"Wahai orang yang beriman! Janganlah kamu mengambil orang Yahudi dan Nasrani sebagai teman, kerana setengah mereka menjadi teman kepada setengahnya yang lain; dan sesiapa di antara kamu yang menjadikan mereka temannya, maka sesungguhnya ia adalah dari golongan mereka itu. Sesungguhnya Allah tidak memberikan petunjuk kepada kamu yang berlaku zalim (Jabatan Kemajuan Islam Malaysia, 2017)."*

"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people."

The different meanings of the word *auliya* significantly affect the perception of readers in interpreting the verse, whether *auliya* mean 'leader' or 'loyal friends. Translating the word *auliya* in Indonesia language as 'leader' in Quran Surah Almaidah: 51 was used as to campaign the candidate of governor in Jakarta. Basuki Tjahya Purnama as the candidate misinterpreted the meaning leader, so he was prosecuted for committing blasphemy against Islam. It triggered the movement of 212 that all Muslims of Indonesia gathered to support a Muslim governor candidate of Jakarta. FPI (Front of Islamic Defenders) uses the proposition in the Quran to avoid the non-muslim as leader (Suryadinata, Muhammad., 2015). This movement was massive because of the use of social media such as Facebook, Instagram, and WhatsApp (Ahyar, Muzayyin, and Alfritri Alfritri., 2019).

The study of the meaning of vocabulary in the Quran have tended to show that the cultural context and social views as well as legal policies of government were influential in the translation of the Quranic word, as the study of the polygamy verse in surah Annisa: 4. (Astari, R., Bustam, B. M. R., Seman, H. M. B., Wajdi, F., & Mahfad, C., 2020). The interpretation of a vocabulary in the Qur'an is irrelevant to the concept of a movement in Indonesia, for example, the word of *khalifah* is irrelevant to the concept of *khilafah* of Hizbuttahrir movement in Indonesia (Muhammad Shodiq & Mauidotun Nisa, 2019).

By this phenomenon, the writer hypothesizes that the different meanings of translation affect the principles of leader election. Based on the description above, this article answers question how the "auliya" meaning and its implementation in the leader election according to the perceptions of the Indonesian and Malaysian Muslim society.

## METHOD

This is a descriptive qualitative research analyzed data inductively. The data were collected by using listening method (Sudaryanto, 2015) and engaging in conversation with speakers from Malaysia and Indonesia, and recording the data log object of study from various writing. Later, the data were classified.

To see the effect of the different word translation on social life in both countries, questionnaire were circulated to the respondents. The respondents were those who understand Arabic, and able to translate the meaning of the Quran (the lecturers at the University of Malaya and the University of Ahmad Dahlan).

The number of respondents from Indonesia and Malaysia was 26 people each. The age of Indonesian respondents in this study was 30 years and over and there were some who were under 30 years old but had sufficient scientific criteria. 61% of respondents aged 30-40 years, 35% aged 41-50 years, and 4% aged 51 years and over. While the respondents from Malaysia average

age 30 years and over. 54% of 26 respondents aged 30-40 years, 31% aged 41-50 years, and 15% aged 51 years and over. This age is the age standard that has taken tertiary, master, and doctoral level of tertiary education according to the criteria of this study sample.

The Indonesian and Malaysian respondents were dominated by the reviewer of Arabic language between the age of 30-40 years. There were more Malaysian respondents aged 51 and more than Indonesian respondents. After questionnaires are collected, Creswell's model is used in data analysis, as providing data to be analyzed; read all data, code, arrange themes and data descriptions, interpret and give meaning to topics that have been prepared. It used a descriptive statistical analysis that is made any picture as a percentage of the survey and requires no regression test as the quantitative approach. This kind of analysis does not have any pretence of analysing a particular phenomenon, but enough help to provide a portrayal of the wonder that is being studied. This kind of analysis, of course, does not have any pretence to analyse a particular phenomenon, but it is enough to help provide a portrayal of the phenomenon that is being studied.

## FINDINGS AND DISCUSSION

### Indonesian and Malaysian Respondents on Understanding the Word *auliya*

#### Respondents' Knowledge and Understanding about the Word *auliya*

All respondents (100%) answered they heard the word *auliya* in Surah Almaidah: 51. It shows that the Arabic and Islamic reviewers in Malaysia and Indonesia are familiar with the word *auliya*. Respondents have different understandings about the term *auliya* in Quran. This is seen in the respondent's answers to the follow-up question related to the term *auliya* in Qur'an. 63% Indonesian respondents understand the meaning of the word *auliya* in Surah Al-Maidah: 51, which means leader. 19% give diverse answers such as leaders, students, and helpers, and loyal friends or close friends. 18% respond with meaningful loyal friends or close friends. With this question, the researcher intends to find out the respondent's knowledge of the meaning of the word that is used an essential data in this study. Various opinions regarding the meanings of *auliya* from the respondents will be analyzed and made as primary materials.

While 73% of Malaysian respondents understand the word *auliya* as a leader. 19% answered the other, 8% answered the meaning of *auliya* as protective. While the data got from dictionaries, translations, and interpretations of the Malay version of Quran, found that *auliya* means loyal friends/close friends. This shows that there is a different meaning with the perception of respondents who are not reviewers of Arabic and Islamic studies. Figure 1 and figure 2 show the different perceptions between Indonesian and Malaysia respondents.

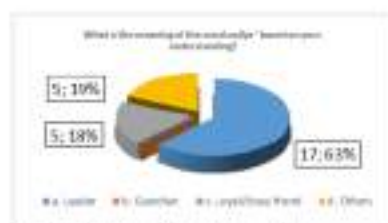


Figure 1. Indonesian Respondents

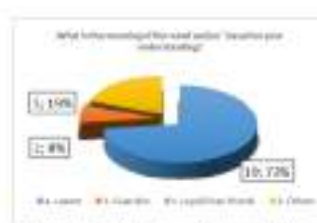


Figure 2. Malaysian Respondents



The word *auliya* has various meanings. In Arabic dictionary *Mu'jam Alwasith*, *auliya* means helper, lover, friend, ally, neighbour, protector, captain, follower, giving freedom, obedient person, heirs, female guardian, orphan guardian, rain after rain. It means that the word *auliya* is polysemy.

In Quran with Indonesia translation, the word *auliya* has several meanings. The word *auliya* means 'leader' in Surah Alimran:28, Surah Annisa: 139 and 144, Surah Almaidah: 57, Surah Ala'raf: 3 and 27, and Surah Alkahfi: 50. It means 'friends' in Surah Annisa: 76 and 89, Surah Almaidah:81, Surah Almumtahanah: 1. It means 'protector' in Surah Ala'raf: 30, Surah Alanfal: 72 and 73, Surah Attaubah: 23, Surah Ar-ra'd:16, Surah Alfurqan: 18, Surah Alankabut: 41, Surah Azzumar: 3, Surah Assyu'ara: 6, 9 and 46, Surah Aljatsiyah: 10 and 19, and Surah Alahqaf: 32. Moreover, in another surah, it means 'spouse,' 'guardians,' or even 'helper.' In Qur'an with Malay translation, the word *auliya* in Surah Alma'idah: 51 means 'friend.'

The commandment of Allah in Surah Almaidah: 51 sent down to give guidance to faithful people to be careful with the characteristic of Jews and Christians who seek revenge toward Muslims and always against Muhammad and his followers. In this situation, Prophet Muhammad intended not to choose Jew and Christians as a leader. It is related to loyalty and belief toward them as an enemy in Islam; they are infidel, who against Islam. This situation is based on Quran interpretation - one of them, Tafseer Dzilal al-Qur'an translated in Malay - as follows, "People of the Book will not be helper or fellow or loyal friends to Muslims anywhere, on this earth and, throughout history. Among them will help each other to fight the Prophet Muhammad." The choice of the word *ba'dhum auliya 'ba'din* (together against Islam) shows the permanent and faithful nature of 'People of the Book.' (Asfisyariby, S.Q., 1991).

Hence, Shihab, in Tafseer Al-Misbah, explained that Muslims are prohibited from making Jews, Christians and any Muslim who has the same character as Jews and Christians as *auliya* - close friend - because their lives are in disbelief and hatred toward Muslims. Whoever among you makes those who are hostile to Islam as *auliya*, then he is a part of them. (Shihab, M.Q., 2012).

Giving loyalty and making relation with Jewish and Christians provided chances for them to go against Muslims by deceiting and taking revenge towards Muslim. Hence both Jewish and Christians support each other in confronting Islam. So, it is impossible for Muslims to give loyalty and have a relationship with them.

#### **Respondents' Knowledge about Leaders**

62% of Indonesian respondents interpret the word *auliya* as a leader in all matters, both in religion and government. 23% answered that the intended leader was a leader in the government, while 15% responded that it meant only religious leader. The question of leaders relates to the current context, where religious leaders and government leaders are two different things. 62% of respondents of Malaysian answered leaders 25% answered the meaning of *auliya* is leaders in government, 8% answered religious leaders, and 5% responded others.

Indonesian and Malaysian respondents chose the same answer that *auliya* is a leader in all matters. For respondents who interpret the word *auliya* as both religious and government leader, they refer it to the life of the Prophet Muhammad since Prophet Muhammad is a spiritual and government leader. Figure 3 and figure 4 show the different perceptions between Indonesian and Malaysia respondents on the meaning of leader:



Figure 3. Indonesia Respondents



Figure 4. Malaysia Respondents

The rituals of Islam are embodied in actions, such as leadership (Khaliq Ahmad Kazmi Azhar, 2015). Educational leadership in Islam derives from Islamic philosophy of education (Saecda Shah, 2010). Leadership is an art to influence the behavior of underling to achieve the organizational goals (Voon, Mung L., et al., 2011) and inspire adherents to perform their responsibilities (Hayat Abd Alla Bakhiet Elimam, 2017). Leadership is a crucial factor in the success of any organization (Ather, Syed Mohammad, and Farid Ahammad Sobhani., 2007). Religion is one of the most influential social institutions (Rafiki, Ahmad, and Kalsom Abdul Wahab., 2014). Islamic perspective toward leadership is related to the instruction in the Qur'an, the practices and the words of prophet Muhammad (Ahmada Khaliq Rodrigue Fontaine, 2011) his followers (Ali, Abbas J., 2011). In Qur'an, leadership is explained in various terms such as *khalifah*, *imam*, *ulil amri* and *auliya* (Zuhdi, Muhammad Harfin., 2014). Based on Surah Alimran:28, Annisa: 144 and Almaidah: 51, the conduct of proposing non-Muslim as a leader is misbehaving, and Allah will not provide help and guidance to the community that has such action (Zaeny, A, 2015). Leadership is mentioned for 8 stories in Sahih Albukhari, 1 story in Sahih Muslim, 1 story in Sunan Atturmuzi, 1 story in Sunan Abu Dawud and 4 stories in Musnad Ahmad. From the perspective of hadist quality, they are valid (sahih) and reliable for the sources of arguments (hujjah) (Fata, Ahmad Khoiril., 2012).

Based on the above explanations from Quran and Hadis, leadership has significant meaning to Muslims and Islam. Leadership possesses sacred values because it is closely related to how to perform religious values in society and the nation. Ibnu Taimiyah stipulated that religion cannot be implemented without political power (Khairunnas Jamal dan Kadarusman, 2014). Although, there is a debate on the argument that a fair non-Muslim leader is better than an unjust Muslim leader (Khalik, Abu Tholib, 2014).

The typology of Islamic leadership is based on four keywords: *qisth* (equalizing), *amanah* (accountability); a trust involving a psychological contract between a leader and his follower on doing good deeds (Ahmad, Khaliq., 2009), *dakwah* (sociality), and *ummah* (collectivity) that will bear the concept "civil leadership" or the leadership emerged and strengthened by the concept of collectivity (Maimunah, Maimunah., 2017).

### The Meaning of Auliya in the Context of Presidential Election

Respondents' views on the determination of the president's election are based on the reasons they chose the presidential candidate. 62% of Indonesian respondents chose presidential candidates based on their religion, which is Islam. 27% chose candidates based on their competent even though they are not Muslim. 11% chose qualified and Muslim leader. Questions



regarding the determination of the presidential election related to the previous question regarding the meaning of the word *auliya* if interpreted by government leaders.

92% of Malaysian respondents answered religion, which was Islam, as the priority to determine the Prime Minister's (PM). 4% answered based on their leadership competencies even though they were non-muslims. While the other 4% answered based on leadership competencies and Muslim. Based on this data, the Malaysian Muslim community, which makes up most of the population, prioritizes Islam in their social-political life, especially in terms of their country's leadership.

Although Indonesian and Malaysian respondents have the same answer, that *auliya* is a leader in all matters, including in the presidential election, in the socio-political reality the two groups of respondents have different views in understanding. Figure 4 and figure 5 show the different perceptions between Indonesian and Malaysia respondents when choosing a leader.

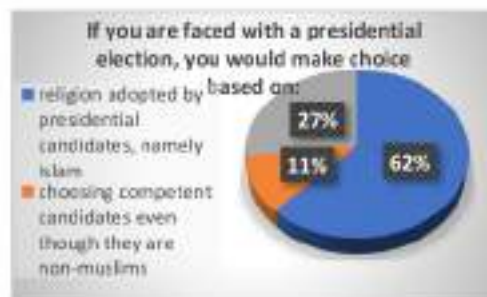


Figure 5. Indonesia Respondents



Figure 6. Malaysia Respondents

### Governor Election

Another strategic leadership positions in the government is the governor. For this reason, researchers also ask questions to find out based on what respondents determine the governor candidates as regional leaders. 65% of Indonesian respondents answered they prioritized Muslim candidates for the election of the governor. 23% chose competent Muslim candidates. 12% prefer the most qualified candidates even though they were non-Muslims. Meanwhile, 75% of Malaysian respondents stated they prioritize Muslim governor candidates. 12% of Malaysian respondents stated that the governor election priority was given to the competent candidates, although they are non-muslims, and 15% chose governors based on other reasons.

### Determining political party

Religion is a system with many dimensions. According to Glock and Stark, the aspects include knowledge, belief, perseverance, and religious comprehension of oneself (Ancok, Djamaludin, Fuad Nashori Suroso, and Muh Sungaidi Ardani., 2005). Based on that definition, a religion is someone's sentiment toward the existence of God (Wahid, Abd., 2012). Besides, religion can also complement the symbols that release material, behavioural, and ideational (Ahimsa-Putra, Hedy Shri., 2012). That is applied into obedience upon the commands and avoidance to the prohibitions with all of sincere heart and soul. The evidence of someone belief on religions can also be reflected by the motivation to uphold the Islamic principles in life.

In the world forum, two extreme political systems emphasize the relationship between the state and religion. First, the pattern of relations separates the state and religion, as represented

in modern Christian Western thought. The product of thought is often known as a "secular state." Second, the pattern of integrative relations, as claimed by most Islamic political thinkers. The product of this thought appeared as a "religious state," namely by applying religious law to a country (Zainuddin Maliki, 2000). The enforcement of Islamic law in a country or a group can be implemented by politics. In Islam, politics is the setting of public matters based on the law of Islam (Zawawi, Abdullah., 2015). The correlation of politics and Islam as stated by Imam al-Ghazali: "religions and power are twins. Religions are the principles (foundation), and power is the guardian" (Hadi, Nur., 2019).

58% of Indonesian respondents chose political parties that prioritize Islamic values or Muslim candidates of a party. 23% prefer competent Muslim candidates. The remaining 19% prefer the most qualified candidates, although they are not Muslim. Leadership also has a close relationship with a party because the party will delegate a candidate for leader agreed upon by party members. Even the prospective leader is sometimes chosen based on the party delegation. While 64% of Malaysian respondents answered they prioritize Muslim candidates in selecting a party in their country, 25% answered selecting the most competent even though they were non-Muslims. The other 11% prefer qualified Muslim candidates. Figure 7 and figure 8 shows different perceptions between Indonesian and Malaysia respondents when choosing political party.



Figure 7. Indonesia Respondents

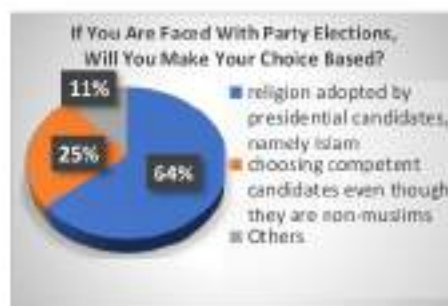


Figure 8. Malaysia Respondents

### Perception toward Christians

In surah Almaidah: 51 there is the word *nashara*, which means Christian, namely a person who adheres to Christianity. Question was asked to find out what the community thought about what the Christian groups are. 46% of Indonesian respondents answered that Christians were infidels. 42% of respondents answered Christians as People of the Book. The other 12% answered that Christians were a group of People of the Book, infidels and some returned to monotheists. While 62% of Malaysian respondents answered that Christians were an infidel group, and 27% answered People of the Book, and 11% answered others.

### Implementation of Understanding *Auliya* in The Leader Election

In the Indonesian constitution a leader is not required to be Muslim. In chapter 2 part 1 the pre-requisite of the candidate in article 4 point 1a, states that Indonesian citizens can become candidates for governor, deputy governor, regent and deputy regent, and the mayor and deputy mayor by meeting the following requirements:

- a) Fear of God Almighty;



- b) Faithful to *Pancasila*, the 1945 Constitution of the Republic of Indonesia, the ideals of the Proclamation of Independence on 17 August 1945, and the Unitary State of the Republic of Indonesia;
- c) The lowest education is senior high school level or equivalent;
- d) The lowest age is 30 (thirty) years for Governor Candidates and Deputy Governor and 25 (twenty-five) years for Regent and Deputy Regent Candidates or Mayor and Deputy Mayor Candidates as the determination of the Candidate Pair;
- e) Able physically and mentally, and free from narcotics based on the results of a comprehensive health examination from a team of doctors comprising doctors, psychologists and National Narcotics Board of the Republic of Indonesia (BNN);

Although the requirements mention be faithful to one God, a particular religion is not mentioned. It concludes that in Indonesia being Muslim is not requirement to be a leader. However, this is not in line with the findings in the field that 62% of respondents argued that a state leader or president must be Muslim. While the remaining 38% thought that a national leader or president does not have to be Muslim. Thus, state policy through political decisions differs from reality in a society that emphasises more that leaders must be Muslims.

In contrast, with the political culture of leadership in Malaysia, it was not affected directly with Quran translation because there is an authority of the King as a leader of Islamic religion to inaugurate candidate of leader chosen by Malaysian society in the. The word *aulya* is translated as a friend, not a leader; because the highest leadership in Malaysia is the candidate of the prime minister and it will be legitimated by the King of Malaysia (*Yang Dipertuan Agong*). The King is chosen from nine cities of Malaysia with Islam as the dominant religion.

Thus indirectly, leadership culture in Malaysia was affected by Islamic cultural leadership through the authority of the King in inaugurating candidate of leaders. As the rules about religion in Malay institution, Malay constitution part 1 about cities, religion, and federation, as follows:

1. Name, State and Federal Territory
  - 1) Name, State and Federal The federal/joint territory is named "Malaysia" in Malay and English Territory
  - 2) The regional sections comprise Johor, Kedah, Kelantan, Melaka, Negeri Sembilan, Pahang, Pulau Pinang, Perak, Perlis, Sabah, Sarawak, Selangor, and Terengganu
  - 3) Referring to article 4, the territorial regions referred to in article 2 are territories that were part before the Malaysian day.
  - 4) For the Selangor area not included in the Kuala Lumpur combined/federal area, this is written on the amendment deed (No. 2) 1973 [Deed A206] and the Putrajaya Labuan combined/federal area written on the amendment deed (No. 2) 1984 [Deed A585], and these combined territories become one federal territory named "Malaysia."
2. The recognition of new territories became states.
  - (a) Parliaments can form laws to make new territories into states.
  - (b) Change State borders, but laws governing border changes cannot be recognized without government agencies' approval.
3. Religion for the State
  - 1) Islam is a religion for the country, but other religions can still be practiced safely and peacefully in various regions.
  - 2) For each region other than regions which do not have a king, the position of the king as a religious leader/cleric 'in that region, and must obey the institution, all privileges, prerogatives, and power possessed by him as a religious leader cannot be contested;



however, on deeds, practices or ceremonies relating to government institutions it has been agreed that the deeds, practices, and ceremonies must be distributed to all regions, each leader should have the character of a leader

- 3) Melaka, Pinang, Sabah, and Sarawak state institutions should make the Agong Pertuan become religious leaders
- 4) Nothing in this provision will reduce other provisions of this Constitution. 5
- 5) Even though there is something in this Constitution, Yang Agong will become the Head of Islam in the Federal Territory of Kuala Lumpur, Labuan, and Putrajaya. For this purpose, Parliament can legally make provisions to regulate Islamic affairs and to form a Council to advise the House of Representatives on matters relating to Islam.

Based on this constitution, it stated that the King of Malaysia (*Yang Dipertuan Agong*) has a role as chief of the religion of Malaysia. Due to Islam as the majority in Malaysia, the King of Malaysia also has an essential role in term of leadership. It shows, the word *auliya* translated in Quran Malay version as 'friend' does not give any impact in leader election. This is in line with findings in data which found that 92% of respondents in Malaysia stated that the prime minister's election prioritized Islam.

There are differences in understanding between translations and interpretations with the understanding of Malaysian Muslim communities. Based on the answers from Malaysian respondents, it was stated that 73 % of them interpreted the word *auliya* as a leader, while in the Quran the translation and Malaysian interpretation of the word *auliya* meant 'loyal friend'. This phenomenon shows that interpreting the Quran does not sufficiently affect the understanding of the Malaysian Muslim community. Thus, it can be ascertained that the source of knowledge about the meaning of the *auliya* word is not solely based on interpretations published by the Malaysian government but also from other media such as recitation, sermon, a religious talk show on TV, social media and others.

Likewise, for the Indonesian Muslim community, the meaning of the word *auliya* in Indonesian interpretation, which means 'loyal friend' does not affect the understanding of Indonesian Muslims. This is indicated by the answers of respondents that about 63% stated that the word *auliya* is 'leader.' Although only 63% of respondents understood the word *auliya* was a leader, they were entirely consistent in implementing it in the act of political life. This is indicated by the emergence of movement 212, which became the most significant demonstration phenomenon in the history of Indonesia in fighting for religious values.

The 212 movement was a demonstration that took place on December 2, 2016, at the Jakarta National Monument. The event was unique because it was attended by the President of Indonesia, Joko Widodo. Initially, the movement was to respond to the statement of Jakarta's Governor Basuki Cahya Purnama (Ahok) that Muslims were lied to by Surah Almaidah verse 51. The movement was prolonged and later turned into a political movement with religious nuances to seize the position of governor of Jakarta. The movement was quite useful, because Anis Baswedan supported by the alumni of the 212 movement could win, even though it was not supported by significant parties including minimal support from the government. The solidity of Muslims was inseparable from the understanding of some Muslims who argued that the word *auliya* in the Qur'an means "leader." Because of interpreting the meaning, the prospective public leaders in Indonesia must be Muslims. The event was interesting because the understanding of most Indonesian Muslims, so far, viewed Islam as a religion that important differences both in religion, race, and culture.

Seeing the increasingly crystallized/massive turmoil about the meaning of *auliya* as a leader, the government through the Ministry of Religious Affairs in its interpretation changed the word *auliya* to 'loyal friend.' But the translation of *auliya* means that the leader is still recorded in the memory of Muslims in Indonesia, even though the translated word has been changed in the online version of the Ministry of Religious Affairs' Qur'an translation since 2017. On March 24, 2017, President Jokowi discussed the separation between religion and politics. This discourse reaps pros and cons among the public. Those who agree with Jokowi's statement argue that religion is often used as a tool of politicization that has the potential to divide the nation. However, those who reject Jokowi's statement argue that efforts to separate religion from the state are the same as denying the foundation and philosophy of the state which historically has been extracted from the religious values of the Indonesian nation (Darajat, 2019). It seems complicated to change the perceptions of the Indonesian people and continue its influence ahead of the 2019 presidential election. Public gathering to commemorate the 212 movement, called as 212 Reunion on December 2, 2018, consolidated Muslims to elect a leader/ president who was in favor of the interests of Muslims. The momentum was also used to raise awareness about the meaning of *auliya* as a leader and to remind Muslims to elect qualified Muslim candidates for president, local leaders, and legislative members.

Meanwhile, the behavior of the people in Malaysia regarding the election of leaders is not directly affected by the meaning of Surah Almaidah: 51, aside from the choice of the word 'friend' as a translation of the word *auliya* also because the authority of the King to ratify the candidate leader is the highest authority over the people. Hence, the authority of the King in acting to ratify the prospective leader was influenced by perceptions that were awakened from his knowledge as head of Islam in Malaysia.

## CONCLUSION

Based on the data, Indonesian and Malaysian respondents understood the meaning of the word *auliya* as leader, which was implemented in the presidential election (Prime Minister), board members, governors, and even in determining political parties. The understanding of the words related to the leaders of Malaysia and Indonesia was respectively counted 90% and 63%. They had similar perception to the understanding of *auliya* related to leader in both religious and country leaders, while in the social and political reality they had opposite opinions in understanding it.

The Malay interpretation of the word *auliya* in Surah Almaidah: 51 is translated by 'friend/close friend.' The Malay language translation of the Quran shows a more careful meaning of the command prohibiting the appointment of non-Muslim leaders, as mentioned in verse. On the reality of the political life of the Malaysian Muslim community, even though it is interpreted as a close friend but leaders in Malaysia are undoubtedly Muslims. It is influenced by the prevailing state customs, where the King has the authority to determine the leader.

Whereas, the Indonesian version of the interpretation published by the Ministry of Religious Affairs is translated as leader. The Indonesian translation of Quran seems more contextual than the Malaysian version of the translation; it is inseparable from the influence of Islamic thinking in Indonesia that is more moderate, tolerant, and accommodates religious diversity. While the Malaysian translation seems more textual than the Indonesian version of the translation, it is not separated from their formalistic and textual style of Islamic thinking.



However, on the reality of the political life of Muslim communities in Indonesia, the meaning of the leader in the word *auliya* is followed by the majority of Indonesian Muslims. This was evidenced by the 212 Movement, which tried to respond to other interpretations of the meaning of *auliya* as a leader.

The difference in the translation of the Quran does not have an absolute effect on the political practices of its speaking communities, both in Indonesia and in Malaysia. Meanwhile, the Indonesian translation of the Qur'an is influenced by the political atmosphere in Indonesia. In the case of *auliya*, after the protests of some Indonesian Muslim community in 2016, it was found that the word *auliya* in the Qur'an of the Ministry of Religious Affairs (see the translation of Surah Almaidah: 51 in January 2018) online version became the word 'friend' as its translation. This is different from the previous year, the word *auliya* translated as 'leader.'

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