

CHAPTER I

INTRODUCTION

A. Background of Research

Islam and Tasikmalaya City have close relation. Before Indonesia was formed, Islam had constructed the society of Tasikmalaya. Islam in Tasikmalaya City also has role in the establishment of Indonesia. Historically, Tasikmalaya people fought against colonialism led by KH. Zaenal Mustofa, a figure called as *kyai* or *ajengan*. After the independence, through Masyumi and Kartosuwirjo, Tasikmalaya became the axis of Indonesian development in West Java.¹ However, it may debatable because the DI/TII case which was initiated by him.²

After New Order, Islam contribute in process of democracy in Tasikmalaya City. It was supported by 628.018 population of Muslim, which mean 98.7% of the population in Tasikmalaya City.³ Since Tasikmalaya City was separated from Tasikmalaya Regency in 2001,

¹ Ma'mun Murod Al-Barbasy, 2018, *Politik Perda Syariah*, Yogyakarta, Suara Muhammadiyah, pg. 103.

² DI/TII means Darul Islam/ Tentara Islam Indonesia (Indonesian Islamic Military). It a movement led by Kartosuwirjo, effected by Renville Agreement. The agreement resulted separation of Indonesian and Dutch Territories called as Van Mook Line. Best on the agreement, West Java was not part of Indonesian territory and Indonesian Capital City moved to Yogyakarta. Kartosuwirjo argued since left by Indonesian Military, West Java need been defense against the attack of Dutch. Read more on Book written by Pinardi, "*Sekarmadji Maridjan Kartosoewirjo*". Jakarta: Aryaguna, 1964.

³ Badan Pusat Statistik Kota Tasikmalaya, *Data Kependudukan Kota Tasikmalaya tahun 2015*, Diakses dari <https://tasikmalayakota.bps.go.id/statictable/2016/11/04/130/jumlah-penduduk-menurut-kecamatan-dan-agama-yang-dianut-di-kota-tasikmalaya-2015.html>, accessed on 1st November 2019.

Local Election Tasikmalaya City was won by candidate who initiated by Islamic Political Parties.

Table 1.1

The Winner of Local Election in Tasikmalaya City

Years	Candidate	Initiated Parties	Votes
2007	Syarif Hidayat-Dede Sudrajat	PAN, PBB, PBR, PKS.	118,481 Votes (35.38%)
2012	Budi Budiman-Dede Sudrajat	PPP, PKS, PBB, PKB, PBR, Demokrat	202,097 Votes (58.02%)
2017	Budi Budiman-Muhammad Yusuf	PPP, PKB, Golkar, Nasdem	151,931 Votes (40.06%)

Source: General Election Commission Tasikmalaya City and other sources

Domination of Islam is not only in local election but also in general election. Islamic Parties or Conventional Parties have Muslim mass almost dominating in general election. In 2009, they got 27 seats (60%) in Local Parliament (DPRD).⁴ While in 2 last periods, its domination tends to decrease. In 2014-2019, Islamic Parties achieved 24 seats (53.3%) and 22 seats (49%) sequentially.

⁴ Ma'mun Murod Al-Barbasy, Op.cit., hlm. 119.

Table 1.2**Seats Local Parliament of Tasikmalaya City 2004-2019**

No.	Party	Period			
		2004 (Seats)	2009 (Seats)	2014 (Seats)	2019 (Seats)
1	Gerindra	-	1	4	10
2	PKS	4	4	4	4
3	PKB	5	1	2	3
4	PAN	6	7	5	5
5	Golkar	8	4	5	5
6	PPP	9	8	10	9
7	PBB	3	3	3	1
8	PDI-P	3	5	7	5
9	PBR	-	4	-	-
10	Demokrat	1	8	4	2
11	Nasdem	-	-	1	1

Source: General Election Commission Tasikmalaya City and other sources

Apart of practical politics, Islam plays an important role in the establishment of social condition in Tasikmalaya City. It can be seen in the initiation on making Local Regulation Tasikmalaya City Number 7 of

2014 on Values of Socio-Religious Life in Tasikmalaya City. This Local Regulation motivated by the condition of religious communities.

Tasikmalaya City is facing moral degradation. Since 2008 the amount of criminality inclined increase. Moreover, this is second ranks in West Java in 2010.⁵ On the other hand, the rising of free lifestyle in this city was affected to increasing the quantity of HIV sufferers.⁶ By means of Local Regulation Number 7 of 2014 on Values of Religious Life in Tasikmalaya City able to reduce the number of criminality and HIV Sufferers, in fact it may return religious culture in Tasikmalaya City.

The involvement of Islam in local democracy in Tasikmalaya City influenced by kyai in Tasikmalaya City. Tasikmalaya has 214 boarding school with 706 'Ulama, 46 *Mubaligh*, and 367 Kyai.⁷ As figures in Muslim society, kyai has important role in spreading Islam. Furthermore, because of his knowledge, kyai was respected and considered as leader by society.⁸

⁵Tempo.co, *Tingkat Kriminalitas Tasikmalaya Tempati Peringkat ke-2 di Jawa Barat*, <https://nasional.tempo.co/read/264774/tingkat-kriminalitas-tasikmalaya-tempati-peringkat-ke-2-di-jawa-barat/full&view=ok> , diakses pada 1 November 2019 pukul 20.19.

⁶Tubasmedia.com, *Kasus HIV/AIDS di Kota Tasikmalaya Meningkat*, <https://www.tubasmedia.com/kasus-hiv-aids-di-kota-tasikmalaya-meningkat/#.Xe-eQegzbDc> , accessed on 1st November 2019.

⁷ Nurlatipah Nasir, *Kyai dan Islam dalam Mempengaruhi Perilaku Memilih Masyarakat Kota Tasikmalaya*, Jurnal Politik Profetik Volume 6(2) 2015.

⁸ Puji Qomariyah, *Respon Masyarakat terhadap Peran Politik Kyai*, Sosiologi Reflektif Volume 9(1) 2014.

B. Statement of Problem

Based on the explanation of background, this research formulates a problem statement, that “what are the role of kyai in local democracy in Tasikmalaya City?”.

C. Objective of Research

Based on the previous statement of problem, this research has several objectives, are:

1. To understand relation of Islam and democracy.
2. To analyze the role of kyai in local democracy in Tasikmalaya City.
3. To propose suggestion on a better local democracy in Tasikmalaya City.

D. Benefit of Research

This research hopefully may give some beneficiaries and contributions on:

1. Theoretical Aspect

The research will contribute a better understanding on the issue of Islam and Democracy. It also enhances knowledge on local democracy in Indonesia.

2. Practical Aspect

The research contributes for a better policy of local government in involving the kyai to formulate and implement local government policy in Tasikmalaya City. Furthermore, the research gives

suggestions to the kyai for giving a better role in making public policy in Tasikmalaya City.