

## **The Deliberation System in Islamic Politics and Leadership of Islamic Organizations in North Sulawesi Province, Indonesia**

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### **Abstract**

This research aims to describe and analyze how the deliberation system in Islamic politics and leadership conducted by the Prophet and his caliphs with the system of deliberation in Islamic politics and leadership conducted by Islamic organizations in North Sulawesi Province. This research is descriptive qualitative research. To get the data, the researcher did interviews with several managers from the three Islamic Organizations: the Muhammadiyah, the Nahdlatul Ulama (NU) and the Syarikat Islam (SI). Documentation data is also carried out to find out the annual work program and management activities. The results showed that Islamic organizations such as Muhammadiyah, NU and SI also conducted deliberations. Muhammadiyah holds deliberations every five years and involves regional managers, branches, and sub-branches. Muhammadiyah's political stance is not affiliated with political parties and focuses on the development of people who are knowledgeable and intelligent. Then, the concept of the NU deliberation is also contained in its household article. The NU conducts regional deliberations involving branch managers and sub-branch managers. The Nu's vision and mission is to become a religious and civic organization. The SI also conducts deliberations, namely annual deliberation, and daily deliberation. In its concept and perspective, the SI will further strengthen the organization's commitment through a populist economy and preaching based on the Qur'an and hadith. Thus, there are differences of views and principle related to the deliberation system of the Islamic politics and leadership from the three Islamic organizations even though the legal basis is the same, namely the Qur'an and Hadith.

Keywords: Deliberation; Islamic Leadership; Islamic Organizations; Politics.

### **Abstrak**

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis bagaimana sistem musyawarah dalam politik dan kepemimpinan Islam yang dilakukan Nabi dan para Khulafaurrasyidin terdahulu dengan sistem musyawarah dalam politik dan kepemimpinan Islam yang dilakukan oleh para Ormas Islam di Provinsi Sulawesi Utara. Penelitian ini adalah penelitian kualitatif deskriptif. Data diambil melalui wawancara langsung dengan beberapa orang pengurus dari ketiga Ormas Islam: Muhammadiyah, Nahdlatul Ulama (NU) dan Sarikat Islam (SI). Data dokumentasi juga dilakukan untuk mengetahui program kerja tahunan dan kegiatan kepengurusan. Hasil penelitian menunjukkan bahwa organisasi-organisasi Islam seperti Muhammadiyah, NU dan SI juga melakukan musyawarah. Muhammadiyah mengadakan musyawarah setiap lima tahun sekali dan melibatkan pengurus daerah, cabang, dan ranting. Sikap politik Muhammadiyah tidak berafiliasi dengan partai politik dan fokus pada pembinaan manusia yang berilmu dan berakhlak. Kemudian, konsep musyawarah NU juga tertuang dalam anggaran rumah tangganya. NU melaksanakan musyawarah daerah yang hanya melibatkan pengurus cabang dan ranting. Visi dan misi NU adalah menjadi organisasi keagamaan dan kemasyarakatan. SI pun melaksanakan musyawarah yaitu musyawarah tahunan dan musyawarah harian. Dalam konsep dan perspektifnya, SI akan semakin memperkuat komitmen organisasi melalui ekonomi kerakyatan dan dakwah berdasarkan Al-Qur'an dan Hadist. Dengan demikian, terdapat perbedaan pandangan dan prinsip terkait sistem musyawarah dalam politik dan kepemimpinan Islam dari ketiga ormas Islam tersebut walaupun dasar hukumnya sama yaitu Al-Qur'an dan Hadits.

Kata kunci: Kepemimpinan Islam; Musyawarah; Ormas Islam; Politik.

## INTRODUCTION

Deliberation as a political participation form of the people to get decisions about the life of the congregation and politics is a basic principle of the Muslim state and community (Hanafi, 2013; Santoso, 2013). This principle was used in the priesthood covenant in the past and can be applied in voting today.

The Qur'an and Hadith explain deliberation as a decision-making practice (Fahriana, 2018; Hasibuan, 2020). It originated from a series of events during the time of the Prophet with his companions such as the battle of Badr, the battle of Uhud, the treaty of Hudaibiyah, and deliberation in the time of Abubakar Asidiq, Umar Bin Khatab, Usman Bin Affan, and Ali Bin Abi Talib (Mubarok, 2019).

Historically, when we look at the time of the Prophet, there are some implied lessons. When Rasulullah was in the war, he was ordered to consult with his companions to attract and normalize. Then, he conducted a war deliberation to determine the correct opinion and acted on that opinion. In addition, the discussion aims to get useful and beneficial consultations with his companions so that the next generation can follow (Majid, 2020).

Deliberation can work based on some basic principles: the principle of equality, the principle of justice, and the principle of political freedom in Islam. Related to politics, Hasan Al-Banna (2012) describes politics as an effort to think about internal issues, to supervise the rulers to then be obeyed if they do good and criticized if they do wrong, to preserve the independence and freedom of the nation, to deliver goals that will place the nation amid other nations, as well as to free from the oppression and interference of others in its affairs, to pay attention to it and to work for the good of the people. While Iman Syafii in Al-Bahansawi and Maufur (1996) define politics as things that are under *Syara'*. Rasulullah Saw also used the word politics (*Siyasah*) in his words, "they are the Children of Israel, they are taken care of by their people, the prophets (*Tasusahumul Anbiya'*). when a prophet died, another prophet came to replace him. However, there is no prophet after me but there will be many caliphs" (Narrated by Tabhrani). The words of the Prophet narrated from Al-Hakim, the Prophet said, "whoever wakes up in the morning with a purpose not to God, then he is not a servant of God; and whoever wakes up in the morning but does not pay attention to the affairs of the Muslims, then he is not from their group" (Narrated by Al-Hakim).

The results of some research show the concept of deliberation built by Islam, in which some circles often called it similar to democracy (Abidin, 2019; Andiko, 2019). This concept emphasizes the importance of negotiations to reach an agreement in resolving an issue. However, the scope of deliberation should be limited, because not all issues can be negotiated (Julyanti, 2020). There is no need for deliberation for some issues whose laws are authorized by the shari'a because people's opinions are impossible to surpass revelation.

Deliberation becomes one part of politics in which political actors conduct deliberations in determining policies for the people's benefit. It happened during both the time of the Prophet and the time of the Prophet's companions. However, as time progressed, there are some adjustments. There are many differences between the deliberation system in both the time of the Prophet and the companions and the deliberation system in the present. Especially, the Islamic organizations in Indonesia, precisely, the Islamic organizations in North Sulawesi. Based on the results of observations and interviews of researchers with several leaders of Islamic organizations, in this case, Muhammadiyah, the Nahdlatul Ulama (NU), and the Syarikat Islam (SI), there are different opinions on the implementation of the deliberation system in politics and Islamic leadership of the three organizations. Although in principle, Al-Quran and Hadith guide Islamic organizations. The Muhammadiyah, the NU, and the Syarikat Islam differ in the implementation concept and system of Islamic deliberation, politics, and leadership. The deliberation system in Islamic

politics and leadership conducted by the Prophet and his companions is so different from the system used by Islamic organizations in North Sulawesi, despite the principles and guidelines of the Qur'an and Hadith.

This research is related to the model of the deliberation system in Islamic politics and leadership used by Islamic organizations in North Sulawesi. The study focuses on three Islamic organizations: the Muhammadiyah, the Nahdlatul Ulama, and the Syarikat Islam. This research analyzes those different systems among in the time of the Prophet, in the time of the companions, and at the present.

## **RESEARCH METHODS**

This research is descriptive qualitative research (Moleong, 2017). It aims to describe the research results found by researchers in the field. Researchers conducted direct observations to three Islamic organizations: the Muhammadiyah, the Nahdlatul Ulama, and the Syarikat Islam located in Manado City, North Sulawesi Province. The researcher conducted interviews with several daily managers from those organizations as the locus of this research. Based on the data obtained by the researcher in the field, the number of daily managers of the three Islamic organizations of North Sulawesi is 11 managers for the Muhammadiyah, 54 managers for the Nahdlatul Ulama, and 26 managers for The Syarikat Islam. The primary data based on the field research are in the form of documentation of management work programs, management activities, and environmental conditions. While the secondary data are journals, the internet, journal articles, and others related to this research. Data collection techniques are observations and interviews. This study went on for two months, November-December 2021. The technique of data analysis is descriptive analysis techniques (Sugiono, 2017). The steps are data collection, data analysis based on several events and facts, and concluding answers to the problems of this study.

## **RESULTS AND DISCUSSION**

### **The deliberation system in Islamic politics and leadership during the time of the Prophet**

There is an example of politics done by the Prophet SAW. It was false news about the alleged infidelity of Siti Aisyah, wife of the Prophet, with Shafwan Bin Mu'athol. It immediately damaged the image of the family of the Prophet SAW. The Prophet immediately consulted with the companions consisting of Umar, Ali, Usamah Bin Zaid, Umm Aiman, Zaid Bin Tsabit. Each of them presented their opinions. Usamah argued that he knew nothing but goodness. Ali suggested that the Prophet call a female slave whom the Prophet trusted. The prophet called Barirah and said firmly "By God who sent you with the truth." Meanwhile, Zaid Bin Tsabit argued that the Prophet was waiting for revelation because it may be that God will create something new in the matter. The revelation QS. An-Nur verses 24-26 came down. The revelation clearly says that the news about Aisha Bint Abu Bakr is not true (AK, n.d.).

It was similar to the Battle of Badr. At that time, the Prophet made preparations in advance and deliberated to obtain approval from the Muhajireen and Anshar about the possibilities that occurred when the war took place (Syukur, 2013). In addition to the Battle of Bard, on the eve of his departure for the battle of Uhud, the Prophet had consulted with the companions to determine a strategy in dealing with the enemy. Abdullah Bin Ubay, the leader of the Hypocrites of Madinah, along with his followers withdrew and returned to Madinah (Habibi et al., 2020). Then, the Prophet also made the deliberation on the Hudaibiyah agreement as a peace form between the Prophet and the Quraish of Mecca written fully by Ali Bin Abi Talib. Abu Bakr and Umar also gave their opinions, but the Prophet did not follow. He tended to follow Suhail Bin

Aman, a representative of the Quraish because there was a sentence recorded: "In the Name of God, Most Gracious, Most Merciful" was replaced with Your name, O God. At that time, the companions were very angry with Suhail because the Prophet agreed to Suhail's wishes (Difinubun, 2018).

The explanation above shows the pearls of wisdom of deliberation. First, Rasulullah Saw was ordered to consult with his companions to attract the hearts of the companions of Rasulullah (Irsyad, 2010). Second, he was ordered to carry out deliberations on the war so that he had the certainty of the correct opinion then acted on that opinion (Abdullah, 2014; Irsyad, 2010). Third, he was ordered to consult because there are benefits and advantages. Fourth, he was ordered to consult with them so that the next generation could imitate him (Junaid, 2017).

### **The deliberation system in Islamic politics and leadership during the time of the companions of the Prophet**

On the second day after the Prophet's death, before he was buried, there was the first deliberation conducted by the companions after the death of the Prophet or before Abu Bakr held the caliphate. It was held at the meeting hall of Tsatigah bin Sa'idah. Through the results of deliberation, Abu Bakr became a Caliph (Simorangkir, 2014).

Furthermore, during the caliphate of Umar, the deliberation activity increased more often than before. It is due to the many problems faced such as the wider development of Islam, various issues arise either statehood or religious issues that must be discussed in the deliberation forum. Umar had made new regulations based on deliberation including creating administrative and judicial offices, regulating the postal network, and setting regulations in the border areas as well. In addition, Umar also formed a Shura Council whose members actively participated that consists of great companions from the Muhajireen and the Anshar (Sucilawati, 2009).

After Umar ibn Khattab Caliph, the implementation of the deliberations took place well among the companions in Abd Rahman ibn Auf's house. The inauguration of Usman Chaliph took place on the third day after Umar ibn Khattab died. Before he died, Umar previously initiated the implementation of this deliberation as the Prophet SAW did too. The election of the third Caliph is the last deliberation in the reign of Umar, as well as the beginning of the deliberation in the era of Usman's rule (Haslinah, 2018).

After the election of Caliph Usman ibn Affan, the Muslims asked for the willingness of the companion named Ali ibn Abi Talib to be the next caliph. They thought that Ali deserved to occupy the seat of caliphate after Usman. The implementation of deliberation in the appointment of the fourth caliph is very different from the previous caliphate elections. Although basically the election of Ali Bin Abi Talib as Caliph following the deliberation principles, the people of Medina at that time were very responsive that Ali Bin Abi Talib can be nominated as Caliph because no more person deserved to be the fourth Caliph. However, the Syrian residents led by Muawiyah Bin Abu Sofian were not willing to pledge allegiance to him because Ali should immediately settle the case of the assassination of Caliph Usman.

Ali Bin Abi Talib mentioned that there are several benefits and characteristics of deliberation. It can make the right decision to seek opinions, avoid mistakes, avoid criticism, create stability, unity the heart, and follow the principles. In the Qur'an, Surah Asy Sham verse 38 states "and they obeyed the call of their Lord and established prayer, while their affairs (in all social affairs) were settled by deliberation among them and who spent some of the sustenance we gave them."

## **The deliberation system in politics and Islamic leadership of Islamic Organizations in North Sulawesi**

### ***The Muhammadiyah Organization***

The researcher conducted interviews with several of the Muhammadiyah daily managers, North Sulawesi Province. According to Anwar Sandia, the Muhammadiyah daily manager of North Sulawesi Province, the Muhammadiyah carried out the deliberation system: sub-branch deliberations, branch deliberation, regional deliberation, and central deliberation. The deliberation is carried out for five years in a period. The deliberation agenda is stated in the articles of association and by-laws.

The matters discussed in the deliberation included evaluating the program or achievement of the organization for five years and knowing the progress of the program. While the *Siyasah* system implemented by the Muhammadiyah is not affiliated with one political party. The Muhammadiyah is not blind to politics. It means that the Muhammadiyah does not involve in political parties. The Muhammadiyah is very understanding of what it is doing by the government in policymaking. It does not mean the Muhammadiyah withdraws and closes to political parties but maintains distance from political parties considering that there will be a full interference from political parties against the Muhammadiyah policies, the *Siyasah* (political) system of the Muhammadiyah as well as ummah economic development activities, education, and preaching. The preaching system carried out is upholding Islamic law based on the Al-Quran and Hadith. The Muhammadiyah views that the 4 schools can be used in preaching methods and adapted to certain conditions and situations. The preaching system is through group recitations (Alwi et al., 2021).

In its *Siyasah* (politics), the Muhammadiyah has never done *money* politics in any form, even considered haram. Its concept on Islamic leadership aims to create intellectual people who have knowledge and *akhlakulkarimah* (good behaviour).

The form of the Muhammadiyah's regional deliberations is held by and on the responsibility of regional leaders at the provincial level. The regional council members consist of regional leadership members, branch leadership members, regional leadership leaders, branch leaders, deputy branch leaders led by branch leadership meetings in which the number is determined by regional leaders based on consideration of the number of branches in each branch and deputy leaders of autonomous organizations. At the regional level, regional deliberation is held by and on the responsibility and leadership of the regional leadership. The provisions regarding the implementation, order, and arrangement of regional deliberation events are determined by regional leaders (Purba & Ponirin, 2013).

Branch meetings are held by and with the responsibility and leadership of the branch leadership. It is based on the implementation provisions, rules, and regulations for branch meetings. Meanwhile, branch deliberations are held by and on the responsibility and leadership of the sub-branch leadership. It is based on the implementation provisions, rules, and regulations of the sub-branch determined by the sub-branch leadership. In general, there are two types of deliberation: leadership deliberation and working meetings for leadership assistant elements (Purba & Ponirin, 2013).

Related to its attitude in politics, the Muhammadiyah can get away from politics. It was born based on the domination of the perspective within the Muhammadiyah which considers Islam as a religion as well as a state. From its establishment in 1912 until now, its practice is free from politics. Based on the history of its long journey, the Muhammadiyah has always experienced ups and downs. Sometimes, they try to get away from power by trying to keep the same distance, but sometimes they try to get closer by trying to keep the same closeness to the existing political power (Nurhayati et al., 2019).

Since its establishment until now, the relationship between the Muhammadiyah and politics is endless. It is always interesting to talk about. The discussion is usually even more interesting when approaching post-political events either in the national or local environment such as legislative elections, presidential elections, and regional head elections. The discussion will also be warmer if the political reality shows that the Muhammadiyah representatives are not adequately represented sitting in political positions such as at the executive, legislative, and other public positions. Of course, it is not wrong to talk about the Muhammadiyah and political relations, because even though its establishment was not built as a political organization and political party, the fact is that the Muhammadiyah has positioned itself as a political movement. It is only one of the labels attached to the Muhammadiyah because the Muhammadiyah itself firmly refers to itself as an Islamic movement and preaching *amar makruf nahi munkar* (Commanding the good and forbidding evil) based on Islamic principles and sourced from Qur'an and Hadith.

Muhammadiyah's view in terms of political practice, related to the relationship between the life of the nation and the state, determines that its political stance is not in favor of any single political party. It means that it draws the same distance from all political parties and still has a corrective sense of the problem of developing a civilized and just nation and state. The Muhammadiyah leadership pattern since the time of KH. Ahmad Dahlan to KH. AR. Fahrudin tends to be charismatic. The leadership is more based on their personal authority as intellectual scholars (Nurhayati et al., 2019).

In the 1990s, the Muhammadiyah experienced further development. The organization had a rational leadership pattern. At present, it is led by intellectual-academic figures who have scientific insight. Due to its leadership dynamics point of view, the Muhammadiyah is very dynamic. It is based on the variety of figures who have led and their short leadership period which only occupies leadership positions for one or two periods.

### ***The The Nahdlatul Ulama (NU) Organization***

According to Masry Suleman, the daily manager of the NU North Sulawesi, the deliberation system carried out by the NU North Sulawesi is based on the articles of the association through a Regional Conference involving the branch and sub-branch managers. It aims to evaluate work programs, management performance, and program preparation. The results of the regional conference must be submitted to the commissions including a commission that discusses the organization, a commission that discusses work programs, a commission that discusses the regeneration of ulama, and a commission that discusses religion. The commission that discusses religion consists of sub-sections, namely the community section, fatwah, and *Rais Syura*.

Related to the NU's view of *Siyasah* (politics), initially, the NU was not involved in practical politics even though its political role was felt in the political arena in Indonesia including in North Sulawesi. Since it left Masjumi in 1952 to 1984, the NU was directly involved in practical politics. In that period, the religious vision and mission became a political organization. Then, following this paradigm, the direction and orientation of the NU changed. More precisely, it was the direction and orientation of the political elite in power in the NU. Public affairs became the main vision in 1983 and were marked by holding the NU Congress in Asembagus Situbondo. Its finalization was at the 27<sup>th</sup> NU Congress in Situbondo in December 1984 with the result to Return to Khittah 1926.

The NU's view regarding Islamic leadership is based on the 4 existing schools of thought, but NU prefers to choose the Syafii School. Thus, it is classified as *Ahl al-Sunnah Wal Jamaah* (Aswaja). In Islamic leadership, the NU follows and respects the struggle of the Walisongo who spread Islam in Indonesia/the Archipelago. The politics and culture of Walisongo have made rooted in the archipelago in spreading Islam. The NU carried out preaching Islam through traditional cultural suppression by not eliminating the slightest Islamic law in this country. It is the reason why the NU coined its new term, "Islam Nusantara".

As the largest Islamic organization in Indonesia including in North Sulawesi, the NU is also responsible for contributing to realizing the ideals of a nation or state. It is due to that the NU was established not only aimed at its congregation but also to contribute to the nation and the people. The deliberation system used by NU is through regional conferences involving branch and sub-branch managers.

Based on the NU's view, Islam has experienced revival, glory, and decline periods. Islam can rise if its people are united and avoid division. The division of the ummah is caused by their different goal, while the common goal can only be achieved by deliberation so that the factor of unity and the rise of Islam can be an important factor (Fatamorgana, 2012). Many intellectual thinkers stated that deliberation is a classic method that has now changed its name to democracy, even though if we review it again, deliberation and democracy have very significant differences.

In terms of studying Islamic citizenship, of course, many Islamic thinkers have realized the Islamic struggle and proved that Islam is the most perfect religion with rational teachings. One of them is Syech Muhammad Abduh whose famous book is entitled "Risalah Tawhid". He explained that Islam is a religion that is balanced between reason and revelation. Muhammad Abduh is one of the moderate scholars whose principle is that education and civilization are the main factors determining the progress of an ummah. His ideas were widely adopted by community organizations in Indonesia including the Muhammadiyah with its famous slogan, namely as a center for the integration of knowledge.

Based on the NU's view, in essence, deliberation has been entrenched among the people before the time of Muhammad's prophethood. Among them, the known term is *Zu Ash-shura*. It means the tribal leaders are tasked to find solutions to various people's problems. Deliberation is considered as the basis of the emergence of a democratic system, although there are still many striking differences between the two. As a democratic country, it needs an idea to strengthen or straighten the system, so that the national ideology contained in the basis of the state can run according to its ideals.

For the NU, there is a way for the community to get used to it and be educated to respect each other's ideas. The NU strongly supports the opinion of Muhammad Abduh that the principle of deliberation is democracy in Islam. He believed that democracy was born from the *Syura* system that has been implied in Islam. Although there are many differences in its implementation, he stated that political power should be based on the power of the people or the will of the people themselves.

The NU's concept of political views in our country ideally must first refer to the basis of political ethics in general, political concepts in the teachings of *Ahlul Sunnah Wal Jamaah*, and understand the religious concepts adopted by the NU, the NU's decrees, and political

goals as other traditional Islamic teachings. The NU takes classical Sunni political ideas as the main theoretical reference. The NU's political thinking is flexible in decision-making. It is a manifestation of the application of *fiqh*.

The concept of the NU leadership is charismatic democratic and participatory leadership. In another word, leadership is based on charisma, authority, and self-qualify possessed by the ulama. Even though, each member can convey their views or opinion in determining decisions. If a solution has not been found, the *Syura* assembly can decide and the decision must be carried out by each member as long as the decision is correct and can lead to the benefit (Kholis, 2020). Thus, the charismatic and democratic leadership established by the NU can become the basis of the largest religious organization in Indonesia. It is more easily accepted by every community.

### ***The Syarikat Islam (SI) Organization***

The Syarikat Islam (SI) was the first modern organization under the Dutch colonial period. This organization was established amid great socio-political upheaval in the Dutch era. The establishment of this organization was an indirect impact on ethical politics in the field of education carried out by the Dutch. Those ethical politics had raised awareness of nationalism among Indonesian intellectual youths that the number is still very small at that time. The youths who received Dutch education then deeply moved to establish an organization with Islamic inspiration.

The researcher conducted interviews with several daily managers of the Syarikat Islam in North Sulawesi regarding The Syarikat Islam views regarding deliberation, *Siyasah*, and Islamic leadership. According to Hamdi Gugule, a daily manager of SI, the deliberation system run by the Syarikat Islam refers to the articles of association pattern. It conducts two deliberation systems: daily and annual deliberations. The annual meeting is conducted once 5 years, while the daily deliberation is carried out if there are important issues that need to be discussed at the regional level. The trigger of daily deliberation can be various, internal issues and policies that must be followed up in the organization such as decision making by the leadership of the organization or external issues such as aspects of the government, natural disasters that can affect the organization.

The Syarikat Islam got to stick to the three basic trilogies: the highest level of knowledge, pure monotheism, and as clever as *Siyasah*. It began to emerge from the movement of the previous founder Hadji Oemar Said (HOS) Tjokroaminoto, Syarikat Dagang Indonesia (SDI). Thus, the movement of the Syarikat Islam was established solely to introduce the selling value of SDI including protecting Islamic traders, which at that time was very influential on government policy. Another objective of the Syarikat Islam is to strengthen the economy of the ummah.

SI views the concept of Islamic leadership comprehensively. Based on SI's view, Islamic leadership is to strengthen organizational commitment in the form of *Ukhuwah Islamiyah* through a preaching approach and form organizational regeneration so that the next generation can understand its historical values built by the founders. In addition, in strengthening the organization, the Syarikat Islam carried out basic leadership training (*Muhariq*) at the central level.

Based on the SI's view, the implementation of deliberation is fundamental in deciding organizational policies. Thus, the deliberation and its rules have been included in the articles of association, so that whatever development and progress of its organization is always included in the household rules. The Syarikat Islam in the Province of North Sulawesi conducts an annual meeting at the regional, branch,

and sub-branch levels. There is also a daily deliberation in the organization if there are urgent matters to be discussed. The Syarikat Islam is one of the organizations rooted in Dinul Islam and sourced from the Al-Quran and Hadith as the Muslims' holy books.

The Syarikat Islam aspired to the government whose power comes from the people's will, who fully expresses their voice in a *Syura* assembly. Its ideology and struggle focus on empowering the people's economy. For the SI, Indonesia's decline in the economic sector is due to the huge difference between Indonesia and Europe. Its ideology has consistently opposed the politics of commercial capitalism to the present. The SI rejects differences in human degrees and status and upholds the spirit of simplicity between human beings because every citizen has equality before the law including harmony between rights and obligations in the family.

From the New Order era until now, the SI is consistent with the development of the nation in the field of education. It established schools in various regions including in North Sulawesi. These schools usually use the name Cokroaminoto as an effort to restore the fighting spirit of Cokroaminoto. In 1926, the SI in North Sulawesi established the BPPI Islamiyah school with a 5-year study period. In 1931, it established a teacher school with a 4-year study period and a nonformal school named "Syarikat Islam Angkatan Pemuda" (SIAP or Islamic Youth Forces) to train the skills of its students to awaken and liberate the people from the Dutch colonial education and political system.

Regarding Islamic leadership, the SI views that the existence of sustainable regeneration is important. It designs the regeneration by a system of mobilizing the ummah's economy. Through a strong economy, healthy and prosperous people will grow. The legacy of the previous founders on Islamic leadership for the SI is the selling point of HOS Cokroaminoto's struggle through preaching and sound politics in this beloved country by promoting the Trilogy of the Syarikat Islam itself along with the highest level of knowledge, pure monotheism, and as smart as *Siyasah/Politics*.

## **CONCLUSION**

The deliberation system at the time of the Prophet Muhammad always was conducted through deliberation with his companions either for personal matters or the affairs of the people including the congregation. After the Prophet died, some people dared to be apostate from Allah's commands such as unwilling to pay zakat. Then, the companions of the Prophet came such as Abu Bakr, Umar, Usman, and Ali. After the death of Rasulullah, the companions held deliberation. Deliberation is the practice of making decisions under the basic principles of the Qur'an and Hadith. All Islamic leaders must apply it.

Islamic organizations in North Sulawesi Indonesia such as the Muhammadiyah, the Nahdlatul Ulama, and the Syarikat Islam are also used to conduct deliberation. The Muhammadiyah holds meetings once every five years that involve sub-branch, branch, and regional managers. As stated in its articles of association, Muhammadiyah's political stance is not affiliated with political parties, nor is it merely blind to politics. The concept of its leadership is to create intellectual and moral people. Then, the Nahdlatul Ulama's deliberation system is stated in the articles of association. The NU conducts it through regional conferences which only involved branch and sub-branch managers. The NU's vision and mission are to become a religious and community organization. Meanwhile, the deliberation system of the Syarikat Islam as stated in its articles of association applies annual and daily deliberation systems that involve regional, branch, and sub-branch managers. Related to its political system concept, the Syarikat Islam is still consistent with their adhered Trilogy. Its Islamic leadership concept is to strengthen organizational commitment through the people's economy and preaching based on the Al-Quran and Hadith.

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