



ISSN: 0976-3031

Available Online at <http://www.recentscientific.com>

International Journal of Recent Scientific Research  
Vol. 7, Issue, 12, pp. 14779-14787, December, 2016

**International Journal of  
Recent Scientific  
Research**

## Research Article

### GRANTS AND MONEY POLITIC IN THE LEGISLATIVE ELECTIONS AND LOCAL ELECTIONS: THE VIEW OF RELIGIOUS LEADERS OF ISLAM IN AMBON CITY

La Jamaa

Institute Religious Islamic State (IAIN) Ambon, Faculty of Sharia and Islamic Economy, Indonesia

#### ARTICLE INFO

##### Article History:

Received 15<sup>th</sup> September, 2016  
Received in revised form 25<sup>th</sup>  
October, 2016  
Accepted 23<sup>rd</sup> November, 2016  
Published online 28<sup>th</sup> December, 2016

##### Key Words:

Grant, Money Politics, Legislative  
Elections, Local Elections, Religious  
Leaders of Islam

#### ABSTRACT

Money has power in human life, including politics. Money used the legislative candidates, and regional head candidates as a political marketing to get the voters in legislative elections and local elections. This paper explores the view of religious leaders of Islam in Ambon city on the grant and money politics in the legislative elections and local elections. The aid need to distinguish between the grant and money politics. The view religious leaders of Islamic in Ambon city, that grant is the aid money/material from legislative candidate or candidates for the regional head/deputy regional head of the given long before the moment of general elections and local elections, both as a member of the council or the regional head/deputy regional head; or given during the general elections and local elections, secretly to social interests of Muslims only and not to be chosen in general elections or local elections. The statute may be accepted, either individually or religious leaders of Islam for social purposes. Whereas, money politics in the general elections, and local elections, is the material support from of the candidates, which is intended to be selected by the public. Money politics in general elections and local elections unlawful.

Copyright © La Jamaa., 2016, this is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution and reproduction in any medium, provided the original work is properly cited.

#### INTRODUCTION

The fight in the legislative elections and the local elections in Indonesia in the last few years this reform era, has been practiced openly and competing among the candidates. Each of parties and candidates strive to captivate the attention of, and sympathetic voters against the party or candidate. In that regard the candidates attract voters sympathetic to providing material assistance, either given directly to the voters personally and handed over to the religious leaders (including religious leaders of Islam) in his constituency. The material assistance is usually delivered as a grant of specific candidates and are generally provided ahead of the upcoming legislative elections to select legislative candidates and the local election to select of the regional head at districts, cities and provinces.

However, the assistance of the candidates in legislative elections, and local elections that are difficult to distinguish by money politics. Because, despite the provision of material aid was not disclosed as money politics, but it is usually given with the aim to influence voters, both personal electors and Islamic religious leaders in legislative elections or local elections. In fact, aid to Muslim religious leaders, it aims to gain support, and raising the voice of the community support the winning candidate (the donor material) in the legislative elections, or local elections. Thus, grants, and money politics is a part of political marketing[1], from the candidates to win voters.

Grants and money politics in legislative elections and local elections, not only the political realm but is included also in the area of Islamic law. Relevant to this writer is tracking the views of the Islamic religious leaders in the city of Ambon on grants and money politics in legislatif elections and local elections. Islamic religious leaders is a part of ulama. Under certain conditions, ulama affect the voters, both in the Presidential election, legislative elections and local elections.

This paper will examine (1) the relationship between money and politics as part of political marketing; (2) view of Islamic religious leaders in the city of Ambon on grants and money politics in elections and local elections, as well as the utilization of grants and money politics in legislative elections and local elections for the public good; and (3) criteria for distinguishing between aid as grants and money politics.

#### Relationship Money with Political

The influence of money in politics gave birth to money politics. Ahmad Khoirul Umam in his research, about Kiai and Culture of Corruption in Indonesia, found that the involvement of kiai (Islamic religious leaders) in politics bore a relation of reciprocity between kiai themselves, and politicians. On the one hand, politicians can take advantage of cultural authority kiai freely as a vote getter and protector of the social. On the other hand, kiai can gain leverage in obtaining grant assistance

\*Corresponding author: La Jamaa

Institute Religious Islamic State (IAIN) Ambon, Faculty of Sharia and Islamic Economy, Indonesia

or political benefit to benefit personally kiai or institutions under his leadership. The existence of the political assistance can eventually be money politics.[2] In that regard occurred mutually beneficial relationships between Islamic religious leaders and politicians. And grants or money politics, a means of connecting.

Politics and money are two different things, but in this modern era, both have interlocking relationships that sometimes can't be separated. Because, in politics it takes money, in order to undergo political activities successfully. Money politics, meaning the use of money to influence important decisions. So, money is a means to influence someone in the decision making and choice, making decisions and choices are not based on whether or not the standard of decision and choice was for the benefit of others but rather is based on the standard of their gains from the decision and the choice.[3]

Money politics, it also means the utilization of certain political decisions to get the money. There are certain circles which have access to political decisions, can take advantage of the decision was to obtain money. The condition is termed "Capitalism in an oxygen tent" by Adi Sasono, which is a condition, where the government/authorities come into play in all societies economic measures by conducting a closed economic system and protective. The involvement of policy makers in the economic system as it will cause high cost economy very unfortunate people when specific groups of people to protect the interests of individuals and groups them by controlling the supply current public goods.[4]

Money politics can also be interpreted as an attempt to influence others by using a material reward or vote-buying in the political process and power by handing out money, personal property, or parties to influence voters. The meaning of money politics in general has in common with the provision of money (material) to a person or group of persons for political purposes are veiled behind the last administration. Thus money politics, is an attempt to influence others (society) using material rewards to influence voters.[5] Money politics is a major cause swelling of campaign costs to be borne by the candidates[6] in legislative election or local elections.

The practice of money politics, in legislative elections and local elections very diverse forms, including the distribution of donations, either in the form of goods or money to the party cadres, cheerleader, group or entity; the donation of a conglomerate/entrepreneur for the benefit of certain political parties with illegal concessions; and abuse of authority, and state facilities for the benefit of, or attract sympathetic to certain political parties.[7]

Strong relations between politics and money is affected by, and affect the relationship between the politicians, party membership and voters. The emergence of money politics, caused by a number of democratic political activity impossible can be done without money. In that context money politics tends to be interpreted narrowly, as it only focuses on campaign finance and political parties. Though many outside actors involved in political competition, with the aim of forming public policy agenda, influencing legislation ordebrates, and legislative elections success. Relevant to this case, James Kerr Pollock argued that the relationship between money and politics will continue to be a major issue in

democracy and governance. A healthy political life, impossible to be realized, while money indefinitely, continued to play in political life.[8]

According Tjahjo Kumolo, that political money (money politics) showed no more value the quality of prospective head region. They do not have the ability to communicate a political vision to the public. In fact, it is possible they have no political vision, which will be realized once they get elected. So the politics of money, lively, and always accompany the democratic party, both electoral and election. Money politics thrives supported by the tendency of society that is more permissive. The omission of the politics of money, not only has implications spawned corruption of politicians, but also can injury a democratic elections.[9] Because at first glance the election, and the elections seem democratic, but the practice of money politics has tarnished the elections, and the elections, which gave rise to the image, that winning is only candidates that have huge capital to be distributed to voters.

Political money or money politics remain dominant because the majority of voters have the education and the lower middle income (poor), so it tends to accept gifts of money politics, although the amount is small. Thus one of the causes rampant money politics, or money in electoral politics and elections is the low level of economic voters. Money politics is often considered as a grant, and it is difficult to distinguish from money politics in elections and local elections. Grants and money politics in legislative elections and local elections, not only the political realm but is included also in the area of Islamic law. Relevant to this writer is tracking the views of the Islamic religious leaders in Ambon city on grants and money politics in legislative elections and local elections.

This paper will examine the views of Islamic religious leaders in Ambon city to the laws of grants and money politics in legislative elections and local elections; utilization of grants and money politics in legislative elections and local elections for the public good; and the criteria for distinguishing between aid as grants and money politics.

### ***Law of Giving and Receiving Grants and Money Politics in the Legislative Elections and Local Elections in View of Religious Leaders of Islam in Ambon City***

Religious leaders of Islam in Ambon city have mixed views about the law of giving and receiving grants (support material) from legislative candidates or candidate of regional head to voters ahead of legislative elections and local elections, especially in the perspective of Islamic law. In this regard the Chairman of the Regional Leadership of Nahdlatul Ulama Maluku (Syarif Hidayat) argues, that every charitable act was assessed with the money. Well, now we see what is its intention? Intention is what people give something? Intention someone provide certain material to others for? If the intention sincere, holy, provision for expecting the sake of Allah, to expect a reward from Allah, I think everything is fine. But if viewed grant any, if the intention there are relations of reciprocity, there are certain interests that are expected from what is given, then there is the effect of turning him someday, either in the form of material or the community should provide support to him, I do not think any rules justified, both in terms of Islamic law and the laws of the country (interview in Ambon, at July 25, 2016).

The above data shows the view of the Chairman of the Regional Leadership of NU Maluku, that the provision of material support of candidates to the voters in a legislative elections or a candidate for the regional head/deputy regional head to the voters in the elections depends on the intention of the donor. If the intention is sincere for Allah, expecting reward and pleasure of Allah, then such provision shall to the giver and the recipient. But if the sound of his intention to get support from beneficiaries, then the gift is not allowed, (forbidden), both under state law (the Electoral Law and the Law on Elections) as well as Islamic law. The same opinion was stated one figure NU (Hakis) in Ambon city, that the assistance was the last elements of interest behind it, it's called money politics in the political map, not a pure grant. Because, it is giving outright grants without expecting anything in return. Further stated, that the dawn attack clearly money politics. If there is a dawn raid numbers already given code (interview in Ambon, at July 22, 2016).

The same thing was stated one of the priests the grand mosque Al-Fatah Ambon (Mokhtar Lutfi Asy'ari), that if granting it no intentions (political interest) in tow, it's okay. But if there is no intention that the gift was later he was expecting something from the gift, then this could be said to be sincere. So if you want to give with the expectation that hopefully people have chosen to improve the quality of life, it might be okay. But when he pulled back in after failing in the election, it means the administration is not sincere (interview in Ambon, at July 28, 2016).

The second view shows the Islamic religious leaders, that the provision of material from legislative candidates, or candidates the regional head to the voters be allowed, if without lucrative purposes gives primarily the current electoral ballot or election. In this case the informant lets give voice to support legislative candidates or candidates the regional head who is thought to increase the quality of life. Moreover, support is given their own volition, not at the request of the nominee. The same opinion was stated Secretary of the Legal Affairs and Tajdid Committee, Chairman of Muhammadiyah Maluku (Muhammad Thaib Hunsouw), that "we do not know the intentions of others. But usually it is seen from what they do. If you want the current candidates, the new coming. That means he is not sincere, not purely as an aid, to the community, or community leaders. Because there is tendency. The assistance was in Islam are not considered as grants, but only considered as just a mirage" (interview in Ambon, at July 25, 2016).

Thus, according to the informant, that one indication of the tendency aid, are they busy provide assistance at the moment of legislative elections, or local elections. While away the day before they are rarely, if ever came to see, let alone help the community. In that regard, according informant that indeed there came to see us it was long ago, usually moments of Ramadan that, but if it says it's money politics is usually the day before the (selection of) the dawn raid (interview in Ambon, at July 25, 2016). Thus according to him, the dawn attack in legislative elections and local elections were a money politics, or grant political and not a grant under Islamic law.

According to an administrator Muhammadiyah Maluku (Jusuf Laisouw), that aid from the candidates in the legislative elections, or local elections to the voters, categorized as money

politics, when candidates give money, or materials to voters, with the goal to have. Instead relief from candidates to voters instead of money politics, if it is not intended to be selected. Likewise, voters who received material assistance, not categorized as money politics. Because he had not asked. Besides the aid delivery practices could be changed hands. For example candidates love to someone and that person's love to the second person, the second person of love to a third person, the third person of love to the fourth. There is even a practice of dubbing to another candidate in exchange for money (interview in Ambon, at July 25, 2016). It was done in between to break up the sound on pockets of strong candidates, so that the number of voters decreased and the number of votes the other candidates be compounded by dubbing them.

Another opinion, stated leader of Islamic boarding schools Ittaqillah Ambon (H. Djawali Laitupa), that when talking about the material in the elections are of two types. There is an electoral financing, and money politics. Election financing if it is okay, examples have someone to work. During the trip, he takes charge, so it should be given the cost. But if he gave the money, so people choose it, it is unclean, should not be. When talking about the rules, respect the laws of the country, it is explained that when a person in local elections promise or give anything, so he's been, then it is an offense, and although he was elected, but it can be canceled (interview in Ambon, at August 17, 2016).

Opinion informant above aligned, with the opinion of Chairman of the Regional Leadership of NU Maluku (Syarif Hidayat), that giving to voters to support a voice in the legislative elections or the local elections, in violation of State laws and Islamic law (interview in Ambon, at July 25, 2016). So also proposed Chairman of the Branch of NU Ambon City (H.Husen Sahiri), that give and take equally punished by Allah with sin. Prospective members of Parliament or regional head candidates who give money to someone for support voice was actually Satanic. Such leaders do not have. Later, she would never have thought of the people (interview in Ambon, at July 20, 2016). So according to him, the giver and the recipient of money from legislative candidates or candidate of regional head/deputy regional head with the aim to have, is a sin, and forbidden in Islamic law. The reason is that such leadership it would not matter to the people, he was more preoccupied with investors who have to finance it in the legislative elections or local elections. Provision of such material is a bribe.

The views more forcefully, stated Chairman of the Board Trustees Regional Chairman of NU Maluku (KH.Abdul Wahab Polpoke), that money politics was no different with bribes. Bribes for any purpose, is forbidden. So if we engage in the illicit act, we justify the unlawful means it. Because the Prophet said flatly *la'natullāhi 'ala al-rāsyī wa al-murtasyī*, God condemned the bribe, and the person who bribed. But if candidates used way to invite voters to support it without giving the material, then it is permissible (interview in Ambon, at July 25, 2016). This informant assess the provision of material from candidates in legislative elections or candidate for regional head/deputy regional head in the local elections as bribes are forbidden in Islam. But according to him, may encourage voters to give voting rights to potential without material reward. For this latter method does not have an element of bribery to gain support from voters. Which meant, is

through offering programs for the welfare of the general public. More clearly KH Abdul Wahab Polpoke said, that “provides guidance for choosing a candidate who could be responsible, could do for the sake of the nation and state, then it is kosher, not a bribe, but to invite to goodness. Unless they give money, because the voters have asked to be bribed, then it is a bribe. The money was given to the hope that is selected. So the money was not sadaqah (charity), or grants. If he gave the money earlier, after he wins, then the charity, not a bribe” (interview in Ambon, at July 25, 2016).

The interview data, showed that KH. Abdul Wahab Polpoke distinguish between the provision of material from the candidates before and after the legislative elections or local elections. Providing material before or during the legislative elections and the local elections are vulnerable to bribes, while giving the material after winning in the legislative election or the local election is not a bribe but a charity. Thus giving the material during the legislative elections or the local elections is permissible. Because generally speaking members of the legislature or the regional head after winning in the legislative elections or the local elections do not have any influence on the voters again to the official. Provided that the gift was not promised to the electorate.

The view KH Abdul Wahab Polpoke that in line with the opinion of one member of the Fatwa Committee of the Council of Indonesian Ulama (MUI) Maluku (Much. Mu'allim), that according to Islam, giving it there are several kinds, namely grants, alms, charity, gifts and even some risywah. The provision of different grades in accordance with the intention or purpose of it. If the gift giving due respect for the achievements that have been carried out by the gift recipient. Grant is giving to others without any tendency. If alms, is a gift for expecting reward from Allah. Zakat, is the provision for a liability. All kinds of gifts, in addition to zakat, the ruling is circumcised. While granting that tendency, it can be categorized risywah. According to the Prophet al-rāsyī wal murtasyī fi al-nār. In this case the beneficiaries have the authority to pass something to be desired givers. It's called risywah. As long as there is no desire by the offering, or the parties were given did not have the authority, then it is not risywah. It is risywah the wrong address. Not included in the category risywah prohibited in Islam (interview in Ambon, at July 29, 2016).

In that case, according to Much. Mu'allim, that there risywah permissible, ie bribe given to those who do not have the authority or power to meet the wishes of the donor. Or giving without expecting in return from the recipient. The provision of this kind can be categorized as sadaqah, as the opinion KH. Abdul Wahab Polpoke earlier. However, if the provision of the material submitted to the voters personally, then according Much. Mu'allim, that seen in the direct election, there was the sound of the people and not the people's representatives (DPR/DPRD). Provision is included in risywah (bribe) although politicization over there. But at the bottom, it has entered risywah because there is a tendency, giving it affect the voting rights of beneficiaries. Aid is also a tendency, that the administration was an attempt to get the victory in legislative elections or local elections (interview in Ambon, at July 29, 2016).

The provision of material assistance to voters personally, have risywah element (bribe), because the recipient of material assistance, have the right to vote for the candidate (aid material to him). Thus, the incident is a barter system, or buying and selling votes, the candidate with the voters. Voters give voting rights to the candidate. In return, voters get the material from the candidate. Clearly, that risywah or bribery case, if there is linkage between the bribe giver and the recipient.

In that regard Much. Mu'allim explained that al-rāsyī wa al-murtasyī bore risywah, in case the joints between rāsyī with murtasyī. For example, the B giving something back to A and the A passing interest of B. This is called rāsyī wa al-mustasyī. The B as rāsyī (giving bribes) and the A murtasyī (recipient of the bribe). When al-rāsyī (bribe givers) wants something, then he has a tendency to enter the category as al-rāsyī and those who were given so-called murtasyi, giving voting rights to the al-rāsyī. Do recipients categorized murtasyī, still must be observed response of the recipient. If he gave his voice to the giver, with a tendency for the provision of al-rāsyī, then the recipient in the category of al-murtasyī. When voters took delivery of candidates or prospective head region, but it provides an objective right voice to candidates or candidate the other areas, then the giver has to bribe (rāsyī), while the recipient is not classified murtasyī. Award received voter is not forbidden in Islam (interview in Ambon, at July 29, 2016).

Similar views expressed Secretary General Regional Chairman of Muhammadiyah Maluku (Sunari), that “could be seen from several perspectives. If it is necessary for the worthy, means it takes for the rights. If we are to have a kind of reciprocity, then it is legitimate to the extent not cross the line of Islamic law” (interview in Ambon, at July 24, 2016). What is meant by “not cross the line of Islamic law” here is the recipient of a class of poor people who are in dire need of material assistance, but he did not give voting rights to aid material. Moreover, poor people actually have the right of rulers, so that the material support of legislative candidates or candidates for the regional head, not a bribe but the rights of the poor.

The other view, expressed priests of the mosque Sin Alauddin Kebun Cengkeh Ambon (La Buja), that “it is extremely dependent recipient of the material in giving the right to vote. If he had received the money, but do not choose a donor, choose another candidate on the consideration of the capability of the candidate, then the gift is not money politics. But if the recipient gives voting rights to the giver, then it makes money politics. Clearly, if the purpose of political money to buy right to vote of beneficiaries” (Imran Hatata, one Figure of Persis in Ambon city, interview at July 22, 2016). Similar disclosed one of the leading Islamic Union in the city of Ambon, that “if from the perspective of Islam, giving it a money politics and not grant aid because it is a way to win political battles” (interview in Ambon, at July 20, 2016).

The same opinion was expressed also the Secretary of the Executive Board of MUI Maluku (H. Idris Latuconsina), that “the law grants or material in the legislative elections or local elections is prohibited, grants or gifts that are not clean. Ideally candidates elected leaders, are based on our conscience, not because it is based on the lure of material, or anything” (interview in Ambon, at August 8, 2016). Thus, according to H. Idris Latuconsina, that the provision of material from

candidates in the legislative elections and candidates of the regional head in local elections more directed to “kickbacks are prohibited.” Because the provision of material suspected as a mode to attract suffrage community (beneficiaries material) to potential (aid). Moreover, the provision of material distributed in a “dawn raid” which usually openly solicit support giving voting rights to those candidates who have contributed.

View of several informants from Islamic religious leaders in the Ambon city is understandable, that the provision of material from legislative candidates or candidate the regional head to the voters in person, not necessarily in the category of bribery or kickbacks (risywah) or money politics. Are categorized as bribes or money politics in elections and election are:

1. Providing material of legislative candidates in legislative elections or candidate of the regional head in local elections are expected beneficiaries, giving voting rights to the candidates, and the receiver also provides the right voice to the giver. So that a bribe or risywah law applies to both sides, both the giver and the recipient of material assistance.
2. Providing material of legislative candidates in legislative elections or candidate of the regional head in local elections are expecting the recipient gives voting rights to the candidates, even though the receiver did not give voting rights to the giver. In this case the bribe or risywah only applies to the donor, recipient of material assistance while not involved in bribery or risywah.
3. The promise of giving the material of legislative candidates or candidate of the regional head after winning in the legislative elections or local elections in the hope receiver appointments will give the right to vote for the candidate, and the recipient of the promise of giving voting rights to the giver promises. In this case the bribe or risywah apply for both parties givers, both the giver and the receiver promises material aid pledges.
4. The promise of giving the material of legislative candidates or candidate of the regional head after winning in the legislative elections or local elections in the hope of recipients promise of providing voting rights to these candidates, but the recipients promise not provide voting rights to the giver promises. In this case the bribe or risywah applies only to the giver promises, promises material aid recipients are not involved in bribery or risywah.
5. Grant aid and social assistance from the government treasury central or regional government submitted incumbent as personal assistance to the affected population so that the recipient gives voting rights to the grantor (incumbent). In this regard giver with corruption because the use of state money for his own benefit. Thus, providers do *ghulul* (corruption), and became rasyi once. While the receiver is not in the category murtasyi.

While the provision in the legislative election and the local elections in the category of grant or charity, are:

- a. Providing material of legislative candidates in legislative elections or candidate of the regional head in local elections ballot without expecting recipient, and the recipient didn't give voting rights to the relief material. So,

purely as a grant or charity to expect from Allah's pleasure and reward.

- b. Providing material of legislative candidates in legislative elections or candidate of the regional head in local elections without expecting ballot beneficiaries, even though the recipient gives voting rights to the material aid of his own accord, without the knowledge let alone the direction of the various actors.
- c. Providing material of legislative candidates or candidate of the regional head after winning in legislative elections or local elections without giving promises and guidance to beneficiaries to give voting rights to the giver. In this case the provision of such material had no effect, for both parties givers, both the giver and the receiver material aid.
- d. The provision of grants and social assistance from the state treasury or treasury area submitted candidates for the regional head, before and after a win in the elections to the people affected, without expecting and directs the recipient to select, whether they choose it or not choose it. The Award in the category of grant or charity, for the poor and the underprivileged have the right to social assistance.

#### ***Utilization Grant and Money Politics in the Legislative Elections and Local Elections for the Construction of Mosques, Islamic Boarding School or Education Park Quran (TPQ)***

The mosque is a house of worship for Muslims in need of participation of Muslims, both for the construction of buildings or to supplement the equipment in the mosque. Likewise Islamic boarding school and education park Quran in dire need of financial assistance or materials, both internally mosque's congregation, parents of students and help from outside the mosque's congregation, parents boarding school students and education park Al-Quran. In that regard the legislative candidates in the legislative elections and the candidates of the regional head or them team success in the local elections to make mosques, Islamic boarding schools and education park al-Quran as a tool to attract voters sympathetic. The legislative candidates or regional head candidates or his campaign team sometimes channeling assistance through Islamic religious leaders (imams), leaders of boarding schools and education park al-Quran (TPQ) for the construction of mosques, Islamic boarding schools and the TPQ.

In connection with the provision of assistance to mosques, boarding schools and educational park Quran, General Secretary Regional Chairman of Muhammadiyah Maluku (Sunari), argued that the public interest, its core support from any source of donors, recipients anywhere, it needs to be traced funds from, and lawful or not. It must be examined before being accepted for the construction of mosques and other religious facilities construction. We in Muhammadiyah was necessary do croschek (interview in Ambon, at July 2, 2016). View of the Secretary General Regional Chairman of Muhammadiyah Maluku have hinted that the mosque imam, the leader of the boarding schools and education park of the Quran to be selective in accepting aid for the needs of a house of worship or the benefit of the people. Steps to be done is to check and recheck on the origins and purpose of the assistance. Moreover, the help came from a given legislative candidates at legislative elections or the regional head candidates or team

success ahead of the elections. In order to obtain certainty, purely for grant aid, expecting Allah's pleasure, with no tendency to get sound from the mosque's congregation, students or parents boarding school students and TPQ.

But according to one of the priests of the grand mosque Al-Fatah in Ambon (Mokhtar Lutfi Ash'ari), that aid legislative candidates, and candidates for regional heads given by religious leaders of Islam for the construction of mosques, boarding schools can be categorized as an aid in general, so it should be accepted. More specifically informant argues, that "I think that given such assistance, taken alone. It was a relief. We do not see what the purpose behind the gift was. Only problem is if aid to mosques, for example, love the carpet. After he was not selected, the carpet taken again. That's the problem" (interview in Ambon, at July 28, 2016). In addition, according to the priests of the mosque Nurul Yaqin Hulung (Samaun Rumbia), that "aid to the mosque ever given one candidate in the local elections of sand and cement. The aid was not related to the elections. So instead of money politics. Although the aid was to encourage some people to vote in the elections" (interview in Ambon, at August 24, 2016). View informant refers to the existence of aid, which does not need to be searched for meaning or purpose and origin of where the property is acquired. Halal or not the treasure, is the responsibility of the provider. Also according to the informant, the help given away before the election, not money politics.

Similar opinion was expressed the leader of the Islamic boarding schools (Pondok Pesantren) Ittaqillah Ambon (H. Djawali Laitupa), which puts the grant aid or as alms. He said that "if the grant was a charity. Actually, the charity is highly recommended for anyone who has wealth. Because in assets held, no rights of others. Wal Ashri innal Insana Lafī khusrin illallažīna amanū wa 'amilu al-šalihāti, that this human loss, the word of God. Who did not lose it allažīna amanu, the faithful wa'amilu al-šalihāti, which has righteousness, watawašau bilhaq watawašau bis-šabri, and remind each other about the truth and patience. If he has the intention to build a mosque with the wealth available to it, then it's kosher. But if the intention to build a mosque, so people choose it, it is unclean and not worth the reward anything. Innamal a'mālu bi al-niyyāt, all charities are viewed by God's intentions" (interview in Ambon, at August 7, 2016).

The views informants distinguish the legal status of assistance provided legislative candidate or candidates for the regional head through the Islamic religious leaders for the construction of mosques, Islamic boarding schools and education park Quran based on intent or purpose the provider. If the aim of the aid given for the mosque's congregation, students or parents boarding school students and education park Quran or the surrounding community to vote in the legislative elections or local elections, then according to H. Djawali Laitupa, the aid is unlawful, it has no value reward, even into sin. Conversely, if given sincerely for Allah, and for the benefit of the people, then it is lawful and get the reward from Allah. Intentions known only concerned giver and God. The recipient does not know it, unless the intent or purpose of aid is delivered with clear words or gestures. Similar opinion expressed by the head of TPQ Al-Ikhlās Ambon (La Rajab), that "when it comes to help it better to know his intentions are givers. Because it could be aid for the benefit of the people. However we are not obliged as a

beneficiary to question his intentions. If for the benefit of the people, we will receive. Help could be used to build a TPQ. The issue of whether the aid as a grant or not, it depends on the intention of the question. We do not know the intention was. Innamal a'mālu bi al-niyyāt. We can't discover their intentions even further" (interview in Ambon, at August 17, 2016).

So is the view priests of the mosque As-Salamah Airsalobar Ambon (Haerul Abudin), that "material assistance to Islamic religious leaders for mosques, Islamic boarding schools and TPQ also highly dependent on the intention of candidates or candidate the area giving material aid to mosques, boarding schools and the TPQ. If aid was intended to get sound, then it's the wrong intention. Moreover, in some cases, candidates who lose, not gain significant voting rights of local voters who have been helped, withdraw all his help. It shows clearly that giving aid solely to get votes. But if legislative candidates or candidates of regional head, providing assistance for the purposes of the mosque, boarding school or the TPQ, without intending moreover requested to be selected, then aid can be considered as a grant according to the Islamic Law" (interview in Ambon, at July 28, 2016).

Chairman of the Union of Islamic (Persis) Maluku (Muhajir Abd. Rahman), also believes that "the existence of the aid depends intentions. But this phenomenon usually appears during the legislative elections as well as elections. Actually I saw his intention wrong, because if not the legislative elections or local elections they do not furnish donation, charity or grants. Therefore I see aspects of intention, his intention was wrong. Therefore when they give aid motive was to get votes. Likewise, if done well before they compete to be the head of the region or become a member of Parliament or the House of Representatives, I think once again depends on his intentions. If the intention for the good, then usefulness for many people, on the other hand might be justified. If it happens close to the moment of the election, the more people vote for political segments. While the provision of assistance made after he was elected as regional head/deputy regional head, it was different. Because it was certainly pleased with his political promises before he was elected and inducted into the council, or the regional head" (interview in Ambon, at July 26, 2016).

Thus, according to the opinion of some informants in the above, that the assistance of the candidates legislative or candidates the regional head for the construction of mosques, boarding schools or the TPQ could be classified as a grant according to Islam if it is not intended to get the voice of the community, whether the mosque's congregation, students or parents boarding school students and the TPQ or community around the mosque, the boarding school and the TPQ. But it could be classified as money politics, if such assistance is intended to support voice. Therefore, according to the Secretary of the Executive Board of MUI Maluku, that "grants to the construction of mosques, boarding school, TPQ, if the administration is not sincere (for the purpose of giving assistance to get sound), it is not justified by Islam. If aid/grant was sincere in our intentions solely for the benefit of the people, then it may be accepted" (interview in Ambon at August 8, 2016). Thus, he argues that although candidates do not say openly the purpose behind the provision was to be selected, but the views from the moment of handover ahead of elections, then it is understood the goal is to get the voice of the

voters that helped. Thus, if aid is far days before the legislative elections or local elections moment, it can be understood that the aid is not linked with the hope to have.

In fact, according to one of the leadership of Islamic Union Board (Persis) Maluku (Ridwan Latuapo), that aid for the construction of mosques, boarding schools, and education park Quran, are categorized as money politics. The informant said that the provision of material “that makes money politics. For example the current legislative candidates willing candidate, he gave help cement the mosque. But after the legislative elections the number of votes from the public (beneficiaries of cement to the mosque) was a little, then he took back cement. Candidates also like to manipulate voter confidence, that contribute to the mosque so religious, so they are considered contributors including good people, and deserve to be picked. So that every moment of political the candidates wasted material assistance to the calculator will get votes from voters who have received gifts or favors for the public good”(interview in Ambon, at July 29, 2016).

Rate informant to help legislative candidates or candidate of the regional head to the religious leaders of Islam for the construction of mosques, boarding schools, and education park Quran as money politics, because such aid is identical with the political efforts of money to get sound from the mosque’s congregation, students and parents of students or the surrounding community. Further informant suggested that “if by Salafi receive political favors was unlawful. Whatever the form for them, political support was unlawful. As for Islamic religious leaders are thought to benefit the people without any personal interest, then they accept it purely as an aid for the benefit of society, both in the construction of mosques, boarding school, TPQ well as for the needs of public facilities”(interview in Ambon, at July 29, 2016). Thus the aid to benefit the people do not matter.

Likewise aid granted legislative candidate or candidate of the regional head for construction of the mosque, well before the legislative elections or local election, as told La Rajab, the head TPQ Al-Ikhlas Ambon, that “there are candidate of the regional heads just wondering how much budget building this TPQ. He did not promise. Just saying; wait a few weeks ahead. It turned out that he contact the committee and contributed cash of Rp. 50 million. He did not ask to be chosen. Precisely when he asked to have, I do not want to accept donations. Even as he would love a second aid delivered by whispering to me at graduation students TPQ, so that no one else knows” (interview in Ambon, at August 17, 2016). Thus, when the surrounding communities TPQ want to vote for him when he became one regional head candidate in the elections, then their choice is based on the willingness itself, and not because of the promise to him as a candidate who had provided assistance to TPQ.

The same view was stated priests of the mosque Sin Alauddin Ambon (La Buja), that “assistance to spontaneously mosque Sin Alauddin has never been accepted but often promised to get aid. Assistance is usually given after the respective elected and sworn in. Assistance to the mosque is a grant by religion. Because aid is utilized for the public good and not for personal gain voters. Communities also can not be ascertained give voting rights to the person concerned on the basis of granting the aid. It could be because of considerations other than the

material. For example because at the candidate is expected to be the welfare of the people” (interview in Ambon, at July 22, 2016). A similar sentiment was expressed priests of the mosque Jami’ Ambon (H. Abdullah Pattilouw), that aid legislative candidates or candidates for the regional head for figures Islam to the construction of mosques, Islamic boarding schools and TPQ highly depends on his intentions. Clearly, “depending concerned have no intention, if he had no intention of giving money to religious leaders with the intention not of worship, then he included money politics. But if he was intent contribute with sincerity, it does not include those spelled it (money politics), excluding baksheesh” (interview in Ambon, at August 3, 2016).

Based on data from multiple data informant above, it can be argued that:

- a. Help candidates legislative or candidates the regional head who submitted to religious leaders of Islam for the construction of mosques, Islamic boarding schools or educational gardens of the Quran (TPQ) can be categorized as grants, according to Islam if intended sincere for Allah, for the public good. No tendency for the personal benefit of the aid, either openly or gesture. Because it may be used for the public interest.
- b. Help the legislative candidates or candidates the regional head who submitted to religious leaders of Islam for the construction of mosques, boarding schools or educational park Quran can be categorized as money politics, if it is intended not for God, but there is a tendency for private purposes the aid, especially in order to get votes from the public. The existence of such intentions are known either through overt request or demand cues. Therefore such aid should not be accepted. If already received, it may be used for public purposes but may not be selected.

#### ***Grant and Money Politics Criteria in Legislative Elections and Local Elections***

Based on data from the study found, that the aid is channeled candidates in elections and local elections can be generally classified in two forms, namely (1) the assistance provided well before the moment of electoral and election; and (2) the assistance provided ahead of the legislative elections and local elections moments. Help the candidate that are difficult to distinguish at first glance as a grant to help as money politics. Clearly, the key differentiating factor between aid as grants to help as money politics, it is the intention of candidates in providing material assistance, both given to private voter, nor given to Islamic leaders for the construction or the needs of the infrastructure of mosques, boarding schools, TPQ, and Islamic social organizations.

The intention is to covet something and determined in my heart to get.[10]Intention is very urgent position in Islam. An activity can only be judged as a good deed if it intended to seek subsidy or reward from Allah, according Prophetic: ‘Indeed, every charity must be accompanied by any intention and deeds will be judged by his intentions’ (Hadith narrated by Bukhari).[11]

Assistance provided candidates in legislative elections and local elections categorized as a grant if given with the intention solely to help build mosques, Islamic boarding schools and TPQ or support the infrastructure of mosques, boarding schools

and TPQ without asking the public to choose. Even such assistance is given well before the moment of legislative elections and local elections. Grant aid received by the leader of TPQ Al-Ikhlas Ambon for the construction of the TPQ three times. Help categorized as grants according to the teachings of Islam because the donor handed it over without self-published by the candidate concerned, both before and after giving his help. Even such assistance be given away before the election day. After the concerned elected and served as head of the region is still giving aid to TPQ question.

Clearly, that the aid is a grant is not shocked by the news media or the statement of the candidate concerned. The statement provides relief from candidates often do when laying the first stone or fundraising for the construction of public facilities or houses of worship. Candidates who want to help purely for the good and benefit of the people did not declare its readiness to contribute something, but it will provide a direct contribution to the committee or priest at the mosque, leaders of boarding schools or TPQ.

While aid candidates in legislative elections and the local elections that are classified as money politics, is the assistance given to voter direct personal or Islamic religious leaders for the construction or auxiliary facilities, infrastructure mosques, boarding schools, TPQ, Islamic social organizations, with demand openly that the selected candidate in the legislative elections, or local elections. In addition to raising funds for the construction of mosques, boarding schools or TPQ for example, the question will be expressed readiness to contribute a few tens of millions in public. This was done so that the people attending the event knew the candidate donations once they are interested in distributing their right to vote to the candidate who has been credited with contributing to public facilities.

Thus, assistance was given with the intention to get the voice of the voters who have given assistance. In fact, there are some candidates who withdraw its aid after its defeat in the legislative elections or local elections. Attitudes such candidates clearly demonstrates that the concerned expect to get the voice of beneficiaries. Disappointment over the defeat acted by pulling back the goods or facilities that have been built with its assistance, both buildings, public roads, carpets and other assistance.

Based on the above although the intention was abstract, but it is known the implications of the speech, and attitude are concerned. It resulted in many voters were misled because the thought of all the assistance provided candidates in legislative elections and local elections were a grant or good deeds in Islam. So the candidate is categorized as a good person as well as the ideal candidate and leader could be elected. Clearly the majority of voters mainly from the general public only see the physical assistance without regard to the purpose of the aid.

The assistance is given money politics just before the moment of the legislative elections, or the local elections and after being elected and become a member of the council or the regional head/deputy regional head no longer contribute to the mosques, boarding schools and educational park al-Qur'an (TPQ). So, he's just using his help to attract voters sympathetic to select it and after achieving his dream, he had forgotten Islamic religious leaders and communities that have been delivered

won position and power. While aid is still going after the grant in question reach expectations. Thus he was always remembered Islamic religious leaders and the people who select them both before and after the legislative elections and local elections.

Based on the above assistance provided legislative candidates in the legislative elections, or the candidates regional head in the local elections in the form of grants is a virtue in the perspective of Islamic law, so it may be accepted, either personally voters, or Islamic religious leaders, for the sake of development or needs facilities, infrastructure mosques, Islamic boarding schools, education park Qur'an or Islamic social organizations. Likewise, if the aid is intended giver to get sound from the receiver, but if an unknown recipient, and the recipient does not choose it, then aid is not a virtue in the perspective of Islamic law.

But be accepted either personally voters, as well as Islamic religious leaders for the sake of development, or the need for infrastructure mosques, Islamic boarding schools, education park Quran or Islamic social organizations. The grant is a grant for the recipient because the recipient of the legislative candidates or candidates of the regional head is not required to examine the intention behind the provision of such assistance, unless the intention of candidates submitted clearly, to be chosen in legislative elections, or local elections.

While assistance in the form of money politics is an act that is forbidden in Islamic law perspective that can't be accepted either personally electors and Islamic religious leaders to the interests or needs of the construction and infrastructure of mosques, boarding schools, educational park Qur'an or Islamic social organizations. Assistance in the form of money politics, is a political bribe that is unlawful, both for a legislative candidate or candidates of the regional head who gave it to the people and voters who received the money politics.

Assistance in the form of money politics could have come from private money or donors (employers) and grants and social assistance comes from the Regional Budget (APBD). For local governments the authority to give grants and social assistance to the public in accordance legislation.[12] However, grants and social assistance is sometimes abused when handed over as if it were personal assistance from the regional head who became one of the candidates in the local elections.

The action candidate of the regional head is a corruption because use budget funds for the benefit of himself (interesting people sympathetic to select) in the local elections. Even the candidates of the regional head has made two mistakes at the same time, that money politics or political bribery, and corruption. Because corruption is the abuse of trust in the inferest of private gain.[13] So, corruption is an act of abuse of power for personal gain or groups. Manifestations in the form of manipulation resources of the country or region by using the authority and office for its own sake, class or group. Such corruption, including corruption investif, namely corruption that began with funding bids from entrepreneurs who are investing to make a profit after supported a candidate to the council member or regional head.[14]

Based on the above most informants perceive, that the use of money politics in elections and elections are part of a bribe or



risywah, categorizing them as jarimah or a crime under Islamic law. For according to Islamic law, jarimah are acts that are prohibited by shariah threatened by Allah with hudud punishments or ta'zir.[15] For risywah bribes or accused by God, as revealed in the hadith of the Prophet: la'natullāhi 'ala al-rāsyī wa al-murtasyī (the curse of God will befall those who bribe and accepting a bribe) (Hadith narrated by Five Imam hadith except Nasai). [16]

The above description shows that although the beneficiaries, selecting legislative candidates or candidates for the regional heads who have provided material, but the choice is not based on the lure of matter, but based on integrity and work program for the welfare of the people, then the material aid it receives is not classified as money politics or bribery. Moreover, if these funds actually came from the Regional Budget (APBD) are the rights of beneficiaries.

## THE CONCLUSIONS

Religious leaders of Islam in Ambon City view that the material support from legislative candidates in legislative elections or candidate for regional head/deputy regional head in local elections categorized as a grant if it is given outright, just expect reward or subsidy God, is not intended to have, either given directly to electors and given by Islamic religious leaders to benefit the people (construction or support facilities, infrastructure mosques, bordiang school, TPQ, or Islamic social organization). Usually delivered well before the moment of the legislative elections or local elections. While the material aid of legislative candidates or candidate of the regional head/deputy regional head which aims to get the sound of the assisted, categorized as money politics. Usually delivered moments before the legislative elections and the local elections, even through a dawn raid a few hours before the election. Thus the intention of the giver be the difference between a grant to money politics in legislative elections and local elections.

Islamic religious leaders in Ambon city considers that the grant be received as assistance in general. While money politics in legislative elections and local elections synonymous with bribery, so that is unlawful, both giver and receiver.

But the aid is intended as money politics by the grantor, may be accepted in the public interest on the condition not to vote in the legislative elections or local elections.

## References

1. Marzuki Alie, Pemasaran Politik di Era Multipartai, 37-39 (2013).
2. Ahmad Khoirul Umam, Kiai & Budaya Korupsi di Indonesia, 11-12(2006).
3. Ebin Danius, "Politik Uang dan Uang Rakyat," in Edi Nasution, "Perselingkuhan Antara Politik dan Uang (Money Politics) Menciderai Sistem Demokrasi," p. 1 available at <http://megaslides.top/doc/334269/perselingkuhan-antara-politik-dan-uang/money-politics>, accessed on 14<sup>th</sup> May 2016.
4. Ibid.
5. Tjahjo Kumolo, Politik Hukum Pilkada Serentak, 155 (2015).
6. Id at 160.
7. Elvi Juliansyah, PILKADA: Penyelenggaraan Pemilihan Kepala Daerah dan Wakil Kepala Daerah (2007).
8. Marcin Walecki, "Chapter Published in Challenging the Norms and Standards of Election Administration," supra note 3 at 3.
9. Supra note 5 at 155.
10. Wahbah Zuhaili, Fiqh al-Islami wa Adillatuhu, Vol 1, translated by Abdul Hayyie al-Kattani, *et al.* (Jakarta: Gema Insani, 2010), p.130.
11. Bukhari, Sahih al-Bukhari, Vol 1, 1 (1992).
12. Yusran Lapananda, Hibah dan Bantuan Sosial yang Bersumber dari APBD, 21-25 (2015).
13. Syed Hussein Alatas, Corruption: Its Nature, Causes and Consequences, 7 (n.d.).
14. Ibid.
15. Abd.al-Qadir Audah, al-Tasyrī al-Jinā'ī al-Islāmī Muqāranan bi al-Qānūn al-Waḍ'ī, translated by Tim Tsalisah, Ensiklopedi Hukum Pidana Islam, Vol. 1, 87 (2008).
16. Faişal bin Abd al-'Azīz Ali Mubāarak, Bustān al-Ahbār Mukhtaşar Nail al-Auḫār, translated by Mu'ammal Hamidy, *et al.*, 3167(2010).

\*\*\*\*\*

### How to cite this article:

La Jamaa.2016, Grants and Money Politic In the Legislative Elections And Local Elections: The View of Religious Leaders of Islam in Ambon City. *Int J Recent Sci Res.* 7(12), pp. 14779-14787.