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### ***Islamic Political Party and Multiculturalism: Hymne and Mars, Non-Moslem and Minority Communities in Partai Keadilan Sejahtera***

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#### **Abstract**

*Partai Keadilan Sejahtera (PKS) is an Islamic party with a strong Islamic ideology with a large number of cadres and voters (constituents) and is very influential in building multiculturalism in Indonesia. This study is to describe the view of the multiculturalism of Partai Keadilan Sejahtera (PKS) through party policies, and non-Muslim and minority community cooperation. The method used in this study is qualitative research using literature studies sources in the form of books, websites, articles, and newspapers. PKS changed hymns and marches to instill and demonstrate multiculturalism. PKS involves and supports non-Muslims to become party administrators, and candidates for legislative and executive members. PKS also cooperates with minority communities to maintain the integrity, brotherhood, unity, and integrity of the nation. PKS as an Islamic political party makes Pancasila and Bhinneka Tunggal Ika the main values in maintaining multiculturalism in Indonesia.*

**Keywords:** *Islamic Political Party; Multiculturalism; Partai Keadilan Sejahtera.*

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## INTRODUCTION

Indonesia is one of the largest multicultural countries in the world, this can be seen from the sociocultural and geographical conditions of Indonesia which are so complex, diverse, and broad. "Indonesia consists of a large number of ethnic, cultural, religious, and other groups, each of which is plural (plural) and at the same time heterogeneous "diverse" (Kusumohamidjojo, 2000).

The existence of political parties has a major role and influence on the development of the social order culturally and structurally. The placement of political parties as an important variable in efforts to strengthen tolerance as the basis for the existence of a nation-state cannot be separated from its strategic role and the realm of its excessive power both in the realm of the state and citizens. (Ihsan, et al. 2017). The Prosperous Justice Party is one of the largest Islamic parties with several cadres and a mass of voters (constituents) who are very influential in building multiculturalism in Indonesia. The position of political parties as pillars of democracy is very important and strategic in maintaining the values and practices of multiculturalism in the nation-state. Ihsan, et al (2017) say that the existence of political parties in the reform era is recognized as an important pillar in strengthening democracy as well as a pillar of nationality as well as being an easy door for aggregating various aspirations based on the diversity of the nation's citizens.

The process of strengthening the nation-state requires the participation of political parties because Indonesia is a multicultural country so tolerance is needed in a pluralistic society based on ethnicity, ethnicity, religion, and class (Dewi & Sholahuddin, 2020).

Indonesia is the largest Muslim country in the world, but the political identity of its citizens does not make Islamic parties the basis for their political aspirations. As Dewi & Sholahuddin (2020) stated that they play a lot of roles in national-based political parties. It is proven in several elections held by Indonesia, for members of parliament, regional heads, and the president, that the biggest winning parties are national-based parties. In these parties, the Indonesian Muslim community has great influence but still puts forward the principle of Pancasila which accommodates the aspirations

of the entire nation, including non-Muslim groups.

From the 1955 elections until the last in 2019, Islamic Political Parties have been involved and played a role in political life and democracy in Indonesia. The emergence of Islamic parties aimed as a means of the aspirations of the Islamic community, although the results were less than optimal in representing the majority of Muslims in Indonesia at that time (Utaria, 2008).

As a political party entity amid the multiculturalism of the Indonesian nation-state, PKS as an Islamic political party has challenges to maintain party values and identity based on Islamic ideology but must still exist to maintain representation in fighting for the aspirations of multicultural Indonesian citizens.

Several studies related to political parties and multiculturalism were presented, among others, by Mukmin (2016) that a locality-based (multicultural) democratic approach was needed to maintain democratic consolidation. Syahrul (2020) stated that the power of multiculturalism in political institutions is built by being a bridge in absorbing all the aspirations of the community and implementing the law and applying the law indiscriminately. Lubis (2006) appreciates the founders of this nation-state who have realized the diversity of the nation and chose the motto "Bhinneka Tunggal Ika" as the national symbol. Every citizen and all components of society must build an attitude of multiculturalism, tolerance, and respect for other cultures, build agreements and respect various diversity. Multiculturalism is important for the lasting and sustainable process of reform and democratization efforts that are being carried out by the Indonesian people.

Khairiah (2020) suggests that multiculturalism can give birth to views and a healthy political system, to create a sense of security, comfort, and peace in the life of the nation and state, so the author can suggest that if you want political conditions to take place in a safe, peaceful and harmonious manner, then improve multicultural management in society.

Islamic political parties have formidable challenges in maintaining a multicultural society in Indonesia. The challenges of Islamic political parties are quite heavy because of the various styles and ideologies of each political

party that affect the pattern of political life in Indonesia. Islamic political parties must be able to maintain and encourage tolerance in social life amidst the many diversity that Indonesia has by prioritizing the enforcement of Pancasila and maintaining the integrity of the Unitary State of the Republic of Indonesia. (Dewi and Sholahuddin, 2020).

This study will discuss the Prosperous Justice Party in responding to the challenges of multiculturalism in Indonesia by answering the following questions:

Why did MCC change the MCC Hymn and Mars?; Does PKS as a party with an Islamic ideology accommodate and elect non-Muslims as party administrators and members of the legislature and executive?; How does PKS view the minority community in Indonesia as a multicultural nation-state?

## **RESEARCH METHODS**

The method used in this study is a qualitative research method using literature studies sources in the form of journals, websites, articles and newspapers, and interviews with resource persons. Based on the references and information obtained, the author analyzes the data by answering the above questions using the theory of multiculturalism and political parties.

The author uses the theory of multiculturalism proposed by Parekh (2001) which states that multiculturalism contains three components, namely culture, understanding of cultural plurality, and ways and attitudes in responding to this plurality.

And in the theory of political parties, the author refers to the political theory of Budiardjo (2008) which states that a political party is an organized group whose members have the same orientation, values, and ideals. And according to Palombara and Anderson (1992) that a political party is any political group, which has an official label and organization that connects the center of power with the locality.

## **RESULT AND DISCUSSION**

### **Hymne dan Mars; Multikulturalisme PKS**

The latest PKS policy in responding to multiculturalism is to change the PKS march song and hymn. The song has a role as an

expression and value for its creator, as well as a vision, mission, and goals to be achieved in the struggle of the organization. As Mintargo (2017) states that the Indonesian national anthems are expressions of the nation's fighters whose melodies are musically simple, using Indonesian texts. Sociologically these songs were created due to pressure from the colonial nation.

This can be seen from the lyrics of the old Mars and PKS Hymns and turned into new PKS Hymns and Mars songs as follows:  
Old PKS Mars

*Kita berhimpun dalam barisan Lantangkan  
suara hati nurani Agar negeri ini  
berkeadilan Indonesia maju bukan hanya  
mimpi 3X*

*Partai keadilan sejahtera Maju terus tanpa  
kenal lelah Partai keadilan sejahtera Maju  
terus tanpa kenal lelah*

*Kibarkan tinggi panji Allah Bangun  
Indonesia penuh berkah Kibarkan tinggi  
panji Allah Bangun Indonesia penuh berkah*

*Kita berhimpun dalam barisan Lantangkan  
suara hati nurani Lahirkan pemimpin adil  
sejati Dan cinta rakyat dan negeri ini 3x*

*Partai keadilan sejahtera Maju terus tanpa  
kenal lelah Partai keadilan sejahtera Maju  
terus tanpa kenal lelah*

*Kibarkan tinggi panji Allah Bangun  
Indonesia penuh berkah Kibarkan tinggi  
panji Allah Bangun Indonesia penuh berkah*

*Bangun Indonesia penuh berkah... Bangun  
Indonesia penuh berkah.....*

Old PKS Hymn

*Berbekal Al-Qur'an dan sunnah Kita  
melangkah Membangun peradaban mulia  
Di bumi persada*

*Dengan semangat perjuangan Tegakkan  
keadilan Wujudkan masyarakat makmur  
Adil sejahtera*

*Tersenyumlah negeriku Hapus rasa pilu  
Keadilan datang Terwujud kesejahteraan*

*Menggapai cita - cita Harapan bersama  
Partai Keadilan Sejahtera..*

*Berbekal Al-Qur'an dan sunnah Kita  
melangkah Membangun peradaban mulia  
Di bumi persada*

*Dengan semangat perjuangan Tegakkan  
keadilan Wujudkan masyarakat makmur  
Adil sejahtera*

*Tersenyumlah negeriku Hapus rasa pilu  
Keadilan datang Terwujud kesejahteraan*

*Menggapai cita - cita Harapan bersama  
Partai Keadilan Sejahtera.. Partai Keadilan  
Sejahtera.... Sejahtera.....*

New PKS Hymn

*Keadilan kan terwujud//Dengan semangat  
berjuang//Bangun peradaban*

*Quran dan Sunnah//Jadi pedoman//Tuk  
majukan bumi persada//Indonesia*

*Partai Keadilan Sejahtera//Harapan bagi  
kita bersama //Lahirkan pemimpin adil  
sejati*

*Wujudkan rakyat adil sejahtera*

*Pancasila//Panduan Bangsa//Falsafah  
bumi pertiwi//Indonesia*

*Partai Keadilan Sejahtera//Harapan bagi  
kita bersama //Lahirkan pemimpin adil  
sejati//Wujudkan rakyat adil sejahtera*

*Partai Keadilan ..... Sejahtera*

New PKS Mars

*Dalam naungan ridha Illahi//Marilah Kita  
terus berjuang//Dalam Bhinneka tunggal  
ika*

*//Merajut harmoni bangsa*

*Dengan semangat untuk  
berkhidmat//Menuju cita-cita nan  
mulia//Bagai cahaya dalam  
kegelapan//Menyambut datangnya  
harapan*

*Partai Keadilan Sejahtera//Hadir untuk  
membela rakyat//Menata ibu pertiwi*

*//Mencipta peradaban mulia*

*Partai Keadilan Sejahtera//Tak lelah terus  
berjuang//Dengan jiwa Pancasila*

*//Menjayakan negeri kita*

*Membangun Indonesia//Bersama Partai  
Keadilan Sejahtera*

The striking difference between the new PKS Hymne and Mars PKS and the old one is the words Pancasila and Bhinneka Tunggal Ika. The history of our nation has shown that the Indonesian nation has been united by an agreement with the founders of our nation who from differences with Pancasila (nothing else). As a unifying national ideology, the existence of Pancasila is a solution to the conflicts that occur between nationalist and religious groups, Pancasila has been able to show its function as a unifier of the plural, heterogeneous, and multicultural Indonesian nation (Shofa, 2016). The Indonesian people and nation consist of various social diversity, ethnic groups, cultures, religions, political aspirations, and others so this nation can simply be called a multicultural society. Bhinneka Tunggal Ika is a concept of multiculturalism typical of Indonesia (Dewantara, 2019).

The words Pancasila and Bhinneka Tunggal Ika in the PKS Hymn and Mars have a message and significance in showing the multicultural values in the PKS identity. Because so far there are still concerns about PKS's acceptance of multiculturalism in Indonesia. As Titin Yuniartin quotes Abu Rokhmad in his writings Basic State and Political Taqiyah PKS state that as a political party with an Islamic ideology, the existence of PKS is still feared to bring extreme Islamic values in its political struggle in Indonesia, even fearing it will replace the state ideology of Pancasila. PKS was born after Pancasila was believed to be a sacred national agreement.

PKS's attitude towards Pancasila as the basis of the state is still floating. He is seen as hiding the true intentions of his heart: between accepting Pancasila and enforcing Islamic law. The ideals of upholding Islamic law are stored in the vision, mission, and hearts of PKS cadres, which will be carried out peacefully and constitutionally (Rokhmad, 2014).

Pancasila and Bhinneka Tunggal Ika are the ideology and philosophy of the Indonesian nation that maintains the integrity of the diversity of the Indonesian nation. Gina (2015) states that plurality and heterogeneity reflected in Indonesian society are tied to the principle of national unity and integrity which we know as the motto "Bhinneka Tunggal Ika", which implies that even though Indonesia is diverse, it is integrated into unity. This is a unique thing for the Indonesian people who are united in strength and harmony of religion, nation, and state which must be realized consciously.

The reality and socio-cultural conditions of the multicultural Indonesian nation with a democratic system and Pancasila as well as the Bhinneka Tunggal Ika philosophy make PKS remain within the framework of the Unitary State of the Republic of Indonesia (NKRI) which upholds diversity and differences in ethnicity, race, culture, and religion in Bhinneka Tunggal Ika. As stated by the former PKS President and Deputy Chair of the PKS Shura Council who is also the composer of the Mars song and PKS Hymn, Mohammad Sohibul Iman as follows:

"Mars and the new PKS hymn, which further strengthens the identity of PKS as an Islamic party as well as a party that lives and struggles on Indonesian soil for the benefit of Indonesia, and also contributes to world civilization"

(<https://nasional.tempo.co/read/1409941/pk-s-ganti-lambang-partai-tak-lagi-pakai-unsur-kabah/full&view=ok>)

Quoting Parekh (2001) who states that multiculturalism contains three components, namely, first, this concept is related to culture; secondly, this concept is based on the understanding of cultural plurality; and third, this concept has the meaning in certain ways and attitudes in responding to this plurality.

Multiculturalism is a perspective on human life. PKS's policy of changing its Hymn and Mars is PKS' perspective and attitude

towards culture and plurality in Indonesia in building the image of Islamic political parties as entities that are unified in diversity in a multicultural Indonesia.

With the change in the Hymn and Mars PKS as an Islamic political party that has large administrators, cadres, and constituents in Indonesia, it will strengthen multicultural culture and values both in policies and programs through parties and legislative members and regional heads promoted by PKS in all regions in Indonesia.

### **Non-Muslims in Islamic Political Parties**

PKS is a political party with a strong Islamic ideology with a solid and militant cadre. Islam has become a very strong ideology and value in running the organization's wheels within the PKS. However, Indonesia has a diversity of religions whose citizens are not only Muslims but also non-Muslims. In response to this, PKS is open to inviting non-Muslims to be involved in party management, legislative candidates, and executive leadership.

Ahead of the 2020 simultaneous regional elections at the Working Meeting of PKS Faction Leaders throughout Indonesia, PKS President Mohammad Sohibul Iman stated that he was ready to nominate regional heads from non-Muslim circles as previously PKS had nominated non-Muslim regional heads such as Lukas Enembe in Papua Province.

"The PKS DPP frees PKS representatives in the regions to determine the candidate it carries. PKS leaders in the regions better understand the needs of their respective regions. For example, in Papua, PKS brought in Papua Governor Lukas Enembe. Pak Lukas Enembe is the regent and governor, since the PKS has carried out two terms, the governor has been PKS for two terms. There is no problem, according to the condition of mysticism in the area," (<https://www.cnnindonesia.com/nasional/20191205135638-32-454425/pks-buka-peluang-usung-calon-non-muslim-di-pilkada-2020>)

In various election contestation events, PKS also often supports pairs of regional heads and deputy regional heads from non-Muslim circles, including in the 2017 Simultaneous

Pilkada.

([https://kbr.id/nasional/022017/ini\\_22\\_pasangan\\_calon\\_kepala\\_daerah\\_nonmuslim\\_yang\\_diusung\\_patriai\\_islam/88775.html](https://kbr.id/nasional/022017/ini_22_pasangan_calon_kepala_daerah_nonmuslim_yang_diusung_patriai_islam/88775.html)).

The chairman of the PKS DPP for the North Sumatra Regional Korwil (Sumbagut) Hendry Munief said that PKS opened itself to all elements of the nation to build Indonesia.

"PKS opens friendships and opens up to anyone, the question arises what about non-Muslims, can they join, of course, they can when they are 17 years old because we both intend to build unity and build this nation" (<https://pekanbaru.tribunnews.com/2021/09/21/buka-diri-politik-silaturahmi-pks-jelang-pemilu-bagi-nonmuslim-bisa-gabung-bisa-jadi-pengurus>)

At the 2010 National Conference, the chairman of the PKS Syuro Council, Hilmi Aminudin, said that inviting non-Muslims to join PKS was a national policy because previously there were many non-Muslim majority regions, for example in Papua and NTT where party management and legislative members came from non-Muslims. . As stated by the Chair of the Papua Province PKS DPW, Ichwanul Muslimin as follows:

"Indeed, our party is based on Islam, but that is not a problem at all in Papua, as evidenced by the fact that there are several non-Muslim districts/city DPC heads and even members of the legislature at the second level, there are eleven non-Muslim PKS cadres. Even though they are non-Muslims, they are very loyal to the party and respect each other's fellow party cadres who are Muslim. There is no problem even if they are non-Muslims, and we are not at all attracted to them to become Muslims. What we emphasize to all cadres is, if a Muslim is a good and obedient Muslim and if a Christian is a devout Christian. In principle, the party is only a vehicle to achieve the ideals of a just and prosperous society. Muslims or non-Muslims in a party should no longer be considered a problem. In the end, the party cadres who are elected to sit in the legislature are no longer in charge of the party but have taken care of the people and the state, not taking care of the recitation group, so, party cadres, both Muslims and non-Muslims, must be viewed the same way."

(<https://www.viva.co.id/berita/politik/159108-11-nonmuslim-jadi-legislator-pks-di-papua>)

Pipin Sopian as Head of the PKS Presidential Staff Office stated that PKS adopted

a proportional democratic system, where in some areas where the majority were non-Muslims, PKS starting from the management to the board members also the majority came from non-Muslim circles, including in Papua and NTT. We realize that the community in the area must be represented by people who understand the needs and character of the community they represent. So PKS has long provided flexibility for regional PKS administrators to provide space and opportunities for non-Muslims to join and fight together with PKS in fighting for the interests of the people and serving the community.

As stated by Sanit (2009) that a country with a proportional election system that is successful in building democracy requires political party politicians who represent the majority and strengthen the government to be able to rule effectively and democratically at the same time.

Budiardjo (2008) states that a political party is an organized group whose members share the same orientation, values, and ideals. This group aims to gain political power and seize political positions, usually by constitutional means, to carry out their policies. PKS invites residents in areas where the majority are non-Muslims to become regional heads and representatives of the people to achieve the ideals of the nation and produce policies that are in the interests and development of the region.

According to La Palombara and Anderson (1992) that a political party is any political group, which has an official label and organization that connects the center of power with the locality, which is present during general elections, and can place candidates for public officials through general election activities (either free or not). PKS opens wide opportunities for non-Muslims to represent regions with a majority of non-Muslims who will fight for and connect the interests of non-Muslims in the government, both executive and legislative.

PKS provides a very open space for non-Muslims to join and make PKS a medium for their political struggle. PKS invites non-Muslims, even though they have different religious beliefs, but still have to be religious adherents who are devout and committed to fighting for the interests of the people. Carry out the duties of representation and leadership

with trust in building the nation to create a just and prosperous society.

### **PKS and Minority Communities**

From the point of view of sociology, what is meant by minorities are groups that meet at least the following three descriptions:[9] (1) whose members are very disadvantaged, as a result of acts of discrimination against them by others; (2) its members have group solidarity with "a sense of common ownership", and they see themselves as "other" altogether from the majority group; (3) usually physically and socially isolated from the larger community (Terre, 2014).

PKS views minority communities as part of a multicultural nation-state that must be woven together to build the progress and development of the nation. This is reflected in several statements on PKS leadership activities including the Prosperous Justice Party (PKS) President Ahmad Syaikhul when welcoming the arrival of Social Activist Lieus Sungkharisma who is of Chinese descent to the PKS DPP office, Friday (18/06/2021) as follows:

"This is a form of our commitment to maintaining a healthy democracy, ensuring that checks and balances continue to run. The roles of civil society elements, including community leaders, are needed to strengthen each other. PKS and Lieut Sungkharisma share the same view on the nation's problems today. Indonesia has been hit by various crises, ranging from crises of national leadership, economy, and others, so there need to be corrections in managing the country. In the economic aspect, the problem lies in justice and economic sovereignty. On the political aspect, our democracy is increasingly unhealthy. In the socio-cultural aspect, harmony and harmony among the nation's children are injured by the attitude of the elite who do not prioritize unity and brotherhood. I believe that Lieus' arrival has the same intention as PKS to improve the nation. I hope that from today's meeting there can be synergies together (<https://pks.id/content/sambut-kunjungan-lieus-sungkharisma-presiden-pks-perkuat-gerakan-oposisi-untuk-kontrol-kekuasaan>)

PKS's cooperation with minority communities and organizations is based on the same intention and commitment to maintaining a healthy and strong democracy to achieve a

sovereign life of the nation and state in the political, economic, social, and cultural fields of unity and brotherhood.

In the previous period, PKS also carried out similar activities, namely conducting friendships and building national cooperation with interfaith elements including the Indonesian Church Association (PGI) in December 2019.

"We visited friends from PGI to continue this national tradition. PKS as a national entity wants to hear many things from all components. PKS believes that achieving national goals cannot be done alone, so PKS wants to hear input and aspirations from PGI to jointly advance the nation," (Mustafa Kamal, Secretary-General of the PKS DPP) (<https://kabar24.bisnis.com/read/20191211/15/1180241/sore-ini-pks-kunjungi-persekutuan-gereja-gereja-di-indonesia>)

Labolo and Ilham suggested to John Furnival (2015) that the Indonesian society or the Dutch East Indies at that time was a plural society (plural society), namely a society consisting of two or more elements or social orders that lived side by side with each other. However, Furnival continued, they had never met in a political unit. However, the reality in Indonesia shows that a pluralistic society eventually merges into a large political unit called a political party.

PKS is part of the Indonesian Muslim community with an Islamic ideology that has been built for a long time. And this PKS move is in line with Islamic ideology which historically has been built from multicultural cultures.

Sahirul Alim quotes Rasmussen (2010) that there is a historical fact, that the process of conversion to Islam in Indonesia has gone through various ethnic and cultural acculturations along the way. Traders from Yemen, for example, because they had to pass through the Malabar Coast, were of course influenced more or less by the cultures of the local people when they had to stop and stay for some time to do business. Plus traders from China, generally established a connection with traders in Vietnam, then with the Southern Philippines which then ended up on the coast of the island of Java. These various connections have created a separate engine in terms of spreading Islamic ideas which are quite varied in Indonesia brought by traders with



multicultural backgrounds. This is what is stated in PKS terminology, namely the Islamic Party Rahmatan Lil Aalamiin (Islamic Party that is a mercy to the universe).

## CONCLUSION

Indonesian multiculturalism is a historical fact of culture that has been passed down since the formation of the Indonesian nation-state. The existing multiculturalism strengthens the existence of the Pancasila democratic system in Indonesia. Political parties as one of the pillars of democracy have a role in maintaining the values and culture of multiculturalism in keeping the democratic system running well. Islamic political parties have a big challenge to maintain the value of their Islamic ideology amid the multiculturalism of the Indonesian nation-state to continue to exist and be able to become a channel for citizens' aspirations.

PKS as an Islamic political party has made Pancasila and the philosophy of Unity in Diversity the main values in its political struggle to maintain multiculturalism in Indonesia. In building and strengthening Islamic parties in the multi-cultural Indonesian nation-state, PKS has taken a policy of changing the PKS hymn and march to more clearly display the values and ideology of Pancasila and the philosophy of *Bhinneka Tunggal Ika*.

PKS implements a proportional democratic system by opening up and inviting non-Muslim citizens to join as party administrators, and candidates for legislative and executive members as regional heads, especially in Muslim minority areas. PKS cooperates with all elements of the nation, including minority communities based on the intention and commitment to maintaining national integrity, unity, and brotherhood to achieve a politically, economically, socially, and culturally sovereign Indonesian nation.

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