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Demystifying Khilafah Government and Democracy

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Abstract

The *Khilafah* (or any other term) as the leader of the *Khilafah* state (or any other term) is of course the executor of the Consultative Assembly's policy mandate. *Khilafah* is responsible to Allah SWT. and to his people, *Khilafah* leader is given the authority to appoint and dismiss ministers to determine technical policies and to protect, develop the potential and prosperity of society. The affairs of international treaties and war become joint affairs so they must get approval from the Assembly. Democracy is a teaching that upholds human right and is used as a measure for all matters. Meanwhile, Islamic teaching makes human right as part of the abundant gift of Allah SWT. loaned to humans as long as they live by carrying out their obligation to Him. Democracy is considered as a modern and perfect concept in social, economic and political life, so people also use and promote it. This mainstream is generally the way of life for Muslims today throughout the world. They think that democratization of social, economic and political affairs will lead to worldly prosperity, but it is not! In fact, the strange thing is that they think by carrying out social, economic and political worships by using democratic concept, they will feel prosperous as well as *ukhrowi* because they have performed other forms of worship, namely ritual worship. But it is not because Allah SWT. do not like to be fooled by believing some of His teachings while leaving some of His other teachings.

Keywords: Islam, khilafah, government, democracy, society

1. Introduction

²Democracy is the highest power that is in the hands of the people through people's representatives who are elected directly or indirectly from, by, and for the people (*Merriam-Webster Dictionary*). From this definition, it can be known that there is direct participation of the community, and the community has the rights and obligations of freedom of opinion in accordance with applicable regulations in the country [1]. In other words, democracy is a political system in a country. The political objectives of the decentralization policy are to bring democracy to the regional or local level

in governance and public administration, encouraging the acceleration of democracy, and providing opportunities for democratic changes, so it is expected that decentralization can be a means for strengthening democracy at the regional or local level. Thus, there is a relationship between decentralization and democracy, and the two are closely related.

The split of the Muslims occurred because most of people did not understand the importance of studying and implementing Islam "*Kaffah*" (as a whole). Most Muslims still think that Islam only regulates matters of human worship to Allah SWT, so they leave social, economic and political matters to other teachings, whereas as the implementation of a Muslim creed (*Shahadah*), it should be proven by the witness towards Allah SWT. and Muhammad SAW. by carrying out all of Islamic teachings.

Partial recognition of some Islamic teachings means neglecting many things in life. It is not surprising that if only a small part of the Islamic teachings are believed and implemented, most of the others use beliefs and concepts of other than Islamic teaching which certainly have more influence on their lives than the small part they believe. Worship is generally understood as *mahdhoh* (ritual) while worship is a small part of life. Meanwhile, *ghoirmahdhoh* or social worship, in which economics and politics are worship which is much more broadly regulated in Islam, and it is largely abandoned by the people [2]. When ritual worship is carried out but social, economic and political worships are abandoned, then the result is that ritual worship will closely follow the direction and current social, economic and political mainstream.

Nowadays, after the leadership of Prophet Muhammad SAW. and *Khulafaar-Rosyidin*, there has been no leadership of Muslims that can unite all the potential and energy of Muslims all over the world. The existence of Muslims today seems to be a "foam in the ocean", not determining the flow but is determined by the current flow. Wherever the current flow takes, the foam will be carried there, or like a passenger who doesn't know where to go, who just follows the driver [3]. Don't Muslims have the concept of a perfect life so with its perfection, Muslims don't need to borrow other people's concepts? Don't Muslims have the concept of life that best knows their needs because it was made by Allah SWT? Don't Muslims have a concept that can cause people and even Western nation to be smart and have modern civilization today? Then what about us as Muslims who have been entrusted this earth by Allah SWT. and entrusted with this good concept of life? Why don't we use that concept?

In the ritual of worship, Muslims are gradually getting farther away from *sunnah*. In social, economic and political worship, most of the Muslims have been deceived and not believing the Islamic teaching that Muslims confess to Allah SWT. and have even dared to oppose them [4]. As a result, Muslims left Islam and implemented other concepts such as communism or democracy. Even today, most Muslims prefer to be defenders of democracy rather than defend Islam which is their life status. In general, communism leaves all affairs to the country to regulate public affairs so it does not leave the community to take care of itself, often individual rights are taken away by the country and the country becomes the absolute ruler on behalf of the society [5]. Meanwhile, democracy gives full

responsibility to society to regulate itself and to fulfill its own needs so it often neglects the rights of others and the accumulation of potential wealth and welfare on one party only.

2. The Principal Conflicts Between Democracy and Islam

In general, democracy is actually un-Islamic and even in principle contradicts to Islam. Some of the principal conflicts between democracy and Islam are as follows:

First, the democracy principle with one person one vote concept equates people who understand how to run the country and lead the country with people who don't understand how the country is managed. Previously, one man one vote means that in the early democracy era only counted men's vote while women did not. A Professor of State Administration is likened to a person who does not understand how to run a country in terms of choosing a system of government and leader [6]. Their choices are generally based solely on who they know, who are close to them, who they consider smart or who give them material things. Whereas, Islam states that people who are knowledgeable are different from people who are not knowledgeable, because Islam also teaches people to read, be smart and rely on Allah SWT. Allah Created the first revelation to come down was the command to read, namely "Iqro!" (Read it!). The following is the teaching of Al Qur'an which states that: "Say, Is the blind equivalent to the seeing? Then will you not give thought?" (Surah Al An'am 6:50). "Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light?" (Surah ArRo'du 13:16). "Say, „Are those who know equal to those who do not know?" (Surah AzZumar 39: 9). "The blind and the seeing are not alike, nor darkness and light" (SuratFathir 35:19). It is not the same people who understand how to manage and run the government so they can manage people and all natural resources with people who do not understand [7]. Meanwhile, democracy allows people who do not have the ability to run the country and lead society because they have money and are known to be leaders.

Second, the principle of freedom in democracy, including the freedom of expression, democracy is built on the principle of freedom in all things including freedom of expression. Freedom of expression includes freedom to be elected. A person with the best qualification could not elect as a people's representative and leader in democracy because of the lack of support and votes from the voters, while people who do not understand how to run the country can be elected only because they get the support of a majority of votes [8]. Even people who are visibly morally handicapped can get elected and lead good people by majority vote. When people who do not understand managing the country are asked about the government system and who is eligible to lead in the General Election (Pemilu), they will answer with ignorance in the form of checking or voting the names of people who are actually not knowing so they themselves do not know the person's ability to manage and lead the people and their country. Whereas Islam teaches to ask questions or consult about everything to people who know, are competent and experts. "If you do not know, ask the owners of the remembrance (continuous *Dhikr*). (Surah AnNahl 16:43 and Al An-Biya '21: 7). A *Dhikr* expert is a

person who often mentions something, so because often mentions it and even studies it, the *dhikr* expert is an expert on what he mention and study. So *Dhikr* expert is a person who not the only merely often mention Asma 'Allah SWT. but the *Dhikr* expert is also a person who often calls Asma' Allah SWT. and get to know his creations, so *dhikr* expert becomes an expert in a field that the expert studies deeply.

Third, the principle of *Folk populi folk dei* in democracy, namely that the voice of the people is the voice of God. This principle is not only deviating from the teaching of democracy which is said to be (secularist) not considering God's affairs, but already Shirk(turning away from Allah SWT). Whereas the essence of Islamic teachings is to affirm Allah SWT is the only God and refuses to equate with anything, rejection of the equations of Allah SWT. with others is a necessity because only Allah is the God and others just his creation. It is impossible for a creature (creation) to be the same as *Kholik* (Who creates). Islam teaches: "Say, "He is Allah, The Only One, Allah, the Eternal, Absolute; He has not begotten and has not been begotten, and to Him none could be co-equal.""(Surah Al Ikhlas 112: 1-4). In democratic principle, when a policy is taken because the majority of people want it, it is permissible. All things can be justified in democracy policy, whereas not all the desires of society can be justified in *Shar'*teaching. When the majority of a society wants usury, abortion, alcohol, drugs, same-sex marriage to be legalized by the country [9], the government must legitimize it while is actually eradicated in Islam. So the principle of equating the voice of the people with the voice of God (Allah SWT) is un-Islamic and even Musyrik.

Fourth, "survival of the fittest principle" in democracy states that democracy is led on the principle of the strongest then will survive, the one who is strong then will be in power, strong in support, strong financially and strong in publication. It is proven that those people in power in the system are people who have material strength, not the best people and not those who are experts in managing the country [10]. Especially when viewed from the point of view of Islamic Sharia, there are many un-Islamic policies. In fact, Islam teaches people to choose the best leader based on their piety, knowledge, and mandate. "O you who believe! Take not for *Auliya'* (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers."(Surah Al Maidah 5:57). Islam teaches to choose a leader not because of the strongest in wealth or support, but Islam teaches to make leaders who prioritize the foundation of faith and obedience to His rules (Allah SWT), so it is not a priority for strong people but rather for weak people must be more protected and so welfare can be realized evenly. Meanwhile, democracy allows for the capitalization of power in government and capitalization of production sources including natural wealth.

Fifth, the principle of individual freedom in democracy which teaches that democracy is built on personal freedom and personal desires. Democracy places the individual at the center of all policies, directions and steps of the country. When the majority of people want a case to occur, the

country must follow its wishes even though some people will suffer losses. The tendency of democracy provides large space for owners of capital to determine the direction of state policy in the political system and manage state assets [11]. So it is not surprising that the capitalists, who are actually a minority, control the majority of state assets, while the majority of people who own state assets are fighting over small assets. This is where politics affects the economy and economics influences politics or state policy. The people in power determine the management of wealth, and the rich can determine the policies of those in power. Islam does not teach that. Islam wants that all people are taken care of, served and protected, no one should benefit while others are harmed. In all respects Islam teaches justice both economically, politically and in matters of ritual worship because its teachings do not rest on the individual but rests on the teachings that created man and the entire universe who is All-Powerful and Knowledgeable of all life and all the necessities of life of his creatures. Islamic attention is precisely to the equality and welfare of the people, both Muslim and non-Muslim citizens in the country. "What Allah gave as booty (Fai") to His Messenger (Muhammad SAW) from the people of the townships, – it is for Allah, His Messenger (Muhammad SAW), the kindred (of Messenger Muhammad SAW), the orphans, *Al-Masakin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment."(QS. Al Hasyr 59: 7). "And the Word of your Lord has been accomplished with loyalty and justice. There is none who can change His Words. He is the All-Hearing, the All-Knowing. And if you obey most of those in the earth, they will lead you astray from Allah's Way. They follow but conjecture and they only lie.. "(Surah Al An'am 6: 115-116) Islam is concerned about the commitment to equal rights, protection of all parties and equal distribution of welfare and does not allow any parties to have privilege while others are suppressed.

3. Understanding Disaster due to Democracy

Democracy seems to provide an opportunity for Muslim activists to fight for Islamic *da'wah* through the country and in order to reach society more freely and broadly, but it is apparently not because democracy and has not volunteered itself to give up the core concepts of democracy to be replaced by other values [12]. Democracy has a core ideology, namely human right such as liberty (freedom), equality (equality before the law) and pratermity (brotherhood). The measure of democracy is human, even though human size is limited, namely on the physical, logic and feeling parts cannot measure various other human parts such as conscience, common sense and truth. Democracy upholds human right but denies God's human right, namely Allah SWT.

Democracy allows differences of opinion and freedom of association and to fight for it to the level of country power and this is right but let's look at the consequences more seriously! Real democracy will not provide a full opportunity to implement all the truths of Islamic *Shari'ah* which become the manifestation of the truth of Allah SWT. because every time it is implemented,

democracy always collides with various interests that prevent Muslims from freely carrying out their beliefs. Whereas in fact when Muslims are given the opportunity to carry out their faith fully, people other than Islam are given the same opportunity to carry out their faith in full. Isn't democracy a race? Let the society later judge which teachings are actually good and best.

Democracy provides freedom by providing the media to fight for their aspiration and interest through political party as the main pillar of democracy. It is hoped that through a political party, it can voice and enforce Islamic *Shari'ah*. It turns out that it is not as easy as imagined, every time a political party carrying out the mission of Islam transforms its *Shari'ah* thought into government policies, it is constantly required to be tolerant of other teachings and to accept political bargains with other parties. Other parties also do not want to accept the invitation or offer of the *Shari'ah*, because there are certain parties who are not in line with and are not happy with the interest of the *Shari'ah*. Moreover, when a political party with an Islamic mission wants to win votes from voters, most of them is not pro-Sharia, there must be political jargon that pleases them and fulfills their desires so they are not realized, sometimes contradicting their *Shari'ah* struggle.

Unresolved struggle through political parties in the democratic government system, the image of the community is not too good and the society is confused by the behavior of political elites who are considered inconsistent with their mission to enforce the *Shari'ah*. Political parties like this often end up arguing that they are fighting for programs that are essentially *Shari'ah* and the process still needs to be done. But look at my brother! How unfortunate is that Islamic people is overwhelmed by uncertainty and confusion, especially since the Islamic activists' elites have also fallen into *da'wah*. In fact, the people increasingly distrust the voters when they see such a reality that they perceive those who act on behalf of *da'wah* have the same behavior as a secular party even though they shout *da'wah*. This is the turning point for the general voters to re-elect secular political parties, especially since the party's political *da'wah* promises are deemed invalid. On the other hand, secular parties are happy and take advantage of this condition, while voters who are mostly lay people are very easily influenced and turn to secular parties or strengthen their choices to parties and their secular political orientation.

What needs to be paid more attention apart from the result of the inconsistency in the struggle for Islamic *Shari'ah* and the inconsistency towards *da'wah* is the widening division of the Islamic people. There are many political parties acting on behalf of the Islamic mission, even secular parties whose followers are Muslims, and even non-Muslims who sit in state institutions and many of their supporters are Muslim. All of them are campaigning to offer various hopes and programs that will influence Islamic People. The Islamic people are divided by other Islamic people, fighting for the power of each other, blaming each other, accusing each other, slandering each other, even attacking each other so Islamic people are getting weaker [15]. Don't you realize that this condition is wanted by the enemies of Islam, my brother ?! Isn't it that if the Islamic people are divided, they don't have the power to build Islamic civilization and replace modern *jahiliyah* civilization ?! Isn't it the enemy of

Islam who doesn't want Islamic people to unite?! Don't we feel guilty when we allow Islamic people to be divided?! Do we want to keep quiet when Islamic people are continuously insulted without power?! In fact, it is clear that Islamic teachings cover matters of ritual, social, economic, political worship and even care for the natural world.

The party system is a necessity in a democracy. This party system has exacerbated the split between Muslims, which previously split between Muslims and Islamic schools of thought, due to differences in theological *madhhab* (school of thought), religious *fiqhmadhhab* (school of thought), and differences in social organization, with the birth of many political parties acting in the name of Islam, which in fact is exacerbated the split between Muslims. Meanwhile, secular parties continue to work in the middle of society so people who are saturated with jargon prefer parties that directly provide pragmatic advantages for them [16]. In addition, the public's unprofessional assessment of the performance of political parties in the name of Islam has further strengthened the resentment of the people, who are mostly voters, not to vote for Islamic parties and instead prefer secular parties. Moreover, media which is majority controlled by secular parties causes people to still choose secular parties [17]. Even though there is a decline in the image of a secular party, the shift of choice is not to an Islamic party but to a secular party.

Several disasters due to democracy:

First, the party system that has become harmonious in a democratic system has caused split between Muslims that is so deep and widespread that it reaches thought, heart and even dream. Almost every day, Muslims are divided by the establishment of political parties and their political promises. The political party system which is expected to become the media and channel for the aspirations of the community has become a media of destroying the unity of Islamic people. In reality, the aspiration only reaches political parties or the discourse of the House of Representatives and the Consultative Assembly building. It is the very strong interest that will dominate and bring the members of the Council or Assembly according to their interest [18]. Why? Because political parties in general want them to get the sympathy of the people, whether they have the same ideology or not. For people with same ideology they will say that they are the same and to people who have different ideology, they will try to adjust to an ideology that pleases that party, so they will get support to the political party concerned. In order to please parties with different ideologies, political parties reduce their true ideological vision and mission and use various terms and jargon that are acceptable and pleasing to constituents. Even though they are not aware of it, they are gradually being taken out of Islam.

The result was even worse, the people were divided. The existence of social organizations (mass organizations) is enough to fragment and alienate one Muslim community from another. The existence of political parties exacerbated the divisions of the people. When a party, including a party that claims to have Islamic vision, is considered to have no mandate or has the same behavior and performance as a secular party, the political constituent will tend to choose another party (move) or

wish to establish new political party. Moreover, because of the individual factor of political party who cannot fulfill the mandate as the good leader and forgetting the position is fight for the benefit for society. Not fulfilling the mandate as the leader is also caused by political deals that forget campaign promises and turn to political deals. It is not surprising that when people are disappointed with political parties, especially those parties with Islamic vision, which at first was considered a new hope for a better one, they will not believe in this system at all. instead society can switch to another party or want a more radical and revolutionary way of struggle [19]. Because it is precisely by supporting certain political parties that the Muslims will become increasingly divided and difficult to unite. Even though the strength of Muslims lie in the unity. Moreover, being proud of their group (*ashobiyah*) can lead to polytheism (QS Ar Rum 30: 30-32).

Second, the next pillar is that the General Election in democracy system has made political cost high. The country is burdened with the very expensive election cost which is actually more to facilitate materially strong parties to obtain seats and positions in the country. Likewise, General election participants must pay a lot of money to participate in the election. The general election participants fight for position by allocating very high cost. There is an assumption that those participants who dare to buy such an expensive position are actually seeing the benefits behind the position[20]. Then where is the struggle to fight the benefits for society? Because it can be ascertained that the orientation has shifted from the struggle for society changed into pragmatism or perhaps the benefit from the position occupied.

Democracy upholds aspiration from the bottom up, but is that true? Because in the early stages of nominating a person to be a candidate for certain political position, both executive and legislative position, they have to lobby, which often involves the money and power of party leaders. Party decisions made by the top leader of the party or some party leaders in an oligarch way and are no longer from the aspiration of the party community in general [21]. In addition to the possibility of carrying out illegal practice, it actually goes against the principles of democracy itself. As for the practice, it can be done by paying in advance or being paid when the participant become the official later. Finally, it is difficult to avoid Corruption, Collusion and Nepotism (KKN). If it is measured by *Shar'i*, it is clear that it is very far from Islam because the position is only mandated, not something that is requested or even fought over. So when asked for various ways to do it, especially when it is fought over, there will be more *Shari'ah* that are violated. The main result is the spread of *riya*, false promises, *ujub*, *takabbur*, *ghibah*, slander and even *hasad* and *tafarruqor* the split between Muslims.

Third, another pillar of democracy is campaigning. The campaign to select and determine certain official positions have resulted in very expensive office cost. The high cost will cause someone who is not elected may hold a grudge against the elected, then apply certain pressures even slander and bring down the chosen opponent, or maybe will at least take steps so the cost that the unselected participant has allocated during the campaign are paid by asking projects to certain parties by pressing people who have positions, especially in government. Let's simulate it! A person who wants to

become a regent or mayor according to the information circulating must have Rp.5 to 25 billion. In fact, for example, the salary of a regent or mayor is Rp. 30 million multiplied by 12 months during the 5 year only earns salary as much as Rp. 1.8 billion. Total Salaries still do not reduce by payments to the supporting parties and constituents as well as requests for personal donation. How is it possible for people who spend large funds for a position and then get a salary that is not sufficient for the campaign capital that has been allocated except it is for CORRUPTION! Is there anything like that? Maybe, if it is fi sabilillah (dedicated for Allah and Islamic people). Is there still any? Is it possible that the fi sabilillah model of democracy can happen? It seems impossible. Fi sabilillah must be in ways that are in accordance with fi sabilillah itself, while democracy has been declared un-Islamic at the beginning.

Fourth, democracy supports the individual's desire to get whatever the individual wants. A person who is already rich with a number of assets is always motivated to control other assets even if that person can control all the existing assets. The interest is in order assets that have been controlled can be guaranteed to be safety and new assets are not used by other parties to seize their own assets. Even more that person will try to continuously enlarge and expand the asset. This spirit is called capitalism. Capitalization continues to seek ways and strategies in order to control all existing assets and other parties depending on it. Capitalization will develop in liberal system, so it is encouraged to create a liberal climate in all fields.

The capitalist strategy begins with trap by inviting world declaration based on democratic and liberal principles for development reason. When liberalization is implemented, there is no more human power that can block an asset belonging to society from being given to foreigners. Moreover, the country adheres to a democratic system. It is not surprising that when the people do not realize and defend themselves, the assets are mandated by Allah SWT. will soon be exhausted because it is taken by foreign capitalist. Aren't the vital assets of this country now controlled by foreign capitalists? In fact, do not people live in a place but at the source of their sustenance? Now the wealth has been taken by the capitalists, foreign capitalists who are kafir. Then how do we take responsibility for it to Allah SWT. and to our children and grandchildren later?

Fifth, democracy has encouraged violation of the consensus that vital assets of the society should not be controlled by individuals or groups moreover foreigners. The assets of the society, which cover the livelihood of the people, must be used for the benefit and welfare of the community together. Even according to Islamic law, it is not allowed to be traded. Now it is not only traded, but controlled by foreign capitalists and the country buy from them at a very high price. This life burden is added to by a government that is not creative to finance government and development activities, and tends to colonize its society and the society being burdened with various taxes that are very burdensome and even continue to look for new opportunities to set new taxes. Even though the assets of the people that are already available are actually given or sold to foreign capitalist. Now it is not only iron, gold, silver, oil, gas, and geothermal, but foreign capitalists have also taken control of

springs. Just Tears leave for us! How fragile this country is, it is imagined if they have taken all the natural wealth and taken all of the capital and profits for themselves, then we will be left in BANKRUPT condition. *Naudzubillahi min dzalik!* Remember when Islamic people go astray, there are those who are happy, when we are divided and split, there will be people who party hard and when we are weak and will be colonized. When foreign capitalists are happy and rampant in our country, we will miserable.

4. Islamic Solution to Adopt a Representative System

The reality of democratic practice, political party system, genera; election and campaign in various countries is sufficient to prove that the party system is not actually an option for political worship taught by Islam. The party system has resulted in very large political cost so as to encourage corruption practice and the cost should be directed towards the welfare of Islamic people, prolonged election time is inefficient and the polarization of the society is increasing so conflicts between the citizens getting worse. *Khulafaar-Rosyidin* gave us an example of the ideal leadership election by way of election through deliberation of community representatives, not with direct election or political party election. Of course this method requires a number of criteria so the election of *Khulafaar-Rosyidin* will run smoothly and gain wide support and success in government programs.

Representatives who will elect the leader or *UliAmri* or *Khalifah* must be representatives of each group, congregation or organization represent the interest of the community. The criteria that are owned are apart from people who are believers or non-Muslims who represent their groups but must also be trustworthy, have competence in public affairs and have an environmental perspective. The number and criteria of the organization represented and the number of representatives can be determined by deliberation. For example, the number of organizations that will be represented is in accordance with the minimum number of followers, if the total number of followers from all the organizations that will represent is the number of all existing citizens, and the number of organizations that will be represented is those that have received approval from the country [22]. Meanwhile, the organizational criteria are organizations that have representatives in all existing provinces. The number of representatives is adjusted to the needs, for example each organization is represented by 3 representatives and if needed each province can recommend 3 representatives who will sit in the Consultative Assembly. This amount is in accordance with the development need of the government.

In this representative system, the most important thing is to use the deliberation mechanism and not ignore Islamic *Shari'ah*. The highest decision according to the Islamic *Shari'ah* is the result of the Assembly of Representatives deliberation which is the result of a study based on the *Shari'ah*. In this Assembly of Representatives, representatives of non-Muslims can also be appointed to be heard and their aspirations and interests can be accepted because the *Khilafah* country protects and welfare

all Muslim and non-Muslim citizens. All state policies must be based on Islamic *Shari'ah* and must not violate it.

This non-party system will produce effective and efficient government that also will have faster, more assertive and right on target in decision making, save budget, stay away from corruption of broad support and maintain the unity of the society. The government focuses on the welfare of the people, not on arguing, political acrobatics or seeking political funding in government. Good governance and clean government can increase public trust so the political climate is conducive in all fields and thus this country will have good reputation and become a very good example for the international community. That is what is called "*rahmatanlilalamin*".

Technically, the Islamic solution is to adopt a representative system and avoid the *ahobiyah* system that has divided and split Islamic people, here are the explanation:

First, eliminate any group, whether it be social organizations, especially political parties, which are the main cause of the split of society. Meanwhile, scientific and professionalism is growing (*Ulama'*) and encourages professional organizations to become professional media. In each field, there is only 1 (one) organization that organizes in one professional field. For example, there will be one representative organization all over the country in each field such as economics, politics, health, engineering and law. Each of the professional organization will position their representatives in the Consultative Assembly (*MajelisSyuro*), proportionally in accordance with the needs of the country and in accordance with the result of the deliberation. Each representative who will be assigned to the Deliberative Assembly is elected through the organization's internal deliberation mechanism. This representative system will not only be more effective and efficient but will actually focus more on national development, not on personal interests. A professional system like this is also based on science in accordance with the words of Rosululloh SAW. that: "*Ulama'* are the inheritors of the Prophets". So this concept is actually a representative system of the *Ulama'* in a broad sense. If this concept is considered too ideal for the unity of th society and is considered to limit freedom of organization, there are other concepts.

Second, use existing mass organizations with simpler criteria. So every mass organization that meets certain criteria can place representatives in the Consultative Assembly. Mass organization that can place representatives are for example those that have the following criteria: have branches in all existing provinces, have an effective management and work program for the advancement of the community and have identified members who are indicated by a membership card. Mass organization like this can place representatives in the Deliberative Assembly [23]. For example, every mass organization that has 1 (one) million members (indicated by a membership card and no double membership in other mass organizations) will place 1 (one) representative in the Consultative Assembly. If the organization is able to prove that its organization has 10 (ten) million members, it means that it has the right to place 10 (ten) representatives in the Deliberative Assembly, and so on every 10 (ten) million members has the right to increase its representatives,

The Assembly will work to draft laws which are in the interests of the welfare of the people and of course in accordance with the guidance of the Al-Qur'an and *As-Sunnah* by taking into account the beliefs and interests of believer of other religions. The Assembly will work to compile and determine the state budget and resolve any issues that cannot be resolved by the *Khalifah* (executive) or the judge (legislative). Their term of office can be appointed ad hock, as well as the judge. Meanwhile, the *Khalifah* will hold the mandate of leadership as Amir (leader) in accordance with the results of the Deliberative Council's decision. Will it be limited periodically or can it be re-elected as long as it meets the requirements as *Khalifah* or whatever its name is but its function is as the highest leader of the society.

5. Conclusion

The *Khilafah* government is not a lifelong monarchy system and can be inherited from the descendants of its lineage, the *Khilafah* is a form of leadership which is a task bestowed by Allah SWT. to believers to lead, to maintain and to direct the entire potential of the earth to serve to Allah SWT. This system is rooted in the Assembly's deliberative authority according to the *Shari'ah*, as long as the *Khalifah* meets the *Shar'i* requirements it can accept the mandate as a leader but if it is not mandated then the Assembly can make correction and even make change. The *Khilafah* government can form its government structure effectively and efficiently according to its needs. At least in the *Khilafah* government there must be an Ulu'Amri institution, a Representative Council (*Syuro'*), a Judge, an *Amar Ma'rufNahiMunkar* institution, and an *Amirul Jihad* (Armed Forces). The essence of this government is a government based on Islamic Sharia while still accepting other religions.

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