# How to Harmonize Peace Democratic Theory with Islam for Encouraging Peace in Islamic World

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## Abstract

This article explain urgency to harmonize idea of peace democratic theory as part of efforts to increase peace in the Islamic world through increasing civic freedom and participation in the public sphere. The debate around freedom and public participation as part of the message of Islam is very strongly articulated in the Koran and al-hadith. A comparative analysis of Kantian reasoning, Islamic liberals and Islamic fundamentals is carried out in order to obtain a narrative slice that allows for exploration in order to increase the space for peace in the Islamic world. This article finds that there are many common ground between the idea of peace democratic theory and the idea of Islam in building peace, so that these two ideas can be systematically harmonized for the promotion of peace in the Islamic world.

**K***eywords: Peace Democratic Theory; Civil Islam; Harmonization*

## Introduction

Democracy is a topic that is always interesting to discuss. The existence of a process of democratization makes democracy a concept that is growing rapidly in society. Considered as one of the ideologies that can be said to be perfect, democracy is believed to be able to change the state of a country. Democracy is in great demand by the people because sovereignty is in the hands of the people, not in the hands of the government. So many people think that democracy is the key to conflict resolution.

Islamic countries such as countries in the Middle East want democracy to be an ideology in their authoritarian countries. This is because countries in the Middle East have long faced authoritarian regimes and are tired of dealing with them. Democracy then entered slowly assisted by the Peace Democratic Theory which was brought by America as a lure so that countries in the Middle East would want to make democracy as their ideology. The presence of Peace Democratic Theory illustrates that democracy can be a bridge between one democratic country and another.

There is a statement that fellow democracies will not attack each other and will help each other make democracy an ideal for countries that are not yet democratic. The United States brought Peace Democratic Theory as one of its foreign policies aimed at fulfilling its national interests. His national interest is none other than to advance his own country. Under the pretext for the good of all countries in

the world, America brought this national interest into a foreign policy. His foreign policy then slowly brought most of the countries in the world to uphold the notion of democracy.

This is in line with the name of his foreign policy, namely Peace Democratic Theory. The democratization process of the Islamic State has faced many obstacles. These obstacles do not come from civil society, but come from the country's leaders. What the rulers are afraid of is the transition of the transfer of power that was previously in the hands of the rulers to become in the hands of the people. Only a few Muslim countries have succeeded in using democracy as their ideology, even though they have not fully become a safe and stable democracy. Among these Islamic countries that have embraced democracy are Lebanon, Mali, Jordan, Kyrgyzstan, Jordan, Bangladesh, Albania, Pakistan and Turkey. The rejection of democracy also occurs in several countries such as Brunei, Saudi Arabia, Syria, Turmenistan, Oman, and Egypt.(Andiko, 2017)

For its allies, the Peace Democratic Theory carries a positive outlook. According to them, Peace Democratic Theory creates peace by spreading the notion of demonstration as a whole throughout the world. The belief that more democratic countries will make the world safer. Conflict will not occur between democracies. This is the reason why democracy is voiced around the world. However, this opponent of the Peace Democratic Theory spoke up. They think that this theory is exaggerated and that the reality is not as easy as it seems. Opponents of the theory criticize the claims of proponents which then generate methodological debate. Islam views this Peace Democratic Theory with a supportive view. This is because there are points in democracy that are in accordance with Islamic teachings.

## Research Method

The author uses a research methodology through a descriptive approach. The data collection technique used by the author is a study of journal analysis literature, scientific works, articles, and books related to harmonization between Islam and Peace Democratic Theory. The purpose of this research is to know more about the relationship between Islam and democracy through Peace Democratic Theory. The focus in this research consists of:

1. Swallowing data from various aspects and factors behind the development of democracy in Islam
2. Strategies implemented by democratic countries so that non-democratic countries become democratic countries, especially for Islamic countries.
3. Favorable factors between Islam and democracy, so that both can go hand in hand.

## Result

### 1.1. Peace Norms in Peace Democratic theory

The roots of Peace Democratic Theory come from Immanuel Kant in his essay entitled Perpetual Peace: A Philosophical Sketch written in 1795. In his essay Kant provides a philosophical explanation of the justification of Peace Democratic Theory. Kant argues that a good form of government is in the form of a republic, exemplifies the flow of law, and provides a proper basis for a country to face and overcome structural anarchy and create peace among their own countries.(Chan, 1997).

According to Kant, the countries in the world are in the form of republics, then these countries will stop because the attacking country will stop attacking. This is the fruit of liberal thinking that is very strong in the debate about the aggressor state and peace. Kant emphasized the importance of the "republic" which is now more familiar with democracy. So it can be said, what is now commonly called democracy is seen a little differently between Kant and the supporters of the Peace Democratic Theory.

However, there is one thing that is mutually agreed upon, namely regarding the "constitution of the republic" there is harmony with the concept of democracy. This is because there are elements related to freedom, separation of powers, and the existence of government representatives. These three elements are the application of democracy at this time. These three elements can be referred to as the executive, judiciary, and legislative (Manan, 2014) .

Kant believes that there are three elements that form the basis of peace. The three elements include democracy, international law, and interdependence. Kant argues that democracy can reduce and prevent international war. This is because economic dependence will reduce international wars. Likewise, international organizations can maintain peace and national security. There are several opinions regarding world peace. Like the opinion of Oneal and Russett who say that peace is not only the result of democracy but can also be from international trade, trade cooperation between countries, and the togetherness of members in international organizations.(John R. Oneal, 1999).

In discussing matters relating to democracy, Peace Democratic Theory is often asked how democracy is applied in world peace. Ish Shalom revealed that there are two factors that explain the Peace Democratic Theory, the first is what is called a structural dimension which requires the division of roles of power, balance, checks, and accountability of leaders to the public, so that the decision-making process is firm in order to obtain peace in the community. carry out conflict resolution. Second, there is a so-called normative dimension of a democratic society which claims that there is a norm of tolerance and openness in the level of their relationship. Then IshShalom also said that there is still availability to reach compromises and conflicts are resolved peacefully. So therefore, will be considered finished if there is an assumption that "political conflicts in democracy are resolved through compromise rather than war".(Ish-Shalom, 2006).

There are three explanations that emphasize the role of democracy in upholding peace. It is an identification that there is research that emphasizes the deterrent effect of trafficking where other democratic regimes show more on the ability of democratic regimes to limit the actions of leaders abroad.(Gowa, 1999) There are several phases used by experts to reveal the meaning of Peace Democratic Theory. This theory argues that it is rare or even non-existent countries with the same democracy to attack or even go to war with each other. This is the impact of the Peace Democratic Theory. It can also be said that every member of a democratic country will not interfere in matters that cause serious problems between one member in a different country and another and war will be avoided.(Gowa, 1999)

In carrying out its foreign policy, the United States uses Peace Democratic Theory as its foreign policy. With its national interests, the United States has become a promoter of the development of democracy throughout the world. This can be seen from the post-Cold War period, namely in the era of President Bill Clinton which occurred around 1994. Here, President Clinton, who came from the Democratic Party, drew the notion of democracy as part of his foreign policy. With the aim of attracting the countries of the former Soviet Union in the Eastern European region. This process occurred after the announcement of Yugoslavia's independence that occurred in 1992. This situation then led to a conflict in the Herzegovina-Bosnia region, which occurred between Serbia and Muslim Bosniaks, and also Croatia.(Dian Nursita & Surwandono, 2017).

Not only Clinton who uses democracy as a peace democratic foreign policy communication, President Bush also does the same thing to indoctrinate other countries so that the understanding of democracy enters his country. The doctrine issued in this Era is known as the Bush Doctrine.(Dian Nursita & Surwandono, 2017) This doctrine came out after the WTC bombing after which Bush declared war on terrorism. This is evidence that there is a background in the United States' national interest, namely protecting its country from threats, both state and non-state which are afraid of attacking the United States suddenly.

Openly, President Bush threatened to wage war on terrorism as well as propaganda aimed at the anti-terrorism movement to the whole world. Then Bush formed a coalition that contained anti-terrorism by sending armed troops to Afghanistan which was thought to be a hotbed of terrorists at the time. The same is true for Iraq, where America is of the opinion that Saddam Hussein's regime is the root of all terrorist attacks around the world. Even America accused Saddam Hussein of having weapons of mass destruction which then convinced the United States that it was a serious threat to the world. President Bush in his speech emphasized that "democracy" would be the savior of the world. Because Bush assured that fellow democracies would not attack each other. Democracies do not like war which will actually harm countries in conflict. The loss is not only a matter of property, but also human life. The neo-conservative party's struggle for the adoption of this doctrine has finally paid off. Peace Democratic then transformed into a political belief, which led to a more conducive situation that encouraged Bush to be able to campaign and also promote the Bush Doctrin.(Ish-Shalom, 2013)

## 1.2. Comparing Idea of Peace in Islam with Peace Democratic Theory

Islam and democracy are two things that are considered contradictory. Methodologically, Islam and democracy cannot be combined, seeing that Islam is a religion that regulates human life while democracy is only a thought and idea initiated by humans which contains rules that prioritize equality of rights and obligations. If we look at the history of Islam, there are a number of concepts and images that are very important in the formation of an Islamic point of view in viewing democracy, especially towards Peace Democracy Theory.

However, despite the various dynamics and the diversity of political viewpoints among Muslim intellectuals towards Peace Democratic Theory. Stage Decision making in Islam prioritizes deliberation in order to get a mutual agreement. Deliberation in Islam is different from deliberation carried out by liberal democracies. Islam views Peace Democratic Theory as a product of the human mind and not from God's revelation. Therefore Peace Democratic Theory has no doctrinal relationship with Islam. In addition, the concept of Islam that supports deliberation meetings to avoid war is one of the reasons for the balance between Peace Democratic Theory and Islam.

The existence of support for the absence of war in modern times makes Peace Democratic Theory in line with what Rasullulah exemplified in the past. Then, democracy has the basis that sovereignty is in the hands of the people and makes the people the holders of power. In Democratic Theory, public security will be maintained, because of a thought that between one democracy and another democracy will not attack each other. This is seen by Islam as something interesting. The difference in attitude between Peace Democratic Theory and Islamic law lies in the way decisions are made and in the holders of power. In addition, there are several verses of the Qur'an that talk about war in which this verse is called the Qital verse. These verses contradict the concept of Peace Democratic Theory.

This concept is carried out when the deliberation stage can no longer be carried out. Therefore, these verses allow war on reasonable terms. This can be said by the dichotomy of Islam with Peace Democratic Theory. It can be said that there are incompatible views between Peace Democratic Theory. The comparison between harmony and dissonance makes Peace democratic Theory and Islam a subject of debate, whether democracy in Peace Democratic is in accordance with Islamic values or not. Many Islamic countries are still confused about democracy and whether the Peace Democratic Theory brought by the United States as one of its foreign policies. Islam views Peace Democratic Theory as one of the reference materials that is not too bad because the real goal in this theory is to create peace, apart from the goal of adding allies in power. There are points that cause Islam to have several views on this Peace Democratic Theory, which will then be explained in the next sub-chapter.

There are ideas that exist in democratic peace which later gives its own color in politics, including the foreign policy of the United States. Democratic peace is used as a tool that makes countries that use democracy to immediately become democracies. The balance in civic participation that occurs in

Democratic Peace with Islam adds to the flow of harmony between the two. In Democratic peace, we know that war must be minimized.

However, it is not only that, but also the freedom of speech and opinion in civil society that must be upheld. In line with that, Islam also provides freedom of speech aimed at civil participation in a country. This freedom encourages peace which is applied in the principles of Democratic Peace and Islam. In this way there will be peace. Because, the desire to fight becomes very minimal. Civil participation that occurs in the realm of Islam there is a thought, namely Maqashid al-Syariah which has a purpose or objective in which it contains legal elements in Islam.

In Maqashid al-Sharia, the state guides the existence of a hierarchy or protection of religion in which there is freedom of speech aimed at Muslims to prevent wars between countries. In addition, civic participation which also aims to hierarchize its legal objectives must fulfill the three dimensions that are intended so that civic participation can go hand in hand with Islamic law itself. These dimensions include; Necessities, Needs, and also Luxuries.(Astuti et al., 2018) Civil participation that occurs in Islam is where civil society is required to choose an option in a normative set with an estimated more useful option. The role of civic participation in Islam also contains many principles, which in the case of the priority rule method or better known as the Usul Fiqh Method, must be enforced wisely.

Civil participation that is upheld in democratic peace is continuous with civic participation that exists in Islamic law. The involvement of civil society in the law and politics that occurs. Civil involvement upholds the freedom of thought and opinion in deliberation or in other matters. Freedom to voice opinions and to assemble makes people get their rights in state life. This allows all forms of participation from civil society to be channeled. That way, life without war will occur because various problems and conflicts will be discussed with discussion or deliberation.

**3.0.** *The following chart shows the similarities between civic participation in Islam and democratic peace;*
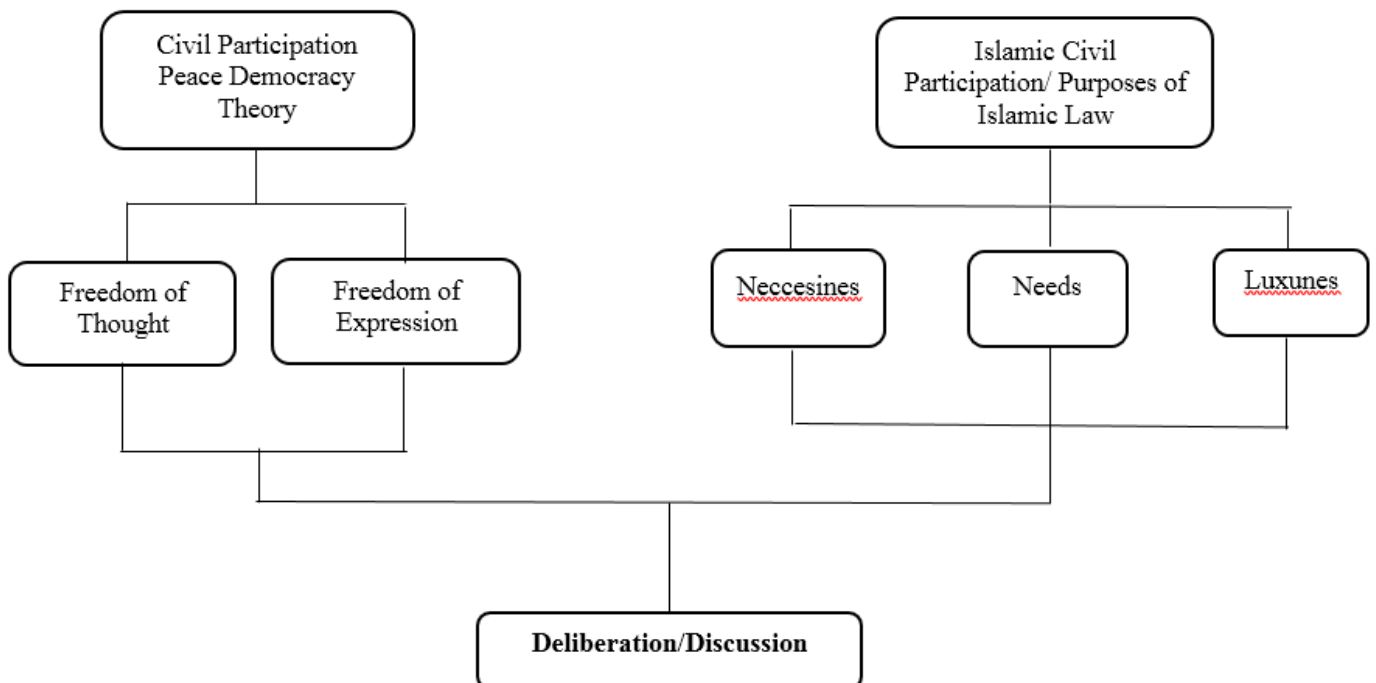


Figure 3.0. The similarities between civic participation in Islam and democratic peace

## 1.3. Can meet Peace Democratic Theory with Islam?

It is known in modern times that there has been a number of liberal movements in Islam, which point to a religious view which focuses heavily on ijtihad or scripture interpretation. Liberal Muslims interpret the Qur'an and hadith in terms that are personal and have been influenced by their own beliefs. They argue that medievalist deviated from true Islam through their focus on the literal word rather than the ethical purposes of scripture, since they retutned to the principles of the early Muslim community(Musah, 2013). Contrary to traditionalists, who regard the language of the Qur'an as the absolute basis of knowledge of the world, Islamic liberals believe that "the language of the Qur'an coordinates with the essence of revelation, but its content and meaning. Revelation is not verbal by nature." Liberals argue that Muslims should strive to understand what is beyond and what revelation represents, because not all meanings of revelation are covered by the words of the Qur'an. Liberal Muslims tend to reject taqlid (blind adherence) to previous Muslim doctrines and respond to the challenges of modernity with Ijtihad (creative interpretation) based on the Qur'an and As-Sunnah.(Musah, 2013).

Charles Kurzman, in explaining variations in the tradition of Islamic liberalism, proposes three different models of liberal Islam. The first mode is "liberal sharia" which "states that sharia itself is liberal, if properly interpreted." Kurzman believes that this mode is the most influential form of liberal Islam, as it is derived solidly from orthodox Islamic sources, is based on the argument that the liberal position is also an order of God, and is a powerful rhetorical strategy to assuage Muslim inferiority vis-- vis western society.(Nisa et al., 2016).

The second mode is "silent shari'ah" which argues that shari'a has no explanation in some topics. The Shari'a is silent on certain topics not because divine revelation is incomplete, but because it is left deliberately to be chosen by humans. In this mode, the argument against the idea of an Islamic state is based on the fact that "out of the approximately 6000 verses of the Qur'an, only 200 have a legal aspect" and "the Qur'an does not dictate the adoption of any particular form of government." An example of this mode was 'Ali 'Abd al-Raziq who rejected the idea of promoting the caliphate as a religious regime on the grounds that Islam did not dictate any form of government and therefore allowed Muslims to establish a democratic government.(Nisa et al., 2016).

The third mode is "interpreted sharia." It is closest to Western liberal thought in that it "states that sharia is mediated by human interpretation." Based on the belief that the shari'a is divine but human interpretations can be wrong, the proponents of this mode argue that the interpretation and reinterpretation of the shari'a is a must for the good of Muslims, because "the Qur'an is soft, capable of many types of interpretation." They also argue that the variety of interpretations of sharia is a hallmark of the Islamic tradition and is useful for the development of the Muslim community, and that a proper understanding of religious truth can be better achieved through dialogue.

An example of this mode is Hassan Hanafi when he writes that "there is no one interpretation of a text, but there are many interpretations in view of the differences in understanding between different interpreters." This third mode shows that religious diversity is inevitable, not only among religious communities but also within Islam itself.(Nisa et al., 2016) Among the issues that concern Islamic liberals are: rejecting theocracy, promoting democracy and separating religion from the state, fighting for women's rights, promoting freedom of thought, defending the rights of non-Muslims, and promoting human progress. In short, the argument put forward in each issue is that both Muslim piety and the religion itself would benefit from reforms and a more open society.(Rangkuti, 2018)

Liberal Muslims also argue that the Qur'an guarantees a number of individual freedoms, such as hurrirah al-ra'y (freedom of opinion), hurriyah al-qawl (freedom of speech), hurriyah al-tafkir (freedom of thought, and freedom of opinion). hurriyah al-ta'bir (freedom of expression or interpretation). Nurcholish Madjid sees that freedom of thought and opinion is the most valuable among individual freedoms,

emphasizing the Prophet's saying that differences of opinion among the Muslim community are a blessing from God.(Rangkuti, 2018)

Regarding women's rights in Islam, liberal Muslims reject views generally held by conservatives and fundamentalists. Fatima Mernissi, for example, argues that "the Qur'an and other Islamic sources have systematically misinterpreted the issue of the position of women." He brilliantly examined the hadith, "Those who entrust their affairs to a woman will never know prosperity!" According to Mernissi the hadith is attributed to Abu Bakr who occupied a high position in Basra, and he is the only source of this hadith, who reported it 25 years after the Prophet's death. Mernissi argues that this hadith, although included in the collection of Imam Bukhari, is suspect on two grounds.

First, when placed in context, Abu Bakr's relationship with hadith appears self-serving. He tried to save his life after the Battle of the Camels, when "all those who did not choose to join the 'Ali clan must justify their actions. This may explain why a man like Abu Bakra needed to recall proper traditions, his record is far from satisfactory, as he refused to take part in the civil war. …Although many of the Companions and residents of Basra chose neutrality in the conflict, only Abu Bakra justified it by the fact that one of the parties was a woman." because he refused to take part in the civil war. …Although many of the Companions and residents of Basra chose neutrality in the conflict, only Abu Bakra justified it by the fact that one of the parties was a woman." because he refused to take part in the civil war. …Although many of the Companions and residents of Basra chose neutrality in the conflict, only Abu Bakra justified it by the fact that one of the parties was a woman."(Siregar, 2016) .

Second, Abu Bakr was flogged for giving false testimony in an early court case. According to the rules of hadith scholarship established by Imam Malik bin Anas, one of the founders of the science of hadith studies, lying disqualifies a source from being considered a reliable narrator of hadith. Mernissi suggested that "if one follows Malik's principles for fiqh, Abu Bakra should be rejected as a source of hadith by any good and knowledgeable Malikite Muslim." In this case Mernissi has shown that the hadith is misogynistic.

In fact, many misogynist hadith are taken out of context by many Muslims to support their positions against female competitors in the political and social sphere. has a female head of state, but this fact is unfair in that Muslims are marginalized from the Muslim nation. There is growing awareness among Muslims about shared concerns about multi-religious coexistence. Liberal Islam is still considered a minority and is often accused of treason and dishonesty by many Muslims, especially fundamentalists, but it appears to be growing in Islamic society.

Today, democracy has become the talk of everyone in the world. Democracy is considered as a pillar of civilization. To the extent that democracy is defined as an effort to realize the sovereignty of the people in full, it is strongly supported by many people in the world. Democratization and the idea of democracy that continues to roll in line with the political dynamics that exist in the world.(Aziz, 1999) Islamic neo-liberalism, peace democracy and real Islam can meet and become one unit.

It is a natural thing if democracy is considered as one of the rules in proper politics, then Islam is used as the arbiter related to the morals used in the application of peace democracy. There are three main values related to the application of peace democracy theory in a country and Islam.

First, there is the so-called freedom. Freedom here is said to be individual freedom when faced with the state or state power, or what is called individual values as citizens and collective rights as part of society. Second, namely justice. Justice is a foundation for peace democracy, namely the opening of opportunities for everyone to be able to regulate all forms of life including economic problems and the independence that will be obtained from the person concerned. This issue is important in regulating the life of each individual, in the sense that the individual must be respected in exercising his rights and life. The value of justice will not be sufficient if individual rights are not exercised.

Third, there is deliberation or shura in Islam. In this case, deliberation or shura is a form of maintaining freedom and justice through deliberation. in the sense that the individual must be respected in carrying out his rights and life. The value of justice will not be sufficient if individual rights are not exercised. Third, there is deliberation or shura in Islam. In this case, deliberation or shura is a form of maintaining freedom and justice through deliberation. in the sense that the individual must be respected in carrying out his rights and life. The value of justice will not be sufficient if individual rights are not exercised. Third, there is deliberation or shura in Islam. In this case, deliberation or shura is a form of maintaining freedom and justice through deliberation. There is much to be gained from the similarities between Islam and Peace Democratic.

In Islam there is a qital verse in which it explains that an order will be ordered to make war if a country or a people feels pressed. However, the qital verse only applies when depressed, the rest of the Messenger of Allah explained that it would be better if in dealing with a conflict by not fighting. In the sense here is to use soft power such as deliberation or negotiation between the two parties. The Messenger of Allah put a lot of emphasis on peaceful and very humane ways. *Peace Democratic Theory* with the nature of democracy as a way for peace refers to negotiations or deliberation carried out by conflicting parties to bring about a more peaceful democratic circle. Responding to the problem of Peace Democratic Theory, it can be seen that there are similarities with Islam. In Islam Shura, is a middle way used so that war does not occur between conflicting countries. Peace Democratic Theory can be said to be a shura in the Western version.(Hakiki, 2016) *Peace Democratic Theory* can be said to be very close to the concept of Islam, given its substance which is in line with Islam. There are several hadiths which state that in Islam to achieve peace there must be a government that has the approval of the people to be their leader, in other words there is no dictatorship that will cause conflict.

Peace Democratic Theory delivers peace at home and abroad, domestic peace, such as the implementation of elections which are considered as a mirror that a democratic country will use the testimony of its people in the election of a head of state. This is proof that the dictatorship that existed before the Peace Democratic Theory can be eliminated through elections. One form of Peace Democratic Theory is the creation of civil liberalization in which civil society is given the freedom to voice their voices. This civil liberalization is an illustration that the Peace Democratic Theory has been running in a country. This is because the people who were previously silenced because of the authoritarianism of the government and the protracted conflict can express opinions in any form against the government which is of course to achieve peace. Thus, the Peace Democratic Theory process is considered to have succeeded in influencing a country.

In Islam, of course, this strongly supports the performance of the leaders to be carried out as much as possible, and the most important thing is that the aspirations of the people can be conveyed and peace both inside and outside the country will be enforced. Refers to the goal of Peace Democratic Theory which is an extension of democracy. With the similarities between Islam and Peace Democratic Theory, it is very clear that it will have a good impact on the continuity of peace throughout the world, especially Islamic countries that will implement democracy through Peace Democratic Theory. As in the Qur'an Surah Al-Baqarah verse 216 it is stated:

"*It is obligatory on you to fight. Though that war is something you hate. Maybe you hate something. Yet he is very good for you. Maybe (also) you like something, even though it is very bad for you. God knows. While you don't know.*"

In this verse, Allah SWT ordered war on Muslims. However, Muslims actually feel heavy and do not like war. The souls of the people of the Prophet Muhammad have been educated to love peace so that when this verse was revealed, Allah SWT added the sentence wa huwa kurhul lakum (even though war is something you hate). This verse talks about war, but actually its content implies that the souls of Muslims were educated by the prophet to always be reluctant to fight. A Muslim is not obliged to Islamize the

whole world by war. War is done to defend religion, to defend belief in order to achieve peace. So if there is a war between the Muslims and other people and then there is a request for peace, then Muslims must accept the invitation for peace.

## 1.4. The Challenges for Harmonizing Peace Democracy Theory with Islam

The development of democratic values remains an uphill battle in most Muslim countries. Progress in spreading liberalization to society, modernizing institutions, and developing infrastructure has generally been slow and limited. Trends in democracy around the world have in many cases failed to change the authoritarian and patriarchal political culture in Muslim countries. Most Muslim countries are at an impasse on the inclusion of democratic values. A state that does not function, is corrupt, and repressive and is unwilling or unable to carry out reforms, then apathy and despair will breed radicalism.

Over the past few decades, their vision of a better future has been based on a simplified version of a strong central state with a top-down approach to reform. The somewhat arbitrary use of Islamic terms to describe countries, regions, and even figures adds to the confusion and obscures the real issue. Although a solution may require dealing with Islam and its interpretation, the basic issue is not about Islam but about Muslims. It is not about religion but about modernity. Islam is only one element in the history and culture of Muslim countries in more than eight different regions. The values and traditions of Islam greatly influence their culture.

In considering the compatibility between Islam and democracy, said Muqtedar Khan, people must admit that the claim that there is no democracy in the Muslim world is wrong. At least 750 million Muslims live in various types of democratic societies, including Indonesia, Bangladesh, India, Europe, North America, Israel, and even Iran.(Diamond, 2015) Two very different groups, one from the West and one from the Muslim world, argue that Islam and democracy are incompatible. On the one hand, some Western scholars and ideologues have tried to present Islam as anti-democratic and inherently authoritarian. Using this misrepresentation of Islam, they are attempting to prove that Islam has lower values than Western liberalism and is an obstacle to global civilization.

This misunderstanding also boosts Israel's claim to be the only democracy in the Middle East. On the other hand, many Muslim activists, using broad and sometimes harsh notions of secularism and sovereignty, regard democracy as a human rule and not Islam, which is God's rule. Those who reject democracy mistakenly assume that secularism and democracy are always related. It is important to remember that secularism does not necessarily imply democracy; religion can play an important role in democratic politics, as it does in the United States.

The rise of Islamic politics has made the concept of Islamic sovereignty central to Islamic political theory and it is often presented as a barrier to all forms of democracy.(Hafez, 2010) Democracy is seen by some Muslim activists as a system in which human will is the source of law, while Islamic principles are transcendental and cannot be undermined by the will of the people. But what many people fail to understand is that democratic institutions are not just about the law. Democracy with the principles of limited government, public accountability, checks and balances, separation of powers, and transparency has succeeded in limiting human sovereignty.

God is sovereign in all matters. God cannot be an excuse to establish and justify a government that is not accountable to its citizens and does not meet their needs. After the Prophet Muhammad emigrated from Mecca to Yathrib in 622 AD, he founded the first Islamic state. For ten years he was not only the head of the emerging Muslim Ummah (community) in Arabia, but also the political head of Medina. He ruled as political leader under a tripartite agreement signed by Muslim immigrants from Mecca, native Muslims of Medina and, importantly, Jews of Medina.

The Medina Compact cannot serve as a modern constitution, but it can serve as a model. The unity of Medina also demonstrates the proper relationship between divine revelation and the constitution. If the Prophet Muhammad wished, he could only show that the truth revealed by God would become a constitution and impose that revelation on the Muslim and non-Muslim people of Medina. to display a democratic spirit against the authoritarian tendencies of many who profess to emulate the selected. to be influenced. in its implementation.

Thus, the first Islamic state was based on a social contract, was constitutional, and had a ruler who governed with the express written consent of all citizens. Contrary to the authoritarian tendencies of many who claim to imitate him today, Muhammad displayed the spirit of democracy, and historically had a particular ideology based on the timeless and transcendental principles inherited from him. We chose to create a constitution, but also asked for the consent of all those affected for implementation. Thus, the first Islamic state was based on a social contract, was constitutional, and had a ruler who governed with the express written consent of all citizens.

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In the early 20th century, debates about the relationship between democracy and Islam became part of the broader modernization debate, and democracy remains a contentious issue in many Western societies. , first argues that Islam and democracy are incompatible because they believe that the Islamic concept of absolute sovereignty of God contradicts this fundamental principle with the idea of people's sovereignty in democracy. Second, in Islam, laws are established and promulgated by God. Siliva, the law of God, cannot be changed by an elected parliament. Third, the concept of parliament as a source of law is considered blasphemous. This view was also held by some of the less conservative and even radical thinkers of the mid-20th century.

Abul-Ala Mawdudi, distinguishes between "din" (din; "religion" as faith and practice) democracy and the "din" of Islam. It is only this that the common people of a country are the supreme sovereign; that they should be governed by the Shariva they have created themselves; and that all citizens of the country must assert obedience and servitude to their own democratic authority. This contrasts with the "Deen" in Islam: "The basis of this Deen is that Allah SWT alone is the Owner of the land and the Ruler of all human beings.

Therefore, it is Allah Almighty Himself who must be obeyed and served, and all affairs of human life must be carried out according to His Sharia. The principle of Allah SWT as the highest authority determined by Islam has only one purpose and there is no other goal that only Allah's commandments must run the world It is only this that the common people of a country are the supreme sovereign; that they should be governed by the Shariva they have created themselves; and that all citizens of the country must assert obedience and servitude to their own democratic authority.

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The principle of Allah SWT as the highest authority determined by Islam has only one purpose and there is no other goal that only Allah's commandments must run the world It is Allah Almighty Himself who must be obeyed and served, and all affairs of human life must be carried out according to His Sharia. It is the highest authority determined by Islam has only one purpose and there is no other goal that only Allah's commandments must run the world.(Sherif, 2011) Some radical ideological groups extend this opposition to hierarchical structures that claim sovereignty, and see Islam as the basis of revolutionary populist democracy.

In this radical perspective, the rise of the "bourgeois class relations system" creates a structure of class domination from the masses even though it is called democracy. "When the great anti-imperialist struggle is formed with anti-exploitation content, the true meaning of populism and democracy has been revived and these concepts have their content once again restored." In this perspective, contemporary radical democracy is rooted in the teachings of the prophets of monotheism. The distinguishing feature of the debate on Islam and democracy is its assumption that each of these major concepts is singular in their final definition. In most of these debates, this definition of unity is related to certain historical constructions and certain forms.

Many people in the West believe that democracy is a unique and exclusive Western phenomenon with special requirements. Democratizing non-Western societies must follow Western patterns and models. Similarly, for many Muslim scholars and others, the definition of "Islam" is closely tied to the broad intellectual and social structure that developed as a historical manifestation of Muslim beliefs and traditions over a millennium and a half. This historical tradition becomes the norm and if the tradition is authoritarian or autocratic, then that is the definition of Islam itself. As a result, in many ways, the debate becomes circular because the conclusions rely more on initial definitions than on analysis.

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> "Do you not know that to Allah belongs the kingdom of the heavens and the earth? He tortures whom He wills and forgives whom He wills, and Allah has power over all things." (5:40)

> "My Lord, You have given me [something] sovereignty and taught me about dream interpretation. Creator of the heavens and the earth, You are my protector in this world and in the hereafter. Turn me off as a Muslim and join me with pious people." (12:101)

> "Say, O Allah, Sovereign Lord, You give sovereignty to whom You will and You take sovereignty from whom You will. You respect who you want and you despise who you want. In Thy hands [all] is good. Truly, you are in control of everything." (3:26)

The concept of sovereignty shows that in a democracy sovereignty is limited by the geographical boundaries of a country, while the sovereignty of God (Allah) cannot be limited to any geographical area on this earth. He belongs to the whole universe. In Saudi Arabia, the monistic theory is still running because all power is concentrated in the King who is the absolute ruler of the country. He has all the power to decide the laws and matters of the country. However, in democracy, the modern concept of sovereignty, which belongs to the people, is in practice.(Editors, 2020)

Furthermore, from the point of view of the Abolition of slavery, it is stated in the Qur'an "And those who seek a contract, for the eventual release of whom your right hand has - then make a contract with them if you know there is in it goodness and grant them of the riches of God which He has given you. And do not force your slave girls into prostitution, if they desire chastity, to seek thus the temporary interests of the worldly life. And if someone compels them, then indeed, Allah is for them, after their compulsion, Most Forgiving and Merciful." (24:33) The abolition of slavery is a distinguishing feature between Islam and democracy, but both have their own mechanisms for dealing with slavery. In Islam, one can free one's slaves voluntarily but in modern western democracy, slavery is prohibited by law .(Butt & Siddiqui, 2018)

## Conclusions

The dichotomy and harmonization of Peace Democratic Theory with Islam has existed since ancient times. Muslim Democrats liberate the country and reintroduce the world's third largest democracy. Islam itself views Peace Democratic Theory as one of the reference materials that is not too bad because the real goal in this theory is to create peace, apart from the goal of adding allies in power. The harmonization that occurs between Islam and democracy is due to several things. First, freedom, which means that there is individual freedom when faced with the state or state power. Second, justice is defined as a foundation for peace democracy. Third, there is deliberation. Then, the dichotomy that occurs Democracy is seen by some Muslim activists as a system in which human will is the source of law, while Islamic principles are transcendental and cannot be undermined by the will of the people. Democracy is also seen as a principle of limited government. In this case the author draws the conclusion that the harmonization of Islam with Democratic Peace is superior to the dichotomy. This is because Islam allows war only in very urgent times. Likewise in Democratic Peace, war will only be carried out when it is considered an emergency. If the conflict can still be resolved by peaceful means, then that path will be taken to reach the end of the conflict. The harmonization of Democratic Peace with Islam convinces

countries, especially Muslim countries to be able to implement democracy in their country's ideology. That way war will be minimized and the world will feel at peace because countries in conflict can resolve their problems through deliberation.

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