

## Performance of Islamic Political Parties in Indonesian Contemporary Political Practices

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### ABSTRACT

*The role of Islamic political party plays vital role in the development and stabilization of system of democracy in the world today (Woischnik & Müller, 2013, p. 59). The fact that almost all parties, especially Islamic political party has fight for religious aspirations and avoid criticizing controversial religious issues which shows the strength of religious influence in Indonesian contemporary political practices (Tanuwidjaya, 2010, p. 29). In this present study, we investigate whether the Islamic political parties and their political elites in Indonesia today think about their performance to fulfill people's interests. We first examine people's view on the role of Islamic political parties, and therefore explore their elite attitudes. Methodologically, this present study employs mix method, quantitative and qualitative research design. More specifically, this study is a case study. The case study is more appropriate for the analysis of this study. For data collection, the study utilizes the questionnaire, interview, and the documentary analysis. There are three steps of data analysis for qualitative data: reducing data, displaying data and drawing and verification. For quantitative data, the present study applies descriptive statistics to find out mean, standard deviation (SD), and percentage. The research findings indicate that the performance of Islamic political parties in Indonesia contemporary politics is still low and the Islamic political party voters are unsatisfactory on the Islamic political parties and their political elites.*

### KEYWORDS

*Islamic political parties; performance; Indonesia*

### INTRODUCTION

In terms of history, since the declaration of Indonesian independence, multiparty systems are something that is natural in Indonesian society. Recorded in the political history of Indonesia, the most democratic elections took place in 1955. As a consequence of the adoption of a multi-party system, the 1955 elections accommodated 172 parties and organizations. However, in the 1955 elections only four political parties had the dominant vote, namely: [1] PNI as much as 22 percent, [2] Masyumi 20 percent, [3] Nahdhatul Ulama 18 percent, and [4] PKI 16 percent (Siddharth Chandra and Douglas Kammen cited in Mikail, 2015, p. 109).

In the New Order era, party power tried to consolidate himself, the rehabilitation of the disbanded Masyumi was rejected by the Suharto regime. Political engineering, the politics of the New Order regime did not provide opportunity for Islamic political forces to rise again. 1973 forced functions were carried out and the Islamic parties joined the PPP

(United Development Party). In 1985, the principle of Islamic PPP was forced to be replaced with *Pancasila*, because single principle policy (Miriam Budiajo as cited in Fajri, 2018, p. 5).

After the fall of the New Order regime in 1998, the government of the Republic of Indonesia in the reform era provided opportunities for citizens to establish political parties. A number of political parties were established by elites. Some elites from a variety of background, like civil society, Islamic scholar, *Kyai* from Pesantren established Islamic political parties. This is because, Islam still plays an important role, in Indonesian political practices (Tanuwidjaya, 2010, p. 29). At the beginning of the reform order, a number of Islamic political parties were also founded by a number of Islamic leaders, such as PKS, PBB, PKB, PPP, and others. As an Islamic political party with an adopted Islamic ideology, some people have hopes of these Islamic parties. But along with the progress of reforms, the performance of Islamic political parties has decreased, namely some elites from political parties are only pursuing power rather than fighting for the interests of the people. The reforms in the 1998 were to put fundamental policy for multiparty democracy to be realized with the Indonesia's first democratically contested general elections in 44 years (Porter, 2005, p. 215).

The lifting of party restrictions marks a new phenomenon of 'wild growth' of democracy, along with the proliferation of new parties. Many parties were formed on the basis of old affiliations or sects—primordial/communal sectarian loyalties long suppressed by Suharto's New Order regime—with the birth of Islamic, Christian, nationalist, socialist, Sukarnoist and other parties (Porter, 2005, p. 216).

According to the official website of *Komisi Pemilihan Umum* or the General Election Commission of the Republic of Indonesia, in the 1999 election the Islamic parties gained 34.2 percent of the vote, then in the 2004 Election it increased to 43.27 percent of the vote. However, in the 2009 elections the number of votes for Islamic parties dropped to 30 percent. Whereas, in the 2014 election, five Islamic based parties were only able to get 31.41 percent (Pratama, 2018).

The declining electoral influence of Islamic parties should be interpreted not as a decline in political Islam, but on the contrary: Islam has penetrated the dominant nationalist, secular, and *Pancasila* political parties and has made them stronger in their contests against Islamic parties, which do not. again become the only channel of Islamic aspirations (Tanuwidjaya, 2010, p. 29).

Therefore, Tanuwidjaya (2010, p. 29) argues that although Islamic parties gained around 44 percent of the national vote in the post-New Order 1955 elections, their electoral appeal has decreased. In 1999, Islamic parties garnered 36.3 percent of the vote, while in 2004 they received 41 percent. But in 2009, their support fell significantly to 29.2 percent, the worst electoral performance by Islamic parties since independence.

Indonesia's political excursion from time to time can never be separated from the political role played by Muslims, in its history, Indonesian Muslims have contributed greatly to the practices of political development and democracy. The participation of Muslims in political arena has made the national political stage move quite dynamically (Argenti & Rifai, 2015, p. 7). This study aims at exploring the people's perception on the performance and practice of Islamic political parties in Indonesia contemporary society. The study therefore addresses two research questions.

The research questions of the study are: 1) Do Islamic political parties have good performance?, and 2) Do Islamic political party elites care on people's interest?



Map 1. Political Map of the Republic of Indonesia

(Source: [https://www.nationsonline.org/oneworld/map/indonesia\\_map2.htm](https://www.nationsonline.org/oneworld/map/indonesia_map2.htm))

## LITERATURE REVIEW

### *Political parties in Indonesia*

In the first relatively free and fair general elections of 1955, the Islamic parties Masyumi, Nahdlatul Ulama (NU) and other minor parties accounted for nearly 45% of the vote (Miichi, 2015, p. 127). Miiche therefore argues that the five elections during the Suharto era were not considered to reflect Islamic aspirations because Masjumi was banned in 1960 and all Islamic parties were integrated as the United Development Party (PPP) in 1973.

In New Order Era, under Suharto's leadership as the second president of the Indonesian republic was brought to power for 32 years, political parties other than Golkar, namely PPP and PDI were marginalized and both parties always suffered losses. For reasons of corruption, collusion and nepotism, people power overthrew the Suharto regime in 1998, and the reform order was established.

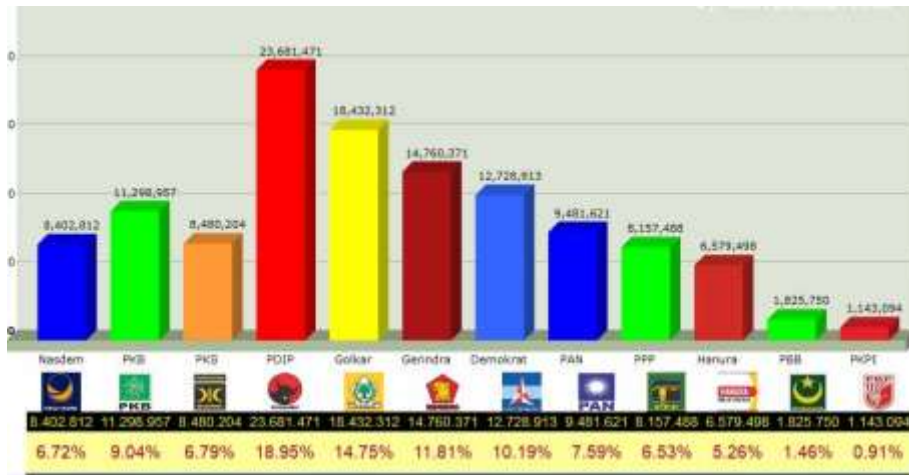
At the beginning of the reform era in the 1999 general election, there were 48 parties competed in the election. Mahrus Irsyam and Lili Romli as cited in Weda (2015, p. 341) report that there were 48 political parties participating in the 1999 election, even 148 political parties who registered in the KPU in the 1999 elections, and only 48 political parties passed as election contestants, 99 of them were unable to take part in the 1999 elections, and 7 political parties that did not fulfill registration (administrative) requirements, even the number of political parties in Indonesia has reached 225 in late 2002.

The 48 parties competed in 1999 general election in Indonesia in the beginning of reform era are: *Partai Indonesia Baru, Partai Kristen Nasional Indonesia, PNI – Supeni, Partai Aliansi Demokrat Indonesia, Partai Kebangkitan Muslim Indonesia, Partai Ummat Islam, Partai Kebangkitan Ummat, Partai Masyumi Baru, Partai Persatuan Pembangunan, Partai Syarikat Islam Indonesia, PDI Perjuangan, Partai Abul Yatama, Partai Kebangsaan Merdeka, Partai Demokrasi Kasih Bangsa, PAN, Partai Rakyat Demokrat, Partai Syarikat Islam Indonesia – 1905, Partai Katolik Indonesia, Partai Rakyat Indonesia, Partai Politik Islam Indonesia Masyumi, PBB, Partai Solidaritas Pekerja Seluruh Indonesia, Partai Keadilan, Partai Nahdlatul Ummat, PNI – Front Marhaenis, Partai Ikatan Penerus Kemerdekaan Indonesia, Partai Republik, Partai Islam Demokrat, PNI Massa Marhaen, Partai Musyawarah Rakyat Banyak, Partai Demokrasi Indonesia, Partai Golkar, Partai Persatuan, PKB, Partai Uni Demokrasi Indonesia, Partai Buruh Nasional, Partai MKGR, Partai Daulat Rakyat, Partai Cinta Damai, Partai Keadilan dan Persatuan,, Partai Solidaritas Pekerja, Partai Nasional Bangsa Indonesia, Partai Bhinneka Tunggal Ika Indonesia, Partai Solidaritas Uni Nasional Indonesia, Partai Nasional Demokrat, Partai Ummat Muslimin Indonesia, dan Partai Pekerja Indonesia.* Of the 48 political parties in 1999 general election, there were 19 religious-affiliated parties, and 17 of them were Islamic political parties and 2 of them were non-Islamic political parties.

In the 2004 election, there were 24 political parties competed in the general election. Those political parties are: *PDI-P, PPP, PKB, Golkar, PAN, PBB, PKS, Partai Nasional Indonesia Marhaenisme, Partai Buruh Sosial Demokrat, Partai Merdeka, Partai Persatuan Demokrasi Kebangsaan, Partai Perhimpunan Indonesia Baru, Partai Nasional Banteng Kemerdekaan, Partai Keadilan dan Persatuan Indonesia, Partai Penegak Demokrasi Indonesia, Partai Persatuan Nahdlatul Ummah Indonesia, Partai Karya Peduli Bangsa, Partai Bintang Reformasi, Partai Damai Sejahtera, Partai Patriot Pancasila, Partai Sarikat Indonesia, Partai Persatuan Daerah, Partai Pelopor.* Of the 24 political parties in 2004, there were 8 religious parties, 7 are Islamic parties and 1 is non-Islamic party.

In the 2009 election, there were 40 political parties competed in the general election. Those parties are: *Partai Barisan Nasional, Partai Demokrasi Pembaruan, Partai Gerakan Indonesia Raya (Gerindra), Partai Hanura, Partai Indonesia Sejahtera, Partai Karya Perjuangan, Partai Kasih Demokrasi Indonesia, Partai Kebangkitan Nasional Ulama, Partai Kedaulatan, Partai Matahari Bangsa, Partai Nasional Benteng Kerakyatan, Partai Patriot, Partai Peduli Rakyat Nasional, Partai Pemuda Indonesia, Partai Pengusaha dan Pekerja Indonesia, Partai Perjuangan Indonesia Baru, Partai Persatuan Daerah, Partai Republik Nusantara, Partai Amanat Nasional (PAN), Partai Bintang Reformasi (PBR), Partai Bulan Bintang (PBB), Partai Damai Sejahtera (PDS), Partai Demokrasi Indonesia Perjuangan (PDIP), Partai Demokrasi Kebangsaan (PDK), Partai Demokrat, Partai Golongan Karya (Partai Golkar), Partai Karya Peduli Bangsa (PKPB), Partai Keadilan dan Persatuan Indonesia (PKPI), Partai Keadilan Sejahtera (PKS), Partai Kebangkitan Bangsa (PKB), Partai Nasional Indonesia (PNI) Marhaenisme, Partai Pelopor, Partai Penegak Demokrasi Indonesia (PPDI), Partai Persatuan Pembangunan (PPP), Partai Aceh, Partai Aceh Aman Sejahtera, Partai Bersatu Aceh, Partai Daulat Aceh, Partai Rakyat Aceh, dan Partai Suara Independen Rakyat Aceh.*

In the 2014 general election, there were 12 political parties competed in the election. Those parties are: *PDI-P, Golkar, Demokrat, PKB, PPP, PAN, PKS, Gerindra, Hanura, Nasdem, PBB, dan PKPI.* From those election contestant, there were 5 Islamic political parties (Kompas.com).



**Graph 1.** Results of the 2014 Election in Indonesia  
 (Source: <http://aswandi.or.id/2014/05/13/grafik-hasil-pemilu-2014/>)

In the 2014 election, there were 5 Islamic political parties participating in the fight to place their legislative candidates. Of the 5 Islamic political parties, none of the Islamic political parties can win above 10 percent. Consequently, National Awakening Party (PKB) was able to get 9.04% of the votes, followed by National Mandate Party (PAN) with 7.59% of the votes, Prosperous Justice Party (PKS) with 6.79% of the votes, the United Development Party (PPP) with 6.53% of the votes, and the last position was UN with 1.46%. This shows that Islamic political parties are unable to compete with nationalist ideological parties, such as the Indonesian Democratic Party Struggle (PDIP) with 18.95% of the vote, followed by Golkar party with 14.75% of votes, Gerindra party, with 11.81% of the votes, and Demokrat party with 10.19% of the votes. Data on the vote of Islamic parties in elections in Indonesia from 1955 to 2014 is a factual record of how Indonesian Muslims actualize Islamic teachings in political agenda (Hamdan, 2003, p. 34).

Tanuwidjaya (2010, p. 30) provides information on four democratic elections in Indonesia which reveals that Islamic political parties fail to win more than 44 percent of the vote despite the fact that 80 to 90 percent of Indonesia's population is Muslim as listed in table 1. He therefore adds that although Islamic parties gained around 44 percent of the national vote in the 1955 post-New Order or reform elections, their electoral appeal has declined. In 1999, Islamic parties garnered 36.3 percent of the vote, while in 2004 they received 41 percent. In 2009, their support fell significantly to 29.2 percent, the worst electoral performance by Islamic parties since independence.

**Table 1.** Results of Post Suharto Legislative Elections  
 (% share of vote)

Political Party	Year of Elections			
	1999	2004	2009	2014
PK/PKS	1.36	7.34	7.88	6.79
PAN	7.12	6.44	6.01	7.59
PPP	10.72	8.15	5.32	6.53
PKB	12.62	10.57	4.94	9.04
PBB	1.94	2.62	1.79	1.46

Source: Tanuwidjaya (2010, p. 34) & <http://aswandi.or.id/2014/>

### **Islamic Political Parties in Indonesia Contemporary Political Practices**

Indonesia is the fourth largest country in the world after China, the United States and India. Indonesia is the largest Muslim country in the world and 88 percent of its approximately 240 million population claim to be Muslim (Woischnik & Müller, 2013, p. 60). Indonesia is a very large and diverse Southeast Asian country with a population of around 240 million people. It is the most populous Muslim country in the world (Woodward, 2008, p. 44). Despite the fact that around 90 percent of Indonesia's population is Muslim, Islamic parties in the country have struggled to gain broad popular support (Tomsa, 2012, p. 486). Indonesia's democratic transition in the late 1990s led to the formation of many political parties, many of which were religious parties (Woodward, 2008, p. 41).



**Picture 1.** 5 Islamic Political Parties in Indonesia in 2014 and 2019 Legislative Election  
 (Source: <https://merahputih.com/post/read/mengapa-partai-islam-tak-pernah-menang>)

Muhammadiyah, NU, and other Islamic organizations joined the Masyumi party, which was founded in 1945, after the proclamation of independence (17 August), to represent Muslim interests in competition with the newly formed parties, notably the Indonesian National Party (PNI) (Porter) . , 2005, p.40). Suharto had worked carefully, step by step, to simplify the party system and force them to reduce their numbers. In 1973, the Islamic parties, NU, Perti (Islamic Education Association), Parmusi and PSII were merged into the United Development Party (PPP). Since then, PPP has become part of the Golkar system (plus-two parties) as a very unequal and unreliable development partner. NU became the dominant element of PPP (Porter, 2005, p. 43).

### **Previous Studies on Islamic Political Parties in Indonesia**

Many scholars have conducted research on Islamic political parties in Indonesia contemporary politics. Some of those scholars are as revealed in Table 2.

**Table 2.** Studies on Islamic (Religious) Political Parties in Indonesia

Author(s)	Year	Title	Results
Sunny Tanuwidjaya	2010	Political Islam and Islamic Parties in Indonesia: Critically Assessing the Evidence of Islam's Political Decline	The declining electoral influence of Islamic parties should be interpreted not as a decline in political Islam, but rather the opposite: Islam has penetrated the dominant, secular, <i>Pancasila</i> -based nationalist political parties and has made them stronger in their contests against Islamic parties, which no. again became the only

			channel of Islamic aspirations. The fact that almost all parties have accommodated religious aspirations and avoided criticism of controversial religious issues shows the power of religion's influence in Indonesian politics today (Sunny Tanuwidjaya, 2010, 29).
Kerem Kilicdaroglu	2015	The Success and Failure of Islamic parties in Indonesia and Turkey	In Indonesia, Islamic parties are diverse and rather than representing the whole Muslim population, they represent limited group of people or organization. Islamic concerns come forward in these parties and economic, social policies are secondary. Furthermore, because they represent different levels of Islam, they are supported by Islamic organizations, even by the most radical ones, which damages the image of Islamic parties and sometimes they are considered as a threat to democracy. Secular parties also use Islamic rhetoric in political campaigns and pass laws to satisfy the Islamists, and it limits the political area of Islamic parties. Diversity within the Islamic parties decreases chance of aggregation (Kerem Kilicdaroglu, 2015, p. 27).
Jan Woischnik & Philipp Müller	2013	Islamic Parties and Democracy in Indonesia: Insight from the World's Largest Muslim Country	Islamic parties do have the potential to transform, slowly but surely, into democratic-friendly political actors and take responsibility for democratic institutions. As the examples of parties in Indonesia show, the possibility of an initially unexpected programmatic and ideological transformation after the establishment of a democratic system of government cannot be ruled out. With this in mind, one should not refuse contact with Islamic parties that are inherently tolerant and open to democratic principles, but instead actively seek partners in the field of party cooperation and commit to long-term democratic values (Jan Woischnik & Philipp) . Müller, 13, (pp. 78-79).
Mark Woodward	2008	Indonesia's Religious Political Parties: Democratic Consolidation and	Only Islamic parties are politically significant. It is possible to distinguish two basic types of religious parties. Some are based on

		Security in Post-New Order Indonesia	explicitly religious principles; others are nominally secular but are led by religious leaders or attract a particular religious community. While Indonesia is predominantly Muslim, Islamic parties have had only limited appeal. The openness of the political system and the ability of smaller parties to enter coalitions have given their leaders access to office and patronage (Mark Woodward, 2008, p. 41).
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## RESEARCH METHODS

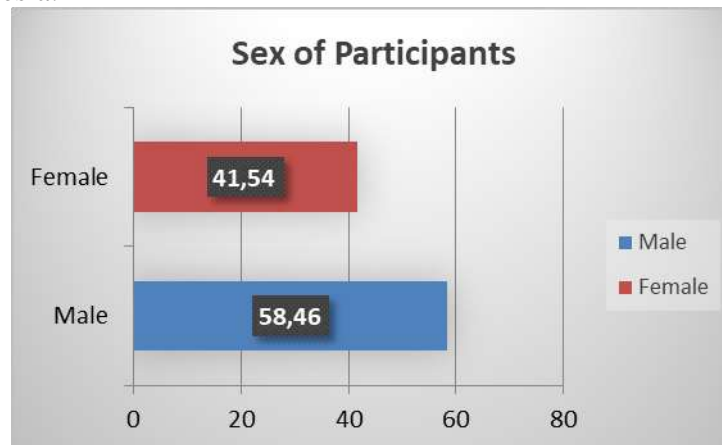
In order to answer the research questions of this study, questionnaires were distributed to respondents from undergraduate program, graduate program, academics, and civil servant, at the Faculty of Social Sciences Universitas Negeri Makassar, Indonesia. Other data of this study were obtained from interview. The data from interview were intended to support the data from questionnaire. This study therefore applies a mixed-methods design through the analysis of questionnaire and interview.

### Research Design

Methodologically, this present study employs mix method, qualitative and quantitative research design. More specifically, the case study is more appropriate for its analysis. For data collection, the study utilizes the questionnaire, in-depth interview, and the documentary analysis. There are three steps of data analysis for qualitative data: reducing data, displaying data and drawing and verification. For quantitative data, the present study applies descriptive statistics to see mean, standard deviation (SD), and percentage. Additionally, the study aims to explore the people's perception on Islamic political parties' performance and contribution in Indonesia contemporary political era.

### Participants

There were 65 participants to respond the questionnaire and 22 informants to give valuable information in this present study. They were 38 or 58.46% male and 27 or 41.54% female as revealed in Graph 2. The participants were ranging from 21 – 60 years old. The participants were the stakeholders of the Faculty of Social Sciences of State University of Makassar, Indonesia.



**Graph 2.** Sex of Participants

### **Instrument and Procedure**

The instruments used to assess the peoples' perception on performance of Islamic political parties in Indonesia contemporary politics were questionnaire and interview. The data of the study were collected in December 2018 at the Faculty of Social Sciences Universitas Negeri Makassar in 2018/2019 academic year. The participants were asked to fill in the questionnaire and respond the interview asking the Islamic political party practices in Indonesia contemporary politics.

### **Data Analysis**

The data obtained through questionnaire were analyzed using Statistical Package of Social Sciences (SPSS) Statistics 9.0 which showed the mean, Standard Deviation (SD), and percentage. The weight and rank are also revealed in the study. The data obtained from the interview were coded and analyzed to find out the answers toward questions as previously stated.

## **RESULTS AND DISCUSSION**

In this section of the study, we present the results and discussions as confirmation rate of the research questions as previously stated.

### **Demographic Information of Participants**

There were 65 students participated in this study to examine their perceptions on performance of Islamic political parties in Indonesian contemporary political practices. The students were from faculty members of the Faculty of Social Sciences Universitas Negeri Makassar. Their educational background is undergraduate (24 or 36.92%), master's degree (24 or 36.92%), and doctoral degree (17 or 26.15%). There were 38 or 58.46% female and there were 27 or 41.54% male. The participants' age ranged from 21 – above 50 years old. The participants were from a wide variety of jobs, there were 33 or 50.77% lecturers, there were 18 or 27.69% civil servants, and there were 14 or 21.53% students. The demographic profile of participants is revealed in detail in Table 1 as follows.

**Table 1.** Demographic Information of Participants

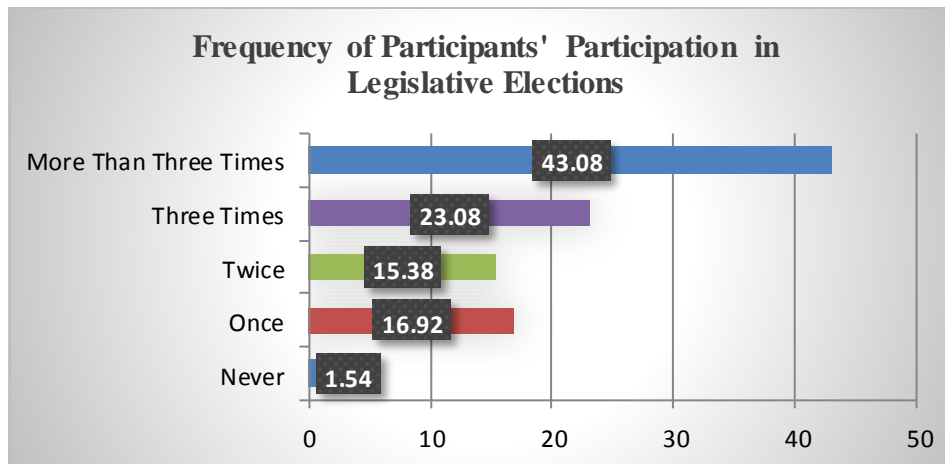
<b>Demographic Information</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>		
1. Female	38	58.46
2. Male	27	41.54
<b>Age</b>		
1. 21 - 30	21	32.30
2. 31 - 40	18	27.69
3. 41 - 50	21	32.30
4. 51 >	5	7.69
<b>Education</b>		
1. Undergraduate	24	36.92
2. Master's Degree	24	36.92
3. Do toral Degree	17	26.15
<b>Job</b>		
1. Lecturer	33	50.77
2. Civil Servant	18	27.69
3. Students	14	21.53

*Source: Own results*

### **People's Views on the Performance of Islamic Political Parties through Questionnaire**

In this section, we start by focusing on questions about the people's view on the performance of Islamic political parties and the elite attitudes of the Islamic parties. We asked people how many times they participated in general elections, the existence of Islamic political parties, the number of Islamic political parties in Indonesia contemporary society today, the parties' and elites' programs, and other related issues on ideal practices of a professional party.

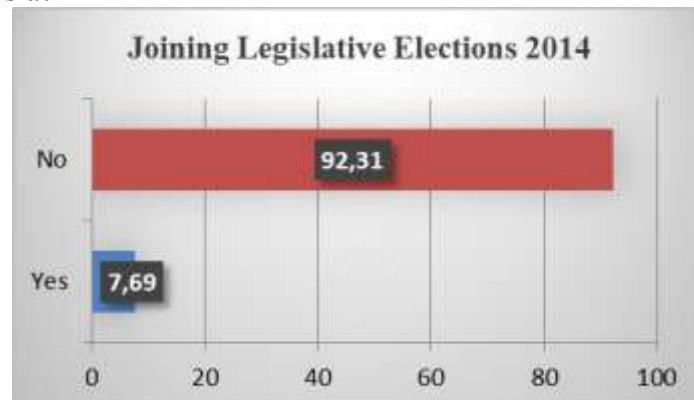
The first question stated in the questionnaire of the study "How many times have you participated in legislative elections?. The answers of the question can be seen on Graph 3.



**Graph 3.** Following Legislative Elections

Graph 3 indicates that there was 1 or 1.54% of the participants stated that he has never participated in the legislative elections conducted in Indonesia. There were 11 or 16.92% of the participants responded that they have participated once in the legislative elections in Indonesia. There were 10 or 15.38% of the participants stated that they have participated in the legislative elections twice in Indonesia. There were 15 or 23.08 of the participants stated that they have participated in legislative elections three times and there were 28 or 43.08% of the participants said that they have participated more than three times in legislative elections in Indonesia contemporary politics.

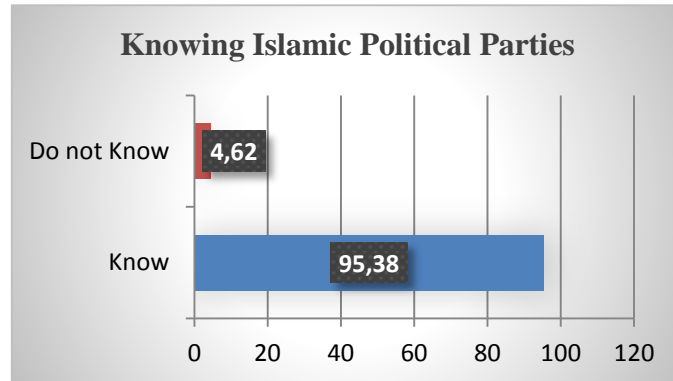
The second question of the questionnaire "Have you participated in the 2014 legislative election in Indonesia?"



**Graph 4.** Joining Legislative Elections 2014

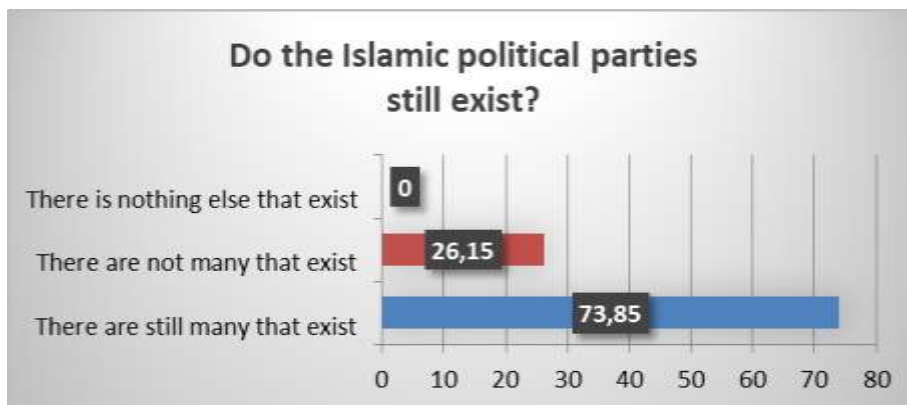
The Graph 4 shows that there 5 or 7.69% of the participants have not joined the legislative election 2014 and there were 92.30% of them stated that they have joined the legislative election 2014.

The third question in the questionnaire was “Have you known Islamic political parties in Indonesia?”



**Graph 5.** Knowing Islamic Political Parties

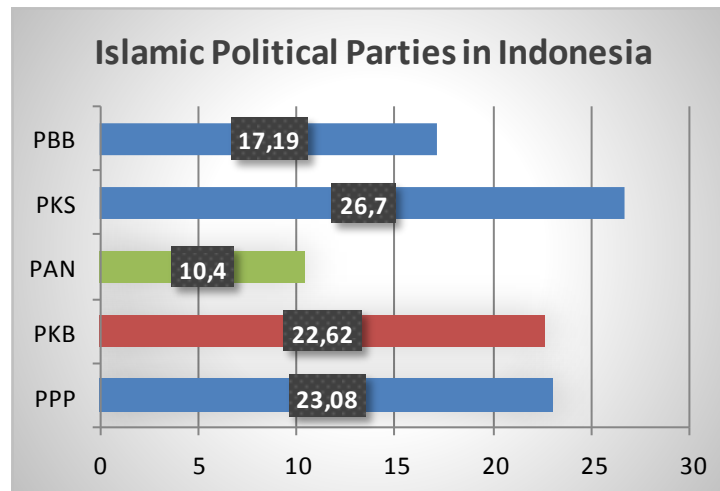
As revealed in Graph 5, there were 62 or 95.38% of the participants mentioned that they have known the Islamic political parties and there were only 3 or 4.62% of them stated that they have not known Islamic political parties in Indonesia.



**Graph 6.** The Existence of Islamic Political Parties

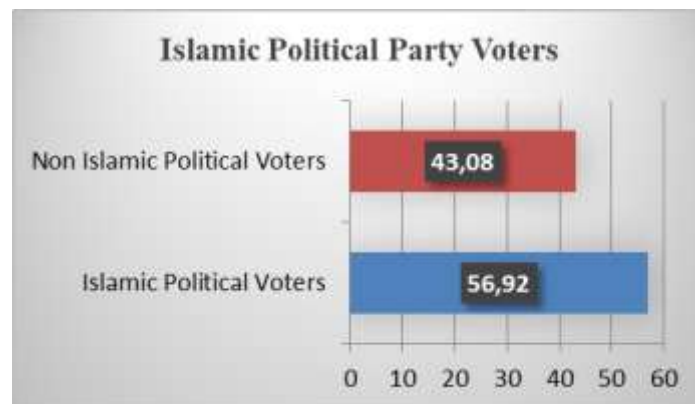
Graph 6 indicates that there were 48 or 73.85% of the participants stated that there are still many Islamic political parties exist in Indonesia and there were 17 or 26.15% of them mentioned that there are not many Islamic political parties exist in Indonesia contemporary politics. None of the participants stated that Islamic political parties do not exist anymore in Indonesia.

Question number 5 of the questionnaire “Mention the Islamic political parties in Indonesia today?”. For question number 5, the participants may choose more than 1 choices, and there were 221 answers of this question.



**Graph 7.** Islamic Political Parties in Indonesia

As indicated in Graph 7 that there were 51 or 23.08% answers revealed that they mentioned the United Development Party (PPP). There were 50 or 22.62% answers indicated that the participants mentioned National Awakening Party (PKB). There were 23 or 10.4% answers revealed that the participants mentioned National Mandate Party (PAN). There were 59 or 26.7% of answers showed that the participants mentioned Prosperous Justice Party (PKS) and there were 38 or 17.19% answers stated that the participants mentioned Bulan Bintang Party (PBB).



**Graph 8.** Islamic Political Party Voters

Graph 8 indicated that there were 28 or 43.08% non-Islamic political party voters and there were 28 or 56.92% of the participants were Islamic political party voters in legislative election 2014.

**Table 2.** Legislative Election Message Socialization by General Election Commission

N = 65	Do not Understand	Quite Understand	Understand	Strongly Understand	Mean	SD	Weight
	(1)	(2)	(3)	(4)			
To what extent the socialization message of Islamic political parties gave you	4.6	47.7	43.1	4.6	2.4769	2.4769	47.7

understanding about general election process from General Election Commission?							
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The highest response of question 7 (In your opinion, to what extent of socialization message of legislative general election 2014 made by General Election Commission gave you understanding about general election process?.) was Quite Understand with 47.7% and the weight was 47.7% indicates that 47.7% of the respondents mentioned that the legislative election message socialization made by General Election Commission was understandable by voters.

**Table 3.** The Islamic Political Parties Assured the Program They Carried out

N = 65	Unconvincing (1)	Quite convincing (2)	Convincing (3)	Very convincing (4)	Mean	SD	Weight
To what extent do Islamic political parties convince you of the program being carried out?	21.5	50.8	26.2	1.5	2.0769	.73544	78.3

The highest response of question 8 (To what extent of Islamic political parties assured the program they carried out?.) was Quite Convincing with 50.8% and the weight was 78.3% indicates that 78.3% of the respondents mentioned that the Islamic political parties assured the program they carried out.

**Table 4.** The Islamic Political Parties Pro on the Interest of the People

N = 65	Very not pro-people (1)	Not pro-people (2)	Less pro-people (3)	Pro-people (4)	Mean	SD	Weight
In your opinion, is the policy taken by Islamic political parties pro on the interests of the people?	3.1	6.262	41.5	49.2	3.3692	.74097	49.2

The highest response of question 9 (In your opinion, is the policy taken by Islamic political parties pro on the interests of the people?.) was Pro People with 49.2% and the weight was 49.2% indicates that 47.7% of the respondents mentioned that the Islamic political parties pro on the interest of the people who voted them.

**Table 5.** The Islamic Political Parties Care about the Interests of the People

N = 65	Do not Care (1)	Less Care (2)	Care (3)	Very Care (4)	Mean	SD	Weight
In your opinion, after the party members sit in parliament, do they still care about the interests of the people?	0	64.6	30.8	4.6	2.4000	.58095	35.4

The highest response of question 10 (In your opinion, after the party members sit in parliament, do they still care about the interests of the people?.) was Less Care with 64.6% and the weight was 35.4% indicates that the respondents mentioned that the Islamic political parties care about the interest of the people.

**Table 6.** Corruption Case Carried out by Islamic Political Parties Cadres Influence Your Choice of the Party

N = 65	No Effect (1)	Less Influential (2)	Take Effect (3)	Very Influential (4)	Mean	SD	Weight
Does the corruption case carried out by Islamic party cadres influence your choice of the party?	10.8	15.4	50.8	23.1	2.8615	.89925	73.9

The highest response of question 11 (Does the corruption case carried out by Islamic party cadres influence your choice of the party?.) was Take Effect with 50.8% and the weight was 73.9% indicates that the respondents mentioned that corruption case made by the Islamic political parties elites influences respondents' choice in the general election.

**Table 7.** Representatives of Islamic Political Parties more Concerned with Personal Interests

N = 65	Not Concerned (1)	Less Concerned (2)	Concerned (3)	Very Concerned (4)	Mean	SD	Weight
In your opinion, are the representatives of Islamic political parties more concerned with personal interests?	16.9	36.9	44.6	1.5	2.3077	.76899	46.1

The highest response of question 12 (In your opinion, are the representatives of Islamic political parties in House of Representatives more concerned with personal interests?) was

Concerned with 44.6% and the weight was 46.1%. This indicates that the Islamic political elites in the House of Representatives more concerned with their personal interests than public interests.

**Table 8.** Percentages and Rank of Each of Peoples' Perception on Islamic

No.	Students' Perception	Unable	Less capable	Able	Very capable	Mean	SD
1.	Islamic political parties are able to fulfill their promises during 2014 campaign.	7.7	67.7	24.6	0	2.1692	.54684
2.	Islamic political parties are able to implement their function in fulfilling the Muslims' aspiration.	7.7	44.6	43.1	4.6	2.4462	.70779
3.	Islamic political parties are able to improve peoples' welfare.	3.1	53.8	35.4	7.7	2.4769	.68711
4.	Islamic political parties are able to build national development.	1.5	46.2	43.1	9.2	2.6000	.68007
5.	Islamic political parties are able to create good cadre.	0	55.4	32.3	12.3	2.5692	.70643
6.	Islamic political parties are able to strengthen political system in Indonesia.	3.1	29.2	50.8	16.9	2.8154	.74775
7.	Islamic political parties are able to strengthen democratic system in Indonesia.	3.1	30.8	50.8	15.4	2.7846	.73935
8.	Islamic political parties are able to lead their cadres well.	0	36.9	52.3	10.8	2.7385	.64413
9.	Islamic political party cadres who occupy position in the government are able to improve party's performance.	3.1	46.2	44.6	6.2	2.5385	.66325
10.	Islamic political parties are able to improve people economic growth.	4.6	35.4	44.6	15.4	2.7077	.78508
11.	Islamic political parties which support government are able to clean government.	3.1	33.8	47.7	15.4	2.7538	.75064
12.	Islamic political parties are able to do good regeneration.	3.1	44.6	41.5	10.8	2.6000	.72457
13.	Islamic political parties which elected in 2014 general election are able to implement role and ideal function as political parties.	0	61.5	32.3	6.2	2.4462	.61316
14.	Islamic political parties are able to control government performance.	1.5	50.8	44.6	3.1	2.4923	.58957
15.	Islamic political parties are able to put their cadres in legislative body well.	0	50.8	47.7	1.5	2.5077	.53394
16.	Islamic political parties are able to maintain their relation to their voters (constituents).	4.6	49.2	40.0	6.2	2.4769	.68711
17.	Islamic political parties are able to separate prioritized aspiration to do.	1.5	52.3	40.0	4.6	2.7846	2.49682

Source: Own results

The highest response of statement number 1 (Islamic political parties are able to fulfill their promises during 2014 campaign.) was Less Capable with 67.7%. The highest response for statement number 2 (Islamic political parties are able to implement their function in fulfilling the Muslims' aspiration.) was Less Capable with 44.6%. The highest response for statement number 3 "Islamic political parties are able to improve peoples' welfare," was Less Capable with 53.8%. The highest response for statement number 4 (Islamic political parties are able to build national development.) was Less Capable with 46.2%. The highest response for statement number 5 (Islamic political parties are able to create good cadre. ) was Less Capable 55.4%. The highest response for statement number 6 (Islamic political parties are able to strengthen political system in Indonesia.) was Able with 50.8%. The highest response for statement number 7 (Islamic political parties are able to strengthen democratic system in Indonesia.) was Able with 50.8%. The highest response for statement number 8 (Islamic political parties are able to lead their cadres well.) was Able with 52.3%. The highest response for the statement number 9 (Islamic political party cadres who occupy position in the government are able to improve party's performance.) was Able with 44.6%. The highest response for the statement number 10 (Islamic political parties are able to improve people economic growth..) was Able with 44.6%. The highest response for the statement number 11 (Islamic political parties which support government are able to clean government.) was Able with 47.7%. The highest response for the statement number 12 (Islamic political parties are able to do good regeneration.) was Able with 41.5%. The highest response for the statement number 13 (Islamic political parties which elected in 2014 general election are able to implement role and ideal function as political parties.) was Less Capable with 61.5%. The highest response for the statement number 14 (Islamic political parties are able to control government performance.) was Less Capable with 58.8%. The highest response for the statement number 15 (Islamic political parties are able to put their cadres in legislative body well.) was Able with 50.8%. The highest response for the statement number 16 (Islamic political parties are able to maintain their relation to their voters (constituents). Less Capable with 69.2%. The highest response for statement number 17 (Islamic political parties are able to separate prioritized aspiration to do.) was Able with 52.3%.

**Table 9.** Percentages and Rank of Each of Peoples' Perception on Islamic Political Party Practices

No.	Students' Perception	Do not do	Do less	Do	Do it well	Mean	SD
1.	Islamic political parties do money politics during campaign.	18.5	52.3	27.7	1.5	2.1231	.71824
2.	Islamic political parties do transparency.	6.2	61.5	32.3	0	2.2615	.56670
3.	Islamic political parties have done well political education to society.	3.1	56.9	36.9	3.1	2.4000	.60725
4.	Islamic political parties have carried out tiered cadres	4.6	50.8	40.0	4.6	2.4462	.66216

*Source: Own results*

The highest response of statement number 1 (Islamic political parties do money politics during campaign.) was Do Less with 52.3%. The highest response for statement number 2 (Islamic political parties do transparency.) was Do Less with 61.5%. The highest response

for statement number 3 “Islamic political parties have done well political education to society.” was 56.9 with 37.1%. The highest response for statement number 4 (Islamic political parties have carried out tiered cadres) was Do Less with 50.8%.

**Table 10.** Percentages and Rank of Each of Peoples’ Perception on Islamic Political Party Practices

No.	Students’ Perception	Can not be trusted	less trustworth	Can be trusted	Very trustworth	Mean	SD
1.	Promises from Islamic political parties can still be trusted.	4.6	44.6	44.6	6.2	2.5231	.68711
2.	I believe Islamic political parties accommodate people’s aspirations.	3.1	44.6	40.0	12.3	2.6154	.74356
3.	I believe Islamic political parties do money politics by distributing cash.	27.7	33.8	33.8	4.6	2.1538	.88795
4.	I believe Islamic political parties do money politics by distributing goods.	21.5	35.4	40.0	3.1	2.2462	.82974
5.	I believe Islamic political parties do money politics by distributing services.	12.3	41.5	38.5	7.7	2.4154	.80801

*Source: Own results*

The highest response of statement number 1 (Promises from Islamic political parties can still be trusted.) was Less Trustworthy and Can Be Trusted with 44.6%. The highest response for statement number 2 (I believe Islamic political parties accommodate people’s aspirations.) was Less Trustworthy with 44.6%. The highest response for statement number 3 (I believe Islamic political parties do money politics by distributing cash.) was Less Trustworthy and Can Be Trusted with 33.8%. The highest response for statement number 4 (I believe Islamic political parties do money politics by distributing goods.) was Can Be Trusted with 40.0%. The highest response for statement number 5 (I believe Islamic political parties do money politics by distributing services.) was Less Trustworthy with 38.5%.

***What is Your Perception About the Performance of Islamic Political Parties in Indonesia Contemporary Politics Today?***

The informants show their perception on the performance of Islamic political parties in Indonesia political practice today. To show this, some informants gave a wide variety of invaluable comments as stated in Table 11.

**Table 11.** Participants’ perception on the performance of Islamic Political Parties in Indonesia

Informant 1	The performance of Islamic political parties, namely there is public dissatisfaction with the performance of political parties, especially Islamic voter-based political parties.
Informant 2	In my opinion, the performance of Islamic political parties is quite reliable, it can be said to be satisfying. We can see in the event 212 / reunion 212 where the people present at the event were from Islamic political parties, but they did not include their political parties at the 212

	reunion, purely based on their conscience.
Informant 3	The current performance of Islamic political parties is that Islamic political parties have experienced competition in Indonesian development, there is no significant difference between Islamic political parties and not Islamic political parties.
Informant 4	The performance of Islamic political parties has now begun to diminish from its position, meaning that Islamic political parties have deviated from their tracks.
Informant 5	Islamic parties have been increasingly secular where religion is no longer the main factor that influences public choice in elections.
Informant 6	The Islamic Party has worked well through its programs to help the community, channel people's aspirations especially in the field of religion.
Informant 7	In my opinion, the performance of Islamic political parties today must be further enhanced because Islamic political parties in development in Indonesia have not been too prominent.
Informant 10	Many cadres of political parties are entangled in corruption cases handled by the Corruption Eradication Commission and politicians are only selfish not the interests of the community.
Informant 11	The performance of Islamic political parties is good but some Islamic political elites still abuse their positions.
Informant 12	In my opinion, the performance of Islamic political parties has not had much impact on the wider community, so political parties with nationalist ideology are not much different from political parties with Islamic ideology.
Informant 13	The current performance of Islamic political parties is quite satisfying, Islamic political parties strongly uphold Islamic law in terms of politics.
Informant 14	In my opinion, the performance of existing Islamic political parties has carried out their duties responsibly, only the pros and cons between party leaders and the community still occur.
Informant 15	The performance of Islamic-based political parties in the past few years has voiced the Islamic <i>Shari'a</i> , but there are other elements that have become their objectives, for example by overthrowing opponents through religion.
Informant 16	The performance of Islamic political parties has not been as optimal as expected by the <i>ummah</i> .
Informant 17	Islamic political parties have not worked well.
Informant 18	The performance of Islamic political parties has not been satisfactory and can be said to be rather disappointing because many political party cadres are caught in corruption cases handled by the Corruption Eradication Commission.

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Informant 19	The performance of Islamic political parties is quite satisfying.
Informant 20	In my opinion the performance of Islamic political parties is quite good.
Informant 21	Islamic political parties cannot yet become the mainstream of political parties in Indonesia.
Informant 22	In my opinion, Islamic political parties are only mascots and they cannot give good performance.
Informant 23	In my opinion, Islamic political parties now place more emphasis on how to produce leaders who are fair, competent, and not corrupt because leaders who are from Islamic political parties tend to be more trustworthy.

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One way that the Islamic political party voters gave the rational perception through the question which asked: "What is your perception towards performance of Islamic political parties in Indonesia today?" Based on the data from the informants, There were two of them responded that the Islamic political parties in Indonesia political practice today has good performance (informant 2, 6, and 20) and all other informants mentioned that the performance of Islamic political parties in Indonesia today is low. This is because some of party elites are entangled in corruption cases handled by the Corruption Eradication Commission. Islamic parties and their elites tend to deviate from their vision; Islamic political parties have deviated from their tracks (informant 4), some Islamic political elites still abuse their positions (informant 11), and the performance of Islamic political parties has not been as optimal as expected by their voters (informant 17), and so on.

Most participants strongly believed that Islamic political party voters mentioned that Islamic political parties which participated in 2014 legislative election could not fulfill their voters' interest. Where, there is public dissatisfaction with the low performance of Islamic political parties. Lots of Islamic parties and Islamic political elites showed low performance and the Islamic parties and their elites have deviated from their tracks. They did not fulfill their promises during election campaign. Therefore, there are many Islamic political party cadres are caught in corruption cases handled by the Corruption Eradication Commission.

## **CONCLUSION**

The present study concludes that the performance of Islamic political parties in Indonesia contemporary politics is still low and the Islamic political party voters are unsatisfactory on the Islamic political parties and their political elites. The participants of the present study strongly believed that Islamic political parties which competed in 2014 legislative election could not fulfill their voters' interest. The Islamic political party elites showed low performance and they could not fulfill their promises to their constituents during election campaign and some of the Islamic political cadres did corruption. Further studies in a wide variety of issues with Islamic political parties and their elites in Indonesia political practices are recommended. The implication of this study is that the political party elites, especially the elites from Islamic political parties need to enhance their performance and to fulfill their promises in their campaign to build Indonesia.

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