

MALAY ISLAMIC POLITICAL TRADITION AND RELEVANCE BUILDING GOOD GOVERNANCE IN INDONESIA: STUDY OF RAJA ALI HAJI 1808-1873

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Abstract

Relevance thought Raja Ali Haji to the governance system in Indonesia today, among others, can be seen from the criteria of an ideal leader: first, fulfill the requirements according to Islamic law, namely; Muslim, male, puberty, intelligent, fair/ not wicked (consistent in implementing the rules of Islam), able to carry out the mandate and leadership. Second, the power to make the country independent/ self-reliant. Third, make the security of Muslims in this country is the security of Islam. Fourth, implement Islam simultaneously and comprehensively. Fifth, preventing disintegration and unify the territories of Muslims that have crumbled, not only in Indonesia, but in the whole world, so that Muslims are strong and united in one force. Seeing the condition of the state government system in Indonesia at this time, although different from the form of government desired by Raja Ali Haji is sufficient in accordance with expectations, if we refer to the leaders elected to run the government, ie those who have been entrusted by the people as leaders. Elected leaders are expected to voice their concerns, so that the well-being and comfort can be felt. It is true there is no doubt that the concept of rule by Raja Ali Haji, there are some that do not conform with the concept of governance in Indonesia. Because, in Indonesia, although the majority of the population are Muslims, but also non-Islamic religions grow and develop properly in the spirit of tolerance is high. While the concept of rule by Raja Ali Haji ideal is based on Sharia. If this is implemented, the existence of discrimination against other religions.

Keywords: *Raja Ali Haji, Malay Islamic Politics, Good Governance*

Introduction

Various "political farce" staged by politicians has led this country experienced a slump which in turn have an impact on the destruction of a nation. Ironically, countries with abundant natural resources dropped only caused a handful of people. This nation finally trapped pools of the self-destroying nation, a nation that is destroying itself (Kompas 2002). Finally, instead of rising, this nation slumped even deeper into the abyss of destruction is real. Obviously this condition did not want to continue to happen. This is where we need to dig up the Malay Islamic political repertoire. In the course of the Indonesian nation since a few centuries ago showed a significant influence of Malay culture. One of the greatest contributions are helped to realize and establish identity and the identity of the Indonesian nation. It's no exaggeration when finally the Malay culture is referred to as the root of this national identity. Malay influence for Indonesia in general involves many things, among them the treasures in the political culture of Islam.

Entering the 19th century intellectual tradition of Islam in the Malay world has strengthened the thought, especially in his works concerning about the ideological orientation of political (Boyd 2002, bk. 160). In the 19th century AD, in the Malay world there are at least two growing ideological orientation, the idea of national ideology that adopts the model of nation-states (nation-state). As it developed in the West as a political system of the Malay people. On the other hand, are thought to restore the kingdom requires Malay kingdom existing models as a social and political system of the Malay people. Both mainstreams this idea signifies an intellectual development in the Malay world, who not only dominated thinking about neo-Sufism, but thought a more diverse in political and social fields. Among the various political thought is there, there is one of the intellectual world of Malay contribute invaluable for making a political system for the Malay people, the Raja Ali Haji (Jrnal 2002).

Raja Ali Haji was not only known as a writer even as a national hero of Indonesia. He is also known as a scholar and poet of the island Biting, a small island near the island of Bintan, Riau Islands (Nasution 2003, bk. 12). He grew up in the palace of the Riau sultanate of Johor. Through her work she included intellectual figure of the Malay world is quite influential in the 19th century AD. Thought of Raja Ali Haji more study about the efforts to restore the kingdom and Malay traditions that have developed over time. This is reasonable because it includes royal elite and since childhood has show royal issue in the political, economic, social and cultural. Then, according to Faisal Shadik (Politik Islam Melayu 2015).

Raja Ali Haji through the work of al-Muhimmah Tsamarah Difayah li al-Umara wa waKubara li ahl al-Court expressly stated that a king who neglect their duties and disobeyed Allah, cannot be accepted as ruler, and the title should be left to those more appropriate. Raja Ali Haji view is presumably influenced by Imam al-Ghazali on the ideal figure of the king is supposed to refrain from things worldly and more concerned for the care of the benefit of the people. He also influenced the political thought of IbnTaymiyyah and Abu al-Hasan Ali ibn Muhammad Habib al-Mawardi. Influence of the ideas of al-Mawardi, clearly, it can be seen from the statement of Raja Ali Haji explaining that a better country chaired by a tyrannical king who for sixty years rather than one night without a king. As explained in his work, "that the king was in the country is like the life in the body is, then if the life of the divorced than the body of the body surely perish".

According to Faisal, Raja Ali Haji elaborations of the politics are summarized in his book, "al-MuhimmahTsamarat" showed similarities with the thought of Imam al-Ghazali who stated in his "Advice al-Mulk". Both of these works consider that the main function of the state and obligations society is to create a climate that encourages the implementation of a reasonable religion, so that everyone is able to carry out his spiritual assignment in order to prepare himself for the hereafter. On the other works, Muqaddimah fi Intidzam, Raja Ali Haji aspire to government in the form of royalty and absolute power held by a king who always strive to realize the people's welfare. A king should ideally have knowledge and capabilities that can be used to distinguish between good and bad, so that all their actions may be role models for all its people. That is, he wanted the ideal form of government based on the form of the kingdom and Sharia. Thus, the idealized form of government that Raja Ali Haji can be categorized as a form

of government 'theo-monarchy', namely in the form of government by basing the kingdom of God's law or Sharia.

Raja Ali Haji realize that in the view of Islam, Allah has a very central position in every form and manifestation of thought. Allah is the source of truth, and the truth comes only from Allah. While, something considered by humans as a truth still needs to be measured by the standard of truth that comes from God Almighty contained in the Sharia. Thus, the role of the king is very important and dominant to ground the Islamic shariah on this earth. Therefore, only the king wisely able to translate Islamic shariah in the interest of the people, so that they can lead to a better social life.

Moreover, Raja Ali Haji also stressed the importance of a harmonious relationship between the king and the people by stating that "the people that root for instance, the king of the instance tree. If there is no tree roots undoubtedly will not be able to stand ". Thus, to be an ideal king, at least, the necessary requirements that must be met, including: first, a king should be Muslim; second, men mukallaf; third, independent; Fourth, fair; fifth, has a good ability of ijtihad; sixth, having the ability to speak well; seventh, have good hearing; eighth, having good eyesight; ninth, had the courage solid; and tenth, diligent, not lazy in dealing with problems of his administration. With the fulfillment of these requirements, a king ruling is expected to truly able to implement and achieve benefits for rakyatanya. In other words, Raja Ali Haji calls for a king who is perfect, both physically and spiritually for the prosperity and welfare of its people.

Now, Raja Ali Haji is one of the best sons of this nation were awarded the title of hero not because of his heroic battle against the invaders on the battlefield, but because of a number of scratches writings provide valuable contribution to the Indonesian people. On the basis of this needs to be studied Islamic political thought Malay Raja Ali Haji and its relevance to efforts to build good governance (good governance) in Indonesia today. This is because, as said Ignaskleden, during this time the people of Indonesia have been accustomed to living in utopia. Utopia is the result of the work of politicians who do not heed ethics in politics. As a result, people become victims and always overshadowed false dreams about the real welfare is an illusion created by political actors.

Brief Biography of Raja Ali Haji

Full name is Raja Raja Ali Haji Ali al-Hajj Ibni Raja Ahmad al-Hajj Ibni Raja Haji Fisabilillah bin Opu Daeng Engku Shadow alias Haji Ali Haji Ahmad Ibni Engku Riau. Raja Ali Haji was born in Selangor (now part of Malaysia) in 1808 or 1809. However, it is still an ongoing debate among historians hometown. For anyone to say that that Raja Ali Haji was born on the island Biting, right in the Sultanate of Riau-Lingga, Riau Islands (now part of Indonesia) (Ajisaka 2007).

He is the son of Raja Ahmad, who holds EngkuTua after performing Hajj pilgrimage to Mecca and also grandson of Raja Ali Haji Fisabilillah (brother Raja Lumu, first Sultan of Selangor) (The Making of Modern Malaya: A History from Earliest Times to the Present 1963, bk. 69). Fisabilillah Riau is a descendant of the royal family, who are descendants of Bugis warrior who came to the area in the 18th century AD (Virginia Matheson and Barbara Watson Andaya n.d., bk. 77). His mother, HamidaEncikbint Malik is a cousin of his father and also of Bugis descent (Sutherland 1988). Haji Ali Raji

immediately moved his family to the island of Biting infancy, where he grew up and received his education there.

Most of the historical sources claim that Raja Ali Haji died in 1872 on the island of Biting (Ajisaka 2007). In the Riau Islands, but the date of his death is being debated after evidence emerged to oppose the spread of this claim. Among other things, the evidence is the famous letter written in 1872 when Raja Ali Haji wrote to Herman Von de Wall, an expert on Dutch culture, which later died.

As mentioned above, notes about the day and month of birth of Raja Ali Haji different from his father. Notes about the birth father is so detailed, that on Thursday when 'Asr Rajab 1193 H in the Palace of the viceroy Riau-Raja Haji Ibni Daeng Kohl. While records regarding Raja Ali Haji short once. In fact, birth records Raja Ali Haji more based on estimates only. According to Hasan Junus (Junus 2002, bk. 62), different times, different circumstances, ushered in the spirit of a different era. Spirit of the agewere developed at that time led to people calling the name of Raja Ali Haji as the "King".

Malay people in those days often given birth to a child with an underlying important events. Raja Ali Haji was born five years after Biting Island opened as the residence of Princess Engku. Or he was born two years after the Portuguese fort A Famosa in Malacca-demolished on the orders of William Farquhar. Malay people also often give his name by taking the name of progenitor (grandfather) when the grandfather was already dead. This is why many similarities occur in the name of Malay society.

Basic education Raja Ali Haji started from the palace of the kingdom Biting, especially from leading figures coming from different regions, because at that time on the island Biting there are many scholars who came from various countries to enliven the center of Malay culture, particularly reviewing the teachings of Islam. Raja Ali Haji received a traditional education as other children, is to learn to read the Koran and learning the basics of Islam, especially monotheism and Jurisprudence (Shadik 2007, bk. 51). At first, he was educated by his father, Raja Ahmad, who is known as an intellectual at that time. Recitals so obtained through scholars successive Riau since the government came to the viceroy of King Jafar (Sham 1995, bk. 209).

At that time, Riau is a "student city" that suck up a lot of students from various regions who then live to teach and learn there. Riau has become the area's most superior in the field of language and literature than other areas at the time. Language and literature maintained and developed a vibrant and touching all walks of life. Opportunity is utilized by Raja Ali Haji as well as possible.

Around the year 1822, as a child he had been taken by his parents to Batavia. At that time his parents, King Haji Ahmad, became Riau envoy to meet with the Governor General Alexander Godart Philip Gerard Baron van der Capellen. When that Raja Ali Haji meet the scholars in order to deepen the knowledge of Islam, especially jurisprudence. Besides being able to deepen their knowledge of Islamic, Raja Ali Haji also has a lot of experience and knowledge from scholars association with Dutch culture, such as T. Roode and H. van der Waal who later became his friend.

Later in 1828, King Ahmad and Raja Ali went pilgrimage to the holy land. This opportunity is used also by Raja Ali Haji to increase their knowledge by living and studying in Mecca for some time. During their stay in Mecca, Raja Ali Haji devote time to deepen the Arabic language and the sciences related to religion and had at Sheikh

Daud bin Abdullah al-Fatani, a respected among the Malay community in Mecca. To increase knowledge and knowledge, then at some time he also traveled to Cairo Egypt (Pringgogidgo 1973, bk. 247). After adding science and knowledge, he returned to his native country. When he returned home that he was married to her cousin named King Halima daughter of the viceroy Riau King Ja'far and in the gift nine children although before that he had been married to Mr Eldest and in the gift three children.

Raja Ali Haji enterprising teachers and scholars studying the existing and coming in Riau, for example M. Arsyad Sayyed Ghulam al-Rasul al-Kandari a scholar who came from Kabul (Junus 2004, bk. 247). Although age is still young, he began regarded as religious scholars. As said by Andaya and Matheson that Raja Ali Haji always asked his views on religious doctrines and in addition it also teaches the Koran in Biting and building boarding schools.

In 1830, Raja Ali Haji active role working on the administration of Riau Lingga empire. He served as a functionary with his cousin Sultan Mahmud Raja Raja Ali Putra Ja'far. He led an inspection trip to the islands in Riau to eradicate the pirates. Then, in 1840 he was appointed an adviser to the kingdom when King Ali bin Ja'far served as viceroy VIII Riau. In addition, he taught religion and Arabic for the relatives and since then he started his interest in the field of writing published in Dutch magazines such as Poetry Abdul Muluk published in TNI. While the Twelve couplets published by Netscher in TBG.

The works of Raja Ali Haji who are history discussed by linguists and literature in the country, even abroad. Under the care of a number of writers spearheaded by Raja Ali Haji, Riau Malay language became the language standard appreciating, and even became the official language, national language of Indonesia. Expertise in various fields, such as religion, genealogy, history, literature, and law strongly supports its existence. His career in politics makes the Netherlands should recognize its leadership in the community Biting Island.

As one of the leading Malay 19th century AD are very important, of course he had to live the spirit of the Malay culture with the good, the same as the good he appreciate her Muslim faith. Of course he also mastered the Malay culture well, the same as the good he mastered the sciences of Islam as the source of the content of his works. That is why, Raja Ali Haji, inherited the Malay culture with confidence, and with confidence he also tries to contribute something to the Malay culture itself.

The main contribution of course his writings. There are at least twelve titles it produces papers, covering the topics of history, politics, religion, law, biography, language, and literature. This shows that he was a prolific poet and once qualified. Of his works, it became clear anyway how he inherited and appreciate the culture as a poet, as well as a writer, historian, and a royal adviser.

One important source of creativity Raja Ali Haji is a tradition of Islamic scholarship, a very important source of Malay culture. As a scholar and followers of Naqshbandi, of course Raja Ali Haji very familiar with the tradition. Here surely he met with tradition and nadzamsyi'ir. Syi'ir said this is absorbed into the Malay-Indonesian language becomes poetry. In language, syi'ir and nadzam mean the same, namely poetry. That is the traditional form of Arabic poetry with rhyme, syllables in a certain amount and patterns are tight. It is not surprising that Raja Ali Haji wrote almost all themes that they do in the form of poetry, including the advice of social, political, historical, and religious. But it is clear he chose poems poetry in the tradition of Malay

literature, namely the four lines of the poem rhyme AAAA and each array consists of 4 words. *Syi'ir* not in the sense of traditional Arab poetic form tight. Islamic scientific tradition, too, would that be the main reference when the poet compiled a book *Bustanul Katibin* (Garden Writers), the first book on Malay grammar. This is Raja Ali Haji efforts in standardization and standardization of Malay language through grammar system that so far it has not been drawn up by linguists. In compiling the Malay grammar, Raja Ali Haji to apply the principles of the Arabic language in the Malay language. It shows the poet mastered Arabic grammar, an important tool in the tradition of Islamic scholarship which is then utilized Raja Ali Haji to promote the Malay language.

Raja Ali Haji *Katibin Bustanul* book compiled at the request of the viceroy Riau VIII Raja Raja Ali bin Ja'far, cousin Raja Ali Haji own. Since then Raja Ali Haji began prolific writing. Some years earlier, King Ali bin Raja Raja Ali Haji Jafar raised become advisors to government and religious issues. Of course it is the recognition and the trust that young lordship over intellectual authority Raja Ali Haji well as support on scientific activity. Judging from experience position ever carried by Raja Ali Haji known that when I was young, Raja Ali Haji had entrusted the tasks of state importance. In the age of 30 years, Raja Ali Haji follow his cousin, King Ali bin Ja'far, go to all parts of the Riau-Lingga to the remote islands. Their purpose is to examine the area. When King Ali bin Ja'far believed to be the representative in young conspicuously in the Riau-Lingga, Raja Ali Haji also helped his cousin's work. When the age of Raja Ali Haji has reached 32 years, he and his cousin were believed to govern Lingga to represent the Sultan Mahmud Muzaffar Syah which at that time still a very young age.

When the sultan Mahmud Muzaffar Syah not want to appoint a replacement in young conspicuously late Kampung Months have passed. On June 26, 1844, Raja Ali Haji petitions that it supports Raja Ali became deputy viceroy the Riau-Lingga. The petition was signed by supporters of Raja Ali. When King Ali bin Jaffar was appointed as the viceroy Riau VIII in 1845, Raja Ali Haji was appointed as an advisor to the religious empire. Although entrusted with the responsibility of a state which is so severe as exhausting and mind. But Raja Ali Haji continued to show professionalism as a very prolific writer.

Together with King Abdullah Musyid and Raja Ali bin Jaffar, Raja Ali Haji trade to the island of Karimun and Kundur. They also manage mining tin. When the viceroy Riau bib Raja Ali Haji Jaffar replaced his brother King Abdullah Musyid, and Raja Raja Ali Haji Ali bin Jaffar then build institutions that helps the wheels of government sultanate.

Before his death in 1858, the viceroy Raja Haji Abdullah Musyid write wills that it raised Raja Ali Haji as the holder of all the rule of law, which involves all *jurisprudensi* Islam. In between his duties as a servant of the state, on May 7, 1968, Raja Ali Haji chaired the Riau-Lingga Sultanate delegation to the Gulf Belanga to attend the coronation of the Chief Johor Abu Bakr as the Maharaja of Johor. Work as a responsible field of Islamic law in the Riau-Lingga carried by Raja Ali Haji until the end of his life.

If we do a historical study, it will known that expertise in the world of writing and awareness of the tremendous benefits of language is influenced by five factors. First, inside Raja Ali Haji Bugis blood flow. Bugis blood flowing inside Raja Ali Haji was shaping it into a personal likes to wander. Habits like to wander has been made Raja Ali Haji naturally have the ability and sensibility to actively adapt in response to a variety

of new environments. Second, Raja Ali Haji talent in the world of writing inherited from his father, Raja Ahmad. Raja Ahmad was encouraging, supporting, facilitators, and rivals Raja Ali Haji in the field of literature and authorship (Haji 2015).

Third, Riau position is geographically located in a strategic position. Under these conditions, allowing Riau become traders stopover destination or transit point just wide variety of ethnic groups. Knowledge of other cultures has more or less aware of Raja Ali Haji importance of language that can be understood by all kinds of people. Fourth, Riau environment when it is an area that is very dynamic literature and culture. Fifth, Raja Ali Haji trip to Mecca and Egypt not only add to the knowledge of Islam Raja Ali Haji and his father, but has also fostered a new awareness of the importance of language and the need to unite to liberate themselves from colonialism.

It seems that five of the above is the determining factor of personality formation and thinking Raja Ali Haji. Therefore it is not wrong when Abdul Hadi said that Raja Ali Haji is not just a product of his time, but he is the conscience and the primary role models for the nation. He is not silent witness society collapsed and fell into the hands of other nations. He thinks and exert all his ability to help people to escape from the depression that had so long. As a writer, so he did to alleviate the people is to use the language.

As a well-known writer, Raja Ali Haji has written many works, among them; Gurindam Twelve (1847, 1853); Bustanul Katibin (Garden Writers) (1857, 1857); Muqaddimah fi Intidzam WadzaifilMuluk (Introduction to the Code of Duties of the King) (1857, 1887); Tsamarat al-Muhimmah (Fruit Tasks of the State) (1857, 1886); Book of Knowledge of Language (1869, 1927); Lineage Malay and Bugis (1865, 1911); TuhfatunNafis (Gift Priceless) (1865, 1932); Law Wedding poems / poems torch Servant (1866, 1889); SitiSianah poetry, (1866, 1923); Sultan Abdul Muluk poem,?, (1867); SinarAlamGemalaMestika poem,?, (1893: Law Faraidh poem,?, (1993) (Rahman 2010).

Raja Ali Haji died in 1873, and was buried on the island of his birth. Although his body has died, but his name is still always orbited through the fruit of his work that still adorn the various libraries in the archipelago and even abroad. Because the services are so great in the field of language and literature, in 2004, Raja Ali Haji was awarded the title of National Hero, for his work Kitab guidelines specified language as the national language (Indonesian).

Relevance Malay Islamic Political Thought of Raja Ali Haji with Good Governance System in Indonesia

On the issue of leadership in a region or country, Raja Ali Haji strongly emphasizes the importance of the teachings of Islam, especially in the practices of political rulers. The teachings of Islam should be the basis of the formulation, the movement of moral, political and ethical governance, so that the ruling political policies are entirely based on the principles of Islam. For him, the king with Islamic morality is a prerequisite for the creation of a good life in society (Success During the Royal Malay Islam n.d.).

Departing from this view, Raja Ali Haji trying to rebuild the political supremacy of the Malay kingdom as a socio-political building for the Malay community who berlandaskan on the teachings of Islam. To accomplish this, he makes the criteria of an ideal leader and leadership. In making these criteria, he mostly refers to the political thought of al-Ghazali. Here, Raja Ali Haji projection calls for spiritual moral values of the religion of every Muslim into the social life of the community. The phenomenon of humanity and the collapse of a society, not solely caused by the resignation of thinking,

but also by the moral collapse that swept spiritual leaders (Hadi 2011). Therefore, a king, in addition to master science, governance, and extensive knowledge, he must also have a high morality.

Fair and prosperous society will be created if the leader as the executor of the trust people have integrity and high morality. Because the leader has a very dominant role in running the government. Leader holding a heavy responsibility and a noble task, then he must have the perfect personality and trying to continue to refine it (Haji 1887b, bk. 7). Characteristics and morality is the leader of the main issues of concern Raja Ali Haji, because the king is a symbol of power and credibility of a nation, and the supreme leader of a country (Haji 1887b). Regarding the importance of upholding morality of a leader, in his book *Tsamarah al-Muhimmah*, Raja Ali Haji explained that the leader, in this case is the king of a country, is like the life in the body is, then if the life of the divorced than the body inevitably perish body (Haji 1887c, bk. 65). Associated with the terms of a leader, in the book of *al-Muhimmah Tsamarat*, Raja Ali Haji express requirements or criteria, both external and inner nature. Terms leaders are born, among others: 1) The king shall Islam; 2) A leader should be a man; 3) Have a good conversation; 4) Have a good hearing; 5) Having good eyesight (Haji 1887b).

The properties of the above if we see a glimpse of it only outward. But actually has a very high philosophical value. Terms Islam is basically not just Islam outwardly or verbal recognition, but inwardly a leader must truly reflect the moral values of Islam, such as honest, fair, tolerant, and so on. Not only that, a leader must transform these values in their daily activities, especially in running the leadership.

Terms of men indicate that a leader must have the spirit of strong, resolute, and courageous. Assertive, disciplined in their actions and adhere to all applicable regulations. Male leaders in other words is that the leader must be male. In the words of Malay mentioned "the so-called male leader, *syarak*, and custom-made garments" (Effendy 2002, bk. 107). Leaders should not be stunted, weak spirit, narrow-minded, and not able to follow the development and the changing times. As in Malay phrase, "small heart dwarf leader, sat always *mencil-mencil*" (a weak leader spirit, helplessness, inferiority, and do not have the ability to be a leader) (Haji 1887a, bk. 110).

Have good hearing and eyesight means a leader must be willing to listen and see the conscience of the people, caring, nurturing, attentive to their aspirations, and can see the reality of what happened in the community he leads. Speaking of conscience, and not just in the mouth. That is, the conversation in accordance with the realities and facts, not just in the mouth. Leaders who just at the mouth of the Malay phrase is mentioned; "Mouth leader just calls, running errands fart, if the burden of his heart sour, face the problem of his life to the tail." (Haji 1887a).

Here, Raja Ali Haji requires a leader must have hearing, vision, and good conversation. It is very important to establish a harmonious and constructive relationship between a leader and community-led. The conditions associated with a leader inner properties, among others; 1) *mukallaf*; 2) Freedom; 3) Fair; 4) Have a good ability of *ijtihad*; 5) Have the courage solid; 6) Diligent, not lazy to take care of existing problems in the administration (Haji 1887a).

Mukallaf here already competent legal means, that a leader has to take responsibility for what he did. Policy and all steps in running the leadership really born

from the idea that adult. Because leaders must be responsible to the people they lead. Malay phrase stating: "The person responsible civilized" (Effendy 2002).

While the independence requirement here among other things means that policy leaders should be free from personal or group interests and completely self-contained. Leaders must really could position itself above the interests of all groups, public interest lead. Measures taken are not based on pressure or the interests of certain parties, independent, and completely based on the conscience of the people. The principle of justice for a king over the same nuanced appreciation to everyone with no distinguishing from which the element or group. This is evidenced by the way the law indiscriminately, Fair means must be correct in exercising its rights and obligations under the laws of behavior and laws, religions, customs and social norms adopted by society. Malay phrase "so-called fair, does not distinguish between large and small" (Effendy 2002).

A leader, according to Raja Ali Haji, also must have the courage high, so that the leadership truly credible and can escape from the pressures and interests of certain parties that are not in accordance with the will of the people. Industrious nature means that a leader should really devote all out in mind, time, and energy to take care of people's interests. A leader must be completely ready and willing to sacrifice for the sake of inner and outer benefit and welfare of the people he leads.

Discussing the issue of leadership of Raja Ali Haji use the term "king" or "sultan", because the system of government in his lifetime is the form of the kingdom or empire. When drawn into the present era, this means the king or sultan head of state and head of government, head of the region, the People's Consultative Council (DPR), or anyone who carry out the mandate of the people. This criterion indicates that he wants a leader who really is able to implement and achieve the common good for all people.

According to Raja Ali Haji, in essence a leader, in this case is the king, representing the three leadership as well, namely; first, the leader (king) represents the existence of a caliph. The king is the king as caliph meant as a substitute for God on earth as well successor of the Prophet Muhammad, and should continue Sharia and teachings that have been brought by the Prophet Muhammad. Second, the leader (king) represents a priest. As a priest, that is almost equal to the prayer, that his actions must be followed by the congregation. Therefore, the king must act according to the instructions of al-Quran and al-Hadith, so that his actions do not deviate from the will of God. That means the king must also prevent people from paganism, disbelief, and disobedience. Third, the leader (king) represents the existence of a sultan. Sultan here means that the king has won the trust of the people and all the interests of the people entrusted to her. Therefore, the king must rule justly, wisely, in accordance with the instructions of the Qur'an and al-Sunnah.

Characteristics of an ideal leader above formulated in the hope of creating a credible leadership. Simply complete the criteria expressed by the leaders of leader Raja Ali Haji, covering terms and unseen. The more complete inner clothing, the perfect performance, the more commendable leadership, and increasingly respected.

In addition, the ideal government, according to Raja Ali Haji, is the Islamic style of government. It is not separated from his background as someone who is not only knowledgeable about Islam, but also fanatical about Islam. Raja Ali Haji realize that in the view of Islam, Allah has a very central position in every form and manifestation of thought. In Islamic thought, Allah is the source of truth, and the truth comes only from Allah. According to Raja Ali Haji, there are at least three main tasks of a leader in runs

leadership. The three main tasks which, if executed properly will bring progress, prosperity, and welfare for the people, namely; The first, a leader (king) not to escape the sense of belonging to the people's hearts (Haji 1887a). This is important because the leader cannot be separated from the people they lead. The presence of a leader as there are people. Thus, in the wheels of government must be established harmonious relationship and rhythm between community leaders and led, in order to synergy, so the government is going well. Raja Ali Haji had stated "that people root for instance, the king was for instance a tree; if not necessarily the root of the tree will not be able to stand," (Haji 1887b).

Second, leaders must be careful when receiving complaints from the public because he thinks there are three kinds of complaints, namely; (1) the complaint kinds of angels; (2) the complaint kinds of lust; and (3) the complaint types of demons (Haji 1887a). Of the three types of complaints the only complaint types of angels are in accordance with Islamic law and must be followed up by a leader. Third, a leader (king) should not discriminate against people or in other words non-discriminatory (Raja Ali Haji, 1887: 4). In other words, the leader must be fair (Mahdini 1999, bk. 51). Three main tasks above essentially require the king to run the government and its leadership must be in accordance with the existing provisions and not act arbitrarily on the basis of power. To avoid arbitrariness, then there should be legal. Ideal leadership does require a leader who is also ideal, but any so ideal the leader in the absence of a strong legal system, the leadership or the government will not be effective.

Departing from the above logic, there must be a government law enforcement officials and agencies or courts of law. Therefore, Raja Ali Haji noted the importance of the court as well as law enforcement agencies. According to Raja Ali Haji, "court is a law founded on the servants of Allah Ta'ala, then inside some big people who hold divergent positions, then each to his work" (Mahdini 2000, bk. 118).

Islamic political thought Malays in perspective Raja Ali Haji, in particular establishing good governance (good governance) shows the political ideals Raja Ali Haji in the political system leads to a form of "theo-monarchy", the administration form of the kingdom whose implementation is based on the law of Allah is sharia Islam. Factors that led to the rise of Islamic political thought Raja Ali Haji, among others; first, because of Raja Ali Haji was a fanatic with the teachings of Islam; second, too dominant Dutch rule in Riau-Lingga; Third, the frequent occurrence of conflicts in his own kingdom with the dualistic system of governance; and fourth, the emergence of concerns over the state of the Islamic community at the time of the westernization of Singapore, due to the close distance between Singapore and the island Biting. Although the concept of political Islam Raja Ali Haji was the result of thought hundreds of years ago - although there is no doubt in certain parts there are things that do not fit - it is still relevant to Indonesia today.

Basically, if we look at the characteristics and principles of good governance and the equation actually has a close correlation with the relevant political Islam and the Malays, especially the leadership of the ideal pattern in the perspective of Raja Ali Haji. It can be seen from the principles used. For example, the requirement to include all related components (participatory). These characteristics are not directly relevant to Raja Ali Haji view on duty (wazhifah) a leader should involve people they lead, that leadership can run smoothly and effectively. Leaders must not escape the sense of

people's hearts, in running the leadership there must be cohesion harmony and rhythm between leaders and community-led, so that synergy,

In the Indonesian context, the reduction of gaps in various fields, both between the center and regions as well as between regions, are conducted in a fair and proportional is a realization of the principle of a reduction in the gap. It also includes efforts to create equality in law (equity of the law) as well as reducing the variety of discriminatory treatment that creates a gap between men and women in public life. The interested public can participate in the formulation and / or decisions of public policies that cater for the public. Because the public has a voice in decision-making, either directly or through legitimate representative institutions that represent their interests. The overall participation is built on freedom of association and expression, as well as the capacity to participate constructively.

Another accordance with the principle of Raja Ali Haji thinking is the principle of ensuring the rule of law. These characteristics are relevant to the opinion of Raja Ali Haji stating that good leadership must be escorted by a good system anyway. Law here includes regulations, the judiciary and law enforcement apparatus. Raja Ali Haji aware of the importance and role of law in support of the process of governance.

Law enforcement is a basic requirement in a state that the principles of good governance can be implemented. Public policy makers, for example, has a responsibility to ensure a balance between regulation made by the agreements made. Law and its implementation is the part that is essential to the realization of good governance (Yustiavandana 2006, bk. 10). Furthermore, the principles of transparency and responsibility or responsibility. The principle of transparency requires the disclosure of information, both in the decision-making process or disclose material information regarding the implementation of the government. While the principle of responsible government requires the existence of executive accountability for all policies that have been taken and implemented, good accountability to God Almighty and to the people. This principle is consistent with the view that Raja Ali Haji leader leadership must be accountable to Allah. This is because a leader represents a caliph.

The principle of transparency in government with regard to the principle of fairness. Because of the way the principle of fairness must be supported by the state government transparency. A concrete manifestation of this principle, among others, can be seen when people have the convenience to find and obtain data and information on policies, programs, and activities of government officials, both held at central and regional levels. Therefore, the principle of transparency can serve to create an efficient administration. Barry A.K. Rider said, "Sun light is the best disinfectant and electric light the best policeman." (Nasution 2003).

Characteristics of good governance further is effective and fair. This character in accordance with the thinking Raja Ali Hajj which states that a leader represents a sultan in running his leadership. Sultan here means that the king has won the trust of the people and all the interests of the people entrusted to her. Therefore, the king must rule justly, wisely, in accordance with the instructions of the Qur'an and Sunnah apostles (al-Hadith).

The formulation of the principle of fairness, should also be approached on the principle of supervision, where the leadership has a considerable role to oversee the government. The reason supervision was related to efforts to maintain public

confidence. The maintenance of public confidence in the integrity of the system of governance be pursued, because public confidence is a crucial factor in the government.

Conclusions

Thoughts of Raja Ali Haji much motivated by the teachings of Islam. He is known as someone who knows a lot about Islam, but also known as a fanatical Islamic teachings. Desirable form of government is the kingdom of Raja Ali Haji-based Sharia. When viewed from the political thought, the form of government "monarchical theocracy" in the form of government that kingdom whose implementation is based on God's revealed law is Islamic law.

Relevance thought Raja Ali Haji to the governance system in Indonesia today, among others, can be seen from the criteria of an ideal leader: first, fulfill the requirements according to Islamic law, namely; Muslim, male, puberty, intelligent, fair / not wicked (consistent in implementing the rules of Islam), able to carry out the mandate and leadership. Second, the power to make the country independent / self-reliant. Third, make the security of Muslims in this country is the security of Islam. Fourth, implement Islam simultaneously and comprehensively. Fifth, preventing disintegration and unify the territories of Muslims that have crumbled, not only in Indonesia, but in the whole world, so that Muslims are strong and united in one force.

Seeing the condition of the state government system in Indonesia at this time, although different from the form of government desired by Raja Ali Haji is sufficient in accordance with expectations, if we refer to the leaders elected to run the government, is those who have been entrusted by the people as leaders. Elected leaders are expected to voice their concerns so that the well-being and comfort can be felt.

Thought of Raja Ali Haji to the legal aspects in the government of relevance can be seen from the rule of law and human rights have been held by the Indonesian government to date. Although it can be said that explicitly or implicitly political thought (government) Raja Ali Haji have relevance to the development undertaken by the Indonesian people. Although there is no doubt there is also a discrepancy. But no need to pull chasm too deep for such discrepancy, but try to take the similarities are useful in the context of national development and people's welfare.

It is true cannot deny that the concept of rule by Raja Ali Haji, there are some that do not conform with the concept of governance in Indonesia. One reason for in Indonesia is not a theocratic state, but it has a heterogeneity or plurality of religions. That is, in Indonesia, although the majority of the population are Muslims, there are not only Islam that grow and live in a diverse country, but also non-Islamic religions grow and develop properly in the spirit of tolerance is high. While the concept of rule by Raja Ali Haji ideal is based on Sharia. If this is implemented, the existence of discrimination against other religions.

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