

# HEALTHY PARADIGM TAGAR 2019 CHANGE PRESIDENT ISLAMIC UMM VIEWS IN PEKANBARU CITY

Nurhadi

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## Abstract

*This study aims to determine the effectiveness of common sense in the 2019 hashtag to replace the President's perspective on Muslims in Pekanbaru City. The research uses descriptive qualitative analysis method with simple observation and interview data. The results prove that the use of common sense in the 2019 hashtag theory replacing Pekanbaru Muslim presidents is very effective, at a percentage projection rate of 95% agreeing, with the proposition that the change is in accordance with ijtima's choice of 'ulama'. The causes of effectiveness are: 1). The wish of Pekanbaru Muslims to make the 2019 election successful and fair without cheating as a form of political awareness; 2). The emergence of a phenomenon that is not conducive to economic, social and political turmoil is evidenced by the very high news hoax circulating in the Indonesian Muslim community; 3). The consistent anthropology of Pekanbaru's Muslim anthropology as a Malay people that is synonymous with Islam, the blessed earth keeps the spirit of the ulama of the Datok Sri Ulama Setia Negara; 4). The blood flow of Pekanbaru Malay slaves to one of the candidates for the vice president.*

**Keywords:** *Paradigms, Common Sense, Views, Muslims*

**Abstrak :** Penelitian ini bertujuan untuk mengetahui efektivitas akal sehat dalam tagar 2019 ganti Presiden perspektif umat Islam di Kota Pekanbaru. Penelitian menggunakan metode analisis deskriptif kualitatif dengan data observasi dan wawancara sederhana. Hasilnya membuktikan bahwa penggunaan akal sehat dalam teori tagar 2019 ganti presiden umat Islam Pekanbaru sangat efektif, pada angka proyeksi persentasi 95 % setuju, dengan dalil inginnya perubahan sesuai dengan ijihad pilihan ijtima' ulama. Adapun faktor penyebab efektivitasnya: 1). Inginnya umat Islam Pekanbaru mensukseskan pemilu 2019 yang jujur dan adil tanpa kecurangan sebagai bentuk kesadaran politik; 2). Munculnya fenomena gejala ekonomi, sosial dan politik yang kurang kondusif, dibuktikan sangat tingginya berita hoax yang beredar di masyarakat umat Islam Indonesia; 3). Konsistennya sosiologi antropologi umat Islam Pekanbaru sebagai rakyat melayu yang identik dengan Islam, bumi bertuah menjaga marwah para ulama sang Datok Sri Ulama Setia Negara; 4). Adanya aliran darah budak melayu Pekanbaru pada salah satu kandidat calon wakil presiden.

**Kata Kunci:** Paradigma, Akal Sehat, Pandangan, Umat Islam

## PENDAHULUAN

The world knows that Indonesia is a democratic country, that is what continues to be instilled and maintained in Indonesian society. In a democratic government system includes three things, namely the government of the people, government by the people, and government for the people. That is, 2 people or communities participate in overseeing the running of the government and can determine or elect its leaders (Novalinda, 2017: 1).

The implementation of democracy has several agendas. Among them is the political agenda of a democratic country, one of which is the General Election or commonly abbreviated as Election. Until now the election is still considered as the most concrete form of public participation or participation in the administration of a just government. The most important meaning of an election for a democratic life is as an institution to make changes in power carried out in regulations, norms, and ethics so that the circulation of the political elite (the change of power) can be carried out peacefully and civilized, in accordance with the culture of the Indonesian nation (Sutarso, 2011: 1-19).

The instrument of political education and political participation is a world phenomenon today, even far beyond the time this phenomenon is clearly recorded in the traces of the history of nations. Almost all embryos of world political power begin with an educational institution. Thus, all people who have an educational background (which is quite high) in all ethnic groups have their own position in the structure of their society. With the capacities of these schools and people, supported by human values, their political participation is certainly very significant in supporting social change (Putra, el. 2014: 1).

One form of political participation as a manifestation of people's sovereignty is the presidential election, because at the time of the voters, the people became the most decisive party to the political process in an area by voting directly. Citizens' political awareness is a determinant factor in the political participation of the community, meaning that it is related to the knowledge and awareness of rights and obligations relating to the community's environment and political activities to the size and degree of someone involved in the process of political participation. The

experience of presidential elections that have taken place in decades shows the large number of voters who do not vote. As a depiction phenomenon above if someone has political awareness and trust in the government, the political participation tends to be active, whereas if awareness and trust are very small, political participation becomes passive and apathetic (Saputra, 2017: 2).

The common sense of an understanding of democracy and human rights is a provision that is very useful for young voter groups in the face of an imminent general election. In addition, the ease of gaining these insights is also a dimension of human rights, including young voters in Indonesia (Arisatul, 2015: 288). But if this is not met, the decision makers always regard it as something that is common to various justifications, such as equality has not been achieved because Indonesia has such vast geographical space. In addition, the same answer was conveyed when educational institutions from all over Indonesia were unable to provide an understanding of these concepts. Democracy and Human Rights (HAM) are important things for young people to understand. So that young people should get easy access and opportunities to gain knowledge about democracy and human rights. The exposure of knowledge about democracy and human rights is not only to face the General Election but also for all aspects of the life of young people as citizens in the nation and state (Putra, el. 2014: 3).

Reason so far is seen not only as the only means of gaining knowledge but is considered as human behavior (Titus, 2014: 76-82). Therefore, the problem of the destruction of science and human behavior is generally the result of a misunderstanding of reason itself. In the study of Western philosophy, the ability of reason tends to be limited to the ability of ratio. The ratio is placed in the hierarchy as the highest way to gain knowledge and nothing else on it (Titus, 2014: 242). That is, the principle of Western philosophy is to accept knowledge of the rational world only and reject irrational knowledge. In fact, the West also believes in the existence of a metaphysical nature (Kant: phenomenal world), but knowledge about it is only according to each perspective (subjective) (Magee, 2013: 135). This view further motivates rationalism and the emergence of various notions of Western thought flow which until now has become the principle of Western civilization (Fahmi, 2015: 11).

Whether we realize it or not, the emphasis on reason functions that are only limited to ratios have produced the effect of progress but also have not a disastrous impact on human history (Arisatul, 2015: 288-289).

In Islam, reason cannot be separated from the ratio according to its ability to think, nor can it be separated from the heart as a substance that knows rational empirical or metaphysical problems. This means that in the Islamic view, truth is not limited to the real nature (material), but also believes and believes in the truth of the metaphysical nature (supernatural) with a clear concept. Among Islamic scholars who are concerned in the study of reason and heart is Abu Hamid ibn Muhammad bin Muhamad al-Ghazali al-Tusi or commonly known as Imam al-Ghazali. According to al-Ghazali, mind and heart cannot be separated from one another as these substances cannot be separated from other substances such as nafs and spirit}, and this is what according to al-Ghazali is called soul (nafs). Soul, mind, heart, and spirit are human nature itself. For this reason, al-Ghazali named the soul / nafs / soul as essence (Jauhar) and not an accident ('ard). The difference is only in the position and function of each substance. However, mind and heart will further give characteristics to the soul and spirit, as well as all human behavior and actions (Baharuddin, 2014: 113-114). The relationship between mind and heart is truly according to al-Ghazali able to show humans about the nature of truth (Arisatul, 2015: 289).

According to the reason that direct elections are the embodiment of popular sovereignty carried out in this country, is a means for the people to elect their representatives. Direct elections by the people are a means of realizing people's sovereignty to produce a democratic state government based on the Pancasila and the 1945 Constitution of the Republic of Indonesia. The implementation of direct, general, free, secret, honest and fair elections can be realized if carried out by the organizer elections that have integrity, professionalism, and accountability (Saputra, 2017: 3).

If reviewed in Indonesian Republic Law number 22 of 2007 concerning holding elections, the terms of election or general election are explained, are suggestions for the implementation of popular sovereignty which are held directly, publicly, freely, confidentially, honestly, and fairly in the unitary state of the Republic

of Indonesia based on Pancasila. and the 1945 Constitution of the Republic of Indonesia. According to article 22 E paragraph (2) of the 1945 Constitution, general elections are held to elect the House of Representatives (DPR), the Regional Representative Council (DPD), the President and Vice President and the Regional People's Representative Council (DPRD) ). In the 2014 elections there were two series of general elections, in which the first round election chose members of the DPR, DPD and DPRD or better known as the legislative elections then the second round of elections namely electing the President and Vice President (Saputra, 2017: 3). Whereas the 2019 elections will be held simultaneously, that is, without a new legislative election, the presidential and vice presidential elections will be held simultaneously.

Through the above background relating to human rights in opinion and freedom of association in realizing the common sense of democracy in order to reach the ideal leader (president and vice president) in accordance with the common sense of choice of the people. Then how about the effectiveness and factors of the use of common sense in the hashtag 2019 to replace the president of Muslims in Pekanbaru?.

## **THEORETICAL FRAMEWORK**

### **Thematic 'Aqal in the Qur'an**

The Qur'an is a written revelation of God, in which there are various kinds of knowledge. Knowledge is obtained from reason, and in the Qur'an itself reason is given a high appreciation. Not only is the teaching in theory, but the teachings that have been practiced by Islamic scholars and scholars, Not a few verses that encourage and encourage people to think and use their minds. The words used in the Koran to describe the act of thinking, not only 'aqala but also ya'qilun and ta'qilun (Nasution, 2010: 52). The Qur'an mentions approximately 49 'aql words that appear varied. All of these words are expressed in the form of verbs (fi'il) and never mentioned in the form of masdar, but all of them are derived from the basic word kata aql, namely (Hutasuhut, 2017: 18):

- 1) Aqala once in QS. 2:75.
- 2) Ta'qilun 24 times in QS. 2: 44, QS. 2: 73, QS. 2: 76, QS. 2: 242, QS. 3: 65, QS. 3: 118, QS. 6: 32, QS. 6: 161, QS. 7: 169, QS. 10: 16, c. QS. 11: 51, QS. 12: 2, QS. 12: 109, QS. 21: 10, QS. 21: 67, QS. 23: 80, QS. 24: 61, QS. 26: 28, QS. 28: 60, QS. 36: 62, Qs. 37: 138, QS. 40: 67, QS. 43: 3, QS. 57: 17.
- 3) Na'qilu once in QS. 67: 10.
- 4) Yes' qilu one time in QS. 29: 43.
- 5) Ya'qilun 22 times in QS. 2: 164, QS. 2: 170, QS. 2: 171, QS. 5: 58, QS. 5: 103, QS. 8: 22, QS. 10: 42, QS. 10: 100, QS. 13: 4, QS. 16: 12, QS. 16: 67, QS. 22: 46, QS. 25: 44, QS. 29: 35, QS. 29: 63, QS. 30: 24, QS. 30: 28, QS. 36: 68, QS. 39: 43, QS. 45: 5, QS. 49: 4, QS. 59: 14.

The 49 words originating from the q aql above are scattered in 30 letters and 49 verses, according to their respective contexts. To make it easier for us to classify the words' aql which are in the Qur'an, the table can be seen below (Nasution, 2010: 38).

**Table I Verses of 'Aql in the Qur'an**

| No | Word                   | Maqra 'Verse    | Word Form                  | Paragraph Category |
|----|------------------------|-----------------|----------------------------|--------------------|
| 1  | عَقَلُوهُ ('Aqala)     | Al-Baqarah: 75  | فعل ماض (Fi'il Madhi)      | مدانیه (Madaniyah) |
| 2  | تَعْقِلُونَ (Ta'qilun) | Al-Baqarah: 44  | فعل مضارع (Fi'il Mudhari') | مدانیه (Madaniyah) |
| 3  | تَعْقِلُونَ (Ta'qilun) | Al-Baqarah: 73  | فعل مضارع (Fi'il Mudhari') | مدانیه (Madaniyah) |
| 4  | تَعْقِلُونَ (Ta'qilun) | Al-Baqarah: 76  | فعل مضارع (Fi'il Mudhari') | مدانیه (Madaniyah) |
| 5  | تَعْقِلُونَ (Ta'qilun) | Al-Baqarah: 242 | فعل مضارع (Fi'il Mudhari') | مدانیه (Madaniyah) |

|    |                        |                  |                               |                       |
|----|------------------------|------------------|-------------------------------|-----------------------|
| 6  | (Ta'qilun) تَعْقِلُونَ | Al-Imran: 65     | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 7  | (Ta'qilun) تَعْقِلُونَ | Al-Imran: 118    | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 8  | (Ta'qilun) تَعْقِلُونَ | Al-'An'am: 32    | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 9  | (Ta'qilun) تَعْقِلُونَ | Al-'An'am: 161   | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 10 | (Ta'qilun) تَعْقِلُونَ | Al-'A'raf: 169   | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 11 | (Ta'qilun) تَعْقِلُونَ | Yunus: 16        | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 12 | (Ta'qilun) تَعْقِلُونَ | Huud: 11         | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 13 | (Ta'qilun) تَعْقِلُونَ | Yusuf: 2         | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 14 | (Ta'qilun) تَعْقِلُونَ | Yusuf: 109       | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 15 | (Ta'qilun) تَعْقِلُونَ | Al-Anbiya: 10    | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 16 | (Ta'qilun) تَعْقِلُونَ | Al-Anbiya: 67    | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 17 | (Ta'qilun) تَعْقِلُونَ | Al-Mu'minun: 80  | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |
| 18 | (Ta'qilun) تَعْقِلُونَ | An-Nur: 61       | (Fi'il مضارع فعل<br>Mudhari') | مدانیه<br>(Madaniyah) |
| 19 | (Ta'qilun) تَعْقِلُونَ | Asy- Syu'ara: 28 | (Fi'il مضارع فعل<br>Mudhari') | مکيه (Makkiyah)       |

|    |                        |                  |                               |                    |
|----|------------------------|------------------|-------------------------------|--------------------|
|    |                        |                  | Mudhari?)                     |                    |
| 20 | (Ta'qilun) تَعْقِلُونَ | Al-Qashash: 60   | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 21 | (Ta'qilun) تَعْقِلُونَ | Yasin: 62        | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 22 | (Ta'qilun) تَعْقِلُونَ | Asy-Shafaat: 138 | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 23 | (Ta'qilun) تَعْقِلُونَ | Al-Mukmin: 67    | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 24 | (Ta'qilun) تَعْقِلُونَ | Az-Zuhruf: 3     | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 25 | (Ta'qilun) تَعْقِلُونَ | Al-Hadid: 17     | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |
| 26 | (Na'qilu) نَعْقِلُ     | Al-Mulk: 10      | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 27 | (Ya'qilu) يُعْقِلُهَا  | Al-Ankbut: 43    | (Fi'il مضارع فعل<br>Mudhari?) | مكية (Makkiyah)    |
| 28 | (Ya'qilun) يُعْقِلُونَ | Al-Baqarah: 164  | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |
| 29 | (Ya'qilun) يُعْقِلُونَ | Al-Baqarah: 170  | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |
| 30 | (Ya'qilun) يُعْقِلُونَ | Al-Baqarah: 171  | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |
| 31 | (Ya'qilun) يُعْقِلُونَ | Al-Maidah: 58    | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |
| 32 | (Ya'qilun) يُعْقِلُونَ | Al-Maidah: 103   | (Fi'il مضارع فعل<br>Mudhari?) | مدانیه (Madaniyah) |



|    |                        |                |                            |                       |
|----|------------------------|----------------|----------------------------|-----------------------|
| 33 | (Ya'qilun) يُعْقِلُونَ | Al-Anfal: 22   | (Fi'il مضارع فعل Mudhari') | مدانیه<br>(Madaniyah) |
| 34 | (Ya'qilun) يُعْقِلُونَ | Yunus: 42      | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 35 | (Ya'qilun) يُعْقِلُونَ | Yunus: 100     | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 36 | (Ya'qilun) يُعْقِلُونَ | Ar-Ra'd: 4     | (Fi'il مضارع فعل Mudhari') | مدانیه<br>(Madaniyah) |
| 37 | (Ya'qilun) يُعْقِلُونَ | An-Nahl: 12    | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 38 | (Ya'qilun) يُعْقِلُونَ | An-Nahl: 67    | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 39 | (Ya'qilun) يُعْقِلُونَ | Al-Hajj: 46    | (Fi'il مضارع فعل Mudhari') | مدانیه<br>(Madaniyah) |
| 40 | (Ya'qilun) يُعْقِلُونَ | Al-Furqaan: 44 | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 41 | (Ya'qilun) يُعْقِلُونَ | Al-Ankabut: 35 | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 42 | (Ya'qilun) يُعْقِلُونَ | Al-Ankabut: 63 | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 43 | (Ya'qilun) يُعْقِلُونَ | Ar-Ruum: 24    | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 44 | (Ya'qilun) يُعْقِلُونَ | Ar-Ruum: 28    | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 45 | (Ya'qilun) يُعْقِلُونَ | Yasin: 68      | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |
| 46 | (Ya'qilun) يُعْقِلُونَ | Az-Zumar: 43   | (Fi'il مضارع فعل Mudhari') | مکيه (Makkiyah)       |

|    |                        |               |                               |                    |
|----|------------------------|---------------|-------------------------------|--------------------|
|    |                        |               | Mudhari')                     |                    |
| 47 | (Ya'qilun) يُعْقِلُونَ | Al-Jasiyat: 5 | (Fi'il مضارع فعل<br>Mudhari') | مكية (Makkiyah)    |
| 48 | (Ya'qilun) يُعْقِلُونَ | Al-Hujarat: 4 | (Fi'il مضارع فعل<br>Mudhari') | مدانية (Madaniyah) |
| 49 | (Ya'qilun) يُعْقِلُونَ | Al-Hasyr: 14  | (Fi'il مضارع فعل<br>Mudhari') | مدانية (Madaniyah) |

Source: Al-Qur'an Index

Based on the use of the word 'aql in various arrangements, some users can be explained, which include the following: a). Used to think about the arguments and the basis of faith. b). Used to think about and understand the universe, and its laws (sunnatullah). c). Associated with an understanding of God's warnings and revelations. d). Associated with an understanding of the historical process of human existence in the world. e). Connected with an understanding of God's power. f). Associated with an understanding of the laws relating to morals. g). Associated with an understanding of the meaning of worship, a kind of prayer (Hutasuhut, 2017: 21).

As for in more detail, the objects in the verses 'aql above are as in the table below:

**Table II The object of 'Aql in the Qur'an**

| No | Maqra 'Verse    | Paragraph Object           |
|----|-----------------|----------------------------|
| 1  | Al-Baqarah: 75  | Kalam Allah Al-Qur'an      |
| 2  | Al-Baqarah: 44  | The Qur'an                 |
| 3  | Al-Baqarah: 73  | Life after death           |
| 4  | Al-Baqarah: 76  | Hidayah Allah              |
| 5  | Al-Baqarah: 242 | Allah's Verses             |
| 6  | Al-Imran: 65    | The book before the Qur'an |

|    |                  |                                    |
|----|------------------|------------------------------------|
| 7  | Al-Imran: 118    | Ban on Jewish friends              |
| 8  | Al-‘An’am: 32    | Life of the game world             |
| 9  | Al-‘An’am: 161   | Muslim instructions                |
| 10 | Al-‘A’raf: 169   | The Story of the Prophet Moses     |
| 11 | Yunus: 16        | Retribution against revelation     |
| 12 | Huud: 11         | The Story of the Prophet Hud       |
| 13 | Yusuf: 2         | Al-Qur'an in Arabic                |
| 14 | Yusuf: 109       | Think of the people of the past    |
| 15 | Al-Anbiya: 10    | Thinking about the bible           |
| 16 | Al-Anbiya: 67    | Worshippers besides Allah          |
| 17 | Al-Mu’minun: 80  | Night and day exchanges            |
| 18 | An-Nur: 61       | Greetings to everyone              |
| 19 | Asy- Syu’ara: 28 | Lord of east and west              |
| 20 | Al-Qashash: 60   | Life in the game world             |
| 21 | Yasin: 62        | Satan deceives humans              |
| 22 | Asy-Shafaat: 138 | Favor to the people of Lut         |
| 23 | Al-Mukmin: 67    | Human creation process             |
| 24 | Az-Zuhruf: 3     | Al-Qur'an in Arabic                |
| 25 | Al-Hadid: 17     | Fertility of the earth after death |
| 26 | Al-Mulk: 10      | Warning of the torments of hell    |
| 27 | Al-Ankbut: 43    | Fight the broken truth             |
| 28 | Al-Baqarah: 164  | Natural law process                |
| 29 | Al-Baqarah: 170  | Following ancestors                |
| 30 | Al-Baqarah: 171  | Following ancestors                |

|    |                |                                     |
|----|----------------|-------------------------------------|
| 31 | Al-Maidah: 58  | Infidels do not understand kindness |
| 32 | Al-Maidah: 103 | Gentiles reject God                 |
| 33 | Al-Anfal: 22   | The nature of hypocrites            |
| 34 | Yunus: 42      | Purity of the Qur'an                |
| 35 | Yunus: 100     | Faith in the affairs of God         |
| 36 | Ar-Ra'd: 4     | The process by which fruits occur   |
| 37 | An-Nahl: 12    | Natural circulation process         |
| 38 | An-Nahl: 67    | Intoxicating wine process           |
| 39 | Al-Hajj: 46    | Destruction of the previous people  |
| 40 | Al-Furqaan: 44 | Humans are dominated by lust        |
| 41 | Al-Ankabut: 35 | The doom drops from the sky         |
| 42 | Al-Ankabut: 63 | The process of rain drops           |
| 43 | Ar-Ruum: 24    | Rain revives the ground             |
| 44 | Ar-Ruum: 28    | Think about yourself                |
| 45 | Yasin: 68      | Parents are like babies back        |
| 46 | Az-Zumar: 43   | Intercession is solely God's right  |
| 47 | Al-Jasiyat: 5  | Natural law process                 |
| 48 | Al-Hujarat: 4  | Manners towards the Apostle         |
| 49 | Al-Hasyr: 14   | The hypocrisy split                 |

Source: Al-Qur'an Index

Of the 49 verses using the word "aql above it can be drawn understanding that" aql is used to understand various objects that are real or abstract, and which are empirically sensual to transcendental empirical. Q Aql is used to think about concrete things like human history, natural laws (sunnatullah). Also used to think of abstract things such as life in the afterlife, the process of raising people who have died, the truth of worship, revelations, and others (Hutasuhut, 2017: 23).

Apart from that there are also in the Qur'an the designations that give the nature of thinking for a Muslim, namely *ulu al-albab* (people of thought), *ulu-al-ilm* (knowledgeable people), *ulu al-absar* (people who has a view), *ulu al-nuha* (wise person). Furthermore, the word *verse* itself is closely related to the act of thinking. The original meaning of the *verse* is a sign like that in the *Surah As-Shaad* verse 29 which reads as follows:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (٢٩)

Meaning: This is a book that We send down to you full of blessings so that they pay attention to His verses and to get lessons from people who have thoughts (Depag RI, 2015: 736).

Sebagai yang sudah diketahui Islam berkembang dalam sejarah bukan hanya sebagai agama, but also as a culture, Islam was born in the beginning only as a religion in Mecca, but later grew in Medina into a country, then rapidly developed in all corners of the world. In the development of Islam, reason has a very important role not only in the field of culture, but also in the field of religion itself. In discussing religious issues, Islamic scholars do not merely rely on revelation, but many also depend on sense opinions (Nasution, 2010: 71).

From the explanation of the above verse, that is the high position of reason in Islamic teachings, high not only in worldly matters but also in matters of religion itself. This high appreciation of reason is also in line with other Islamic teachings that are closely related to reason, namely studying. The relationship is very close to science. In this verse also contains profound knowledge, knowledge about people who get lessons are people who use their intellect to obtain this knowledge. Furthermore, the verse came not in the form of statements, but in the form of orders, specifically the command for every human being to use reason given by Allah to humans, to seek knowledge (Hutasuhut, 2017: 24-25).

So from all that has been explained above that reason is a gift given by Allah, to always endeavor or think power by using the five senses, humans try and try to understand the things that are around, know, and get what happens both in present

and future conditions. With the power of reason can think, many people know what is good and what is forbidden by Allah (Hutasuhut, 2017: 25).

### **‘Aqal According to Muslim philosophers**

One Muslim philosopher is Imam Al-Gazali, according to him the word "reason" comes from Arabic, namely al-qaql, which comes from the root of the verb ‘ain, qaf, lam (عقل) which means binding or captivating. The word al-'aql is also the same as al-idrak (consciousness), and al-fikr (mind), al-hijr (restraint), al-imsak (detention), al-ribat} (bonding), al-man'u (deterrent), and al-nahyu (prohibition) (Manzur, t.th: 458-459).

According to Ibn Zakariya, all words that have the root words ‘ain, qaf, lam refer to the meaning of the ability to control something, whether in the form of words, thoughts, or actions (Al-Husein, 1994: 672). So reason can be interpreted as a unique potential given by the Creator to jinn and humans with which humans can think, know and produce knowledge, bind information with reality, and hold (lust). That is why people who use their minds are called al-'aql, those who can bind and captivate their passions (Manzur, t.th: 485; Al-Ghazali, t.th: I / 84).

According to al-Ghazali, reason is one of the immaterial substances which points to human essence. Intellect is something subtle which is the essence of man, the same as al-qalb (Al-Ghazali, t.th: III / 6), al-nafs, and al-ruh}, which differ only in name only (Al-Ghazali, 1970 : 100), even reason is a mental entity involved with intelligence which in this case can also be called an 'intellect' (Naquib, 2011: 61). These elements are called and equated because they are non-material / immaterial that is subtle and secret, in the sense that most human reason alone cannot grasp their essence. Because this entity is not related to space and time so it cannot be measured but can only be known by the intellect and by observing the activities in it (Naquib, 2011: 61). Intellect which for most humans is a place of thinking, imagining, or remembering, according to al-Ghazali is not exactly the case. In explaining his concept of reason, al-Ghazali distinguishes between substance and power. Intellect is substance, while power is divided into two, namely the inner power (internal) and the

power of *zahir* which includes all limbs (external). Intellect is the substance of immaterial that drives the power of capture from within (the mind), such as imagination (*mutakhayyilah*), remembrance (*dzakirah*), estimation (*wahmiyyah*), representation (*khayaliyyah*), and shared senses (*al-h} iss al-musyarak*) which all of which take place in the cavity of the human brain (Al-Ghazali, t.th: III / 9; Al-Ghazali, 1968: 56).

In this brain cavity, the processes of those forces which compile and separate information take place (Al-Ghazali, 1968: 55), which then determines whether it is sufficient to capture the conclusion or continue it (responsiveness) into an action (Al-Ghazali, 1968 : 56). But the purpose in this brain cavity is not really in it because these forces are immaterial mental powers. So, reason is not a place of thinking, but that the activities of thinking such as imagining, remembering, estimating, representing, and working with the shared senses are independent powers that are driven by the first substance, namely reason (Purwanto, 2017: 158-159).

When this imaginative power is intervened by the rational soul in matters that are *'aqliyyah*, then this is according to al-Ghazali as thinking power (Al-Ghazali, 1968: 56). Furthermore, al-Ghazali divides the human soul in relation to reason into three, namely the vegetative soul, sensitive soul (animal mind), and rational soul (*insaniah*) (Al-Ghazali, 1968: 56; Al-Ghazali, 1964: 212). In sensitive souls or animal minds, the five mental powers are located, including the three main forces, namely the driving force, the will power, and the power of capturing knowledge (Al-Ghazali, t.th: III / 8-11; Yasir, 2013: 108 ). Animal reason is shared by humans and animals, meaning that these forces are not specific to humans. While the essence that distinguishes it from animals is precisely in the rational soul, that is above the sensitive soul (al-Ghazali calls it *al-'aql*), namely in the dimensions of science and *iradah* when humans are able to distinguish causal relationships and optimize thinking so as to capture the nature of knowledge in behind something (Al-Ghazali, t.th: III / 10; Yasir, 2013: 102).

The ability of reason to grasp truth does not mean without weakness, it is here that the need for reason for higher knowledge. This is because it is influenced by the senses which are only able to capture material objects while the mind is only

able to grasp concepts and are limited to relations (Yasir, 2013: 142). Especially in capturing the nature of metaphysics and eschatology, reason will experience a deadlock so it must require sharak. In concluding good and bad values, reason is only able to know globally, while Sharak knows globally and in detail (Al-Ghazali, 1968: 65). Between reason and sharak support each other, there is no contradiction in it (Al-Ghazali, 1968: 64). Therefore, according to al-Ghazali the functioning of the heart's role for self-acceptance of sharia is the door to guidance (Al-Ghazali, 1964: 301).

## RESEARCH METHODS

This research was conducted with the nature of descriptive analysis, which describes the symptoms in the community against a phenomenon that was studied (Rusli, 2006: 50). The approach taken is a juridical qualitative approach which is a research tool that produces descriptive data (Soekanto, el. 2016: 32). The use of a qualitative approach aims to understand or comprehend the phenomenon under study (Soekanto, 2015: 14).

Location of the study was conducted in Pekanbaru City. The reason for this research being conducted in Pekanbaru City is that Pekanbaru City is the capital of Riau province which has a population of almost 6 million people with a number of approximately 4 million owners. While the city of Pekanbaru DPT 2019 is approximately 500,000 voters.

Data collection techniques are attempts to collect materials related to research that can be in the form of data, facts, symptoms, or information that is valid (actually), realible (trustworthy), and objective (in accordance with reality). 1) Field study: The author directly conducts research on the location or objects that have been determined in the District of Mandau. Field study data collection techniques adopted in the following manner: a. Observation, the process of researchers doing data collection in research in Mandau District where by observing conditions related to the research object. b. Interview, the researcher's process to obtain information



extracted from data sources directly through in-depth conversation or question and answer because they want to get information clearly from informants.

In this study the data processing technique used is the data obtained from the results of this study were processed descriptively qualitatively to describe and analyze the effectiveness of the 2019 hashtag logic in exchange for the president of Muslims in Pekanbaru. As for if there are figures that appear in this study are not intended to be analyzed quantitatively, but only as a complement to qualitative analysis in order to achieve the objectives of this study.

## **FINDINGS AND DISCUSSION**

Consciousness of the people in political participation is a citizen activity that aims to influence political decision making, through the use of common sense in politics. Political participation is carried out by people in their position as citizens and as human rights in politics in a common sense. The conventional form of political participation is a form of political participation in accordance with the rules or the constitution, although actually the form of non-conventional participation (sharia) is political participation in accordance with the Indonesian constitution through the foundations of the Pancasila philosophy. In this study, researchers used conventional and unconventional forms of political participation (sharia), because conventional and unconventional forms of political participation (sharia) were forms of participation that were common or commonly used by Indonesian Muslims.

The model of political participation undertaken by Muslims in the city of Pekanbaru is in the form of a simple voting by a show of hands and a face of agreement or the symbols of the limbs of the intended purpose. While participating in the political discussion of the Pekanbaru Muslim community, many questions from the Pekanbaru Muslims in the mosques and prayer rooms were raised relating to the use of common sense in determining choices in the 2019 elections. In the researcher's note there are approximately 1500 the number of Mosques and Mushollas in Pekanbaru City from five existing da'wah organizations and participating in overseeing the spread of the Islamic religion, namely the Da'wah

Islamiyah Council (MDI), the Indonesian Mosque Association (IKMI), Ittihadul Muballigin, Ikatan Da' i Indonesia (IKADI) and the Association of Muballigh Tapanuli Riau (HIMTARI). The data obtained by researchers are as follows:

| No | Organization Name                                 | Number of Mosques and Mushollas |
|----|---|---------------------------------|
| 1  | Majelis Da'wah Islamiyah (MDI)                    | 650                             |
| 2  | Indonesian Mosque Association (IKMI)              | 550                             |
| 3  | Ittihadul Muballigin (IM)                         | 150                             |
| 4  | Indonesian Da'i Association (IKADI)               | 100                             |
| 5  | Muballigh Tapanuli Association of Riau (HIMTARI). | 50                              |

Source: Guidebook for Da'wah Ramadan Schedule.

Of the nearly 1500 mosques and mosques, the congregation and Muslims in the use of common sense are not necessarily liberal, but based on a constitutional understanding of the national philosophy of Pancasila which is very relevant to the constitution of the Medina Charter during the time of the Holy Prophet.

Voting (voting) of Muslims in connection with the 2019 presidential election in Pekanbaru City, the general public was so enthusiastic in giving their voting rights in the 2019 presidential election. This is seen from the news of the voice of Muslims in mosques and prayer rooms in giving an appreciation of the common sense of the upcoming 2019 presidential election, with the answer to wanting change and transfer of power in accordance with the results of ijtima 'ulama and habaib. The answer is directed at the candidates for presidential and vice presidential candidates, the index finger and thumb indications, namely PAS.

The political discussion of the presidential election in 2019 has a special place in the hearts of Muslim voters in Pekanbaru City, this is evidenced from the results of a simple interview with respondents (Muslims) stating that they often talk about and even discuss about the election problem with friends in one work and on the

sidelines of the completion of their worship activities and taklim meetings every time. Because discussing political problems is a form of political participation of Muslims that is easy for everyone to do, especially those who are studying religious knowledge and practice it.

The driving factor of the political participation of the Muslims of the city of Pekanbaru, it seems that many have a desire that they must succeed in the presidential election that was held to bring this country to a better direction. This fact has led them to take part in the 2019 presidential election, especially the voting and prepare to volunteer election guards so that fraud does not occur which is very worried due to the existence of money politics and political money. Awareness because of the existence of this obligation made them participate in the activities of the presidential election in 2019. Another form of political participation in the city of Pekanbaru is the Muslim community that is in flames that wants a new leader so that the country is sovereign, independent, just and prosperous.

Another factor as a driving force for Pekanbaru's Muslims in the 2019 hashtag politics in exchange for the president is the phenomenon of economic conducive, social and political conditions that are less conducive, as evidenced by the very high news of hoaxes circulating in Indonesian Muslim communities. This can be influenced by the presence and circulation of the lyrics, da'wah and prayers in the 2019 song to replace the president.

In addition, as well as encouraging Muslims from the anthropological sociology of Pekanbaru Muslims as Malay people who are identical with Islam, the earth has the power to protect the spirit of the ulemas, so that there are scholars who live in Pekanbaru get the title Datok Sri Ulama Setia Negara. Even in the documents of researchers who are domiciled in Pekanbaru, through electronic mobile devices (HP), there are two WhatsApp groups named Sekber # Change President and Rumah PAS Riau. In the group the contents were discussion of Islamic politics and the victory of the people who rahmatatil alamain and clarification of the circulation of hoax news from the two candidates for the Republic of Indonesia leaders in 2019.

Again, the driving force for the high effectiveness of the common sense of Muslims in making choices in the 2019 election to elect the leader of choice is the

factor of Malay blood flow in one of the candidates for vice presidential candidates, this proves the loyalty of the unity of the people and the religiosity of the city of Pekanbaru as a prosperous city of philosopher. .

From the results of observations and surveys and discussions of simple interviews (question and answer) to Muslims in the city of Pekanbaru in various places, especially in the arenas of the activities of the science assembly and discussion of religious knowledge. Then it can be concluded that the use of common sense in the 2019 hashtag theory to replace the president of the Pekanbaru Muslim community was very effective, with the argument that he wanted change in accordance with the *ijtima* of the ulema's *ijtihad* choice. If drawn with the percentage projection, then the effectiveness of the use of common sense in the theory of hashtag 2019 in place of the president of the Muslims of Pekanbaru reached 95% agreeing to replace the supreme leader of the Republic of Indonesia.

## CONCLUSION

The use of common sense in the 2019 hashtag theory to replace the president of the Pekanbaru Muslim community was very effective, with the argument that he wanted a change in accordance with the *ijtima* 'choice of ulemas. The factors causing its effectiveness: 1). Want Pekanbaru Muslims to succeed in an honest and fair 2019 election without cheating as a form of political awareness; 2). The emergence of a phenomenon of economic, social and political turmoil that is less conducive, evidenced by the very high news of hoaxes circulating in the Indonesian Muslim community; 3). Consistently anthropological sociology of Pekanbaru Muslims as Malay people who are identical with Islam, the earth has the power to guard the spirits of the ulemas of the *Datok Sri Ulama Setia Negara*; 4). The existence of blood flow slave Malay Pekanbaru in one of the candidates for the vice presidential candidate. While the percentage projection in measuring the effectiveness of the use of common sense in the 2019 hashtag theory in place of the Pekanbaru Muslim president's success reached 95% agreeing to replace the President.

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