A DEMOCRATIC SYSTEM IN POST-MODERNISM ERA IN GEORGE ORWELL'S 1984 NOVEL:

AN ISLAMIC PERSPECTIVE

THESIS



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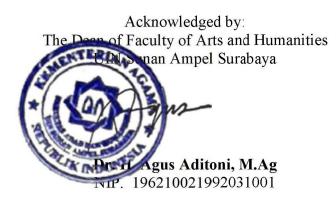
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ABSTRACT

Suwandi, N.N.J. (2021). A Democratic system in Post-Modern era in George Orwell's 1984 novel in Islamic Perspective. English Department, UIN Sunan Ampel Surabaya. Advisor: Dr. Wahju Kusumajanti, M. Hum.

Keywords: Democracy, Islamic perspective, dictatorship

This study aims to analyze the democratic system of the party in the 1984 novel by George Orwell, This study focuses on two research questions; they are; how the democratic system described in 1984 novel and how the Islamic perspective of the democratic system in the 1984 novel.

This study uses a qualitative method. The Islamic perspective also used to analyze this research, mainly on professionalism in Islam. Another tool used is Post Modernism concerning situation of the story. Explanation about how the democracy system under party impact human being and how it shows about giving Islamic Perspective is also added to establish a good understanding of this research. The researcher found that in this novel there is a lot of many decisions that have been made by the party that do not benefit the people.

The results of this study show that even though there are many people who suffer with justice in a party that is not found, they will always come back under party government because they are just ordinary people who can't possibly go against the party



ABSTRAK

Suwandi, N.N.J. (2021). Sistem Demokrasi dalam era post demokrasi dalam novel George Orwell 1984 dalam Perspektif Islam. Jurusan Bahasa Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Dr. Wahju Kusumajanti, M.Hum.

Kata Kunci: Democracy, Islamic perspective, Dictatorship

Penelitian ini bertujuan untuk menganalisa sistem demokrasi kepartaian pada novel tahun 1984 karya George Orwell, Penelitian ini berfokus pada dua pertanyaan penelitian yaitu; bagaimana sistem demokrasi digambarkan dalam novel 1984 dan bagaimana perspektif Islam tentang sistem demokrasi dalam novel 1984.

Penelitian ini menggunakan metode kualitatif. Perspektif Islam juga digunakan sebagai alat untuk menganalisis penelitian ini, terutama tentang profesionalisme dalam Islam. Alat lain yang digunakan adalah Post Modernisme tentang situasi cerita. Penjelasan tentang bagaimana sistem demokrasi di bawah kepartaian berdampak pada manusia dan bagaimana hal itu menunjukkan tentang pemberian Perspektif Islam juga ditambahkan untuk membangun pemahaman yang baik dari penelitian ini. Peneliti menemukan bahwa dalam novel ini banyak sekali keputusan-keputusan yang dibuat oleh pihak-pihak yang tidak menguntungkan rakyat.

Hasil penelitian ini menunjukkan bahwa meskipun ada banyak orang yang menderita dengan keadilan di sebuah partai yang tidak didirikan mereka akan selalu kembali di bawah pemerintahan partai karena mereka hanya orang biasa yang tidak mungkin melawan partai.

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CHAPTER I

INTRODUCTION

In the first chapter, the writer presents about the background of the study that describes the basics of this research, the problem of the study where the writer elevated the issue in this research, the significance of the study indicates the purposes of this research. Furthermore, the writer also presents the scope and limitation, and method of study that the writer used to analyze this research.

1.1 Background of Study

Literature is an utterance and human thought expressed in writing. According to Klarer (cited in Ekaputri, 2020 p.1), raising the whole of written expression by the limitation that not all a written documents can classify as literature. Literature integrates that something which has been written down in some forms or others that we said its literary works. Literary works can be novels, Short Story, Movies, Poetry, Plays, and many more. Literary works are usually made from the experience of the author itself, sometimes they used the situation of their country, author's feeling, and sometimes author used their imagination in making their work.

Vygotsky (cited in Tsai, 2012 p.2) pointed that all human creative activity serves from important encouragement are comes from human imagination. The operation of the imagination is contingent on the individual wealth and wideness experience because imagination always builds using materials supplied by reality. Therefore, the imagination coming from a human real experience and it is mostly coming from their feelings. Nevertheless Using imagination as a tool in making a literary work can change humans to become a well-oriented people and develop. (Vygotsky, 1930 p.9). However, imagination is needed in doing literary works to make these literary works more interesting.

In literature, there are many types of genres such as romance, mystery, horror, comedy, inspirational, historical, historical fiction, Science fiction, and so on. literary works that combine historical stories and add elements of fiction are called historical fiction. Fleishman (1971, p. 3-4) states that Historical fiction is an apparent theoretical difficulty in the status of reality personages in invented fiction. Thus, Historical fiction is the genre of a story that depicts fictional characters in a place or time setting that relates to the history of a country or region. In this research, the writer chooses a science fiction novel to be the object of the research entitled 1984 by George Orwell with Post-Modernism as the theory that the writer used.

Post-modernism is a literary form that is labeled both stylistically and ideologically by credence on such literary conventions as fragmentation, paradox, untrustworthy narrators, often unrealistic and downright impossible plots, games, parody, authorial self-reference, paranoia, and dark humor. (Sheeba, 2017 p.1). Therefore, a particular style of thought represents how Post-Modernism. It is a concept that connects the emergence of new features and types of social life and

economic order in culture often called modernization, post-industrial, consumer, media, or international capitalistic societies.

George Orwell is one of the novelists who make literary works by seeing life as a reflection. George Orwell is just a pen name, he was born in Motihari, India with Eric Arthur Blair as his name on June 25, 1903, in Motihari, India. Many people agree that Orwell's fame as a writer rests especially on his last two novels, Animal Farm (1945) and Nineteen Eighty-Four (1948). Yet the year 1984 has come and gone. Orwell before explored his abroad experiences in "Burmese Days," published in 1934. The novel provides a dark look at British colonialism in Burma, then part of the country's Indian empire. Orwell is best known for two novels, "Animal Farm" and "Nineteen Eighty-Four," both of which were published toward the end of his life. "Animal Farm" (1945) was an anti-Soviet satire in a pastoral setting featuring two pigs as its main protagonists. These pigs were said to represent Josef Stalin and Leon Trotsky. The novel brought Orwell great acclaim and financial rewards

1984 is a future novel written in 1949, explaining the development of technology and science which no longer serves as an authority figure over fiction in 1984. People in this country just live like a robot that can not move as they want. They must do programs commanded by the development, and without considering human rights. If there is a disobedient person, he will disappear without a trace and nobody will know. People in society are always suspicious of each other even though between father and son. The development controls all strategic aspects in society, maintains their status quo, and reduces freedom as

well as other civil rights on behalf of national security and stability. They make a horrible condition to society, and no one encourages them to struggle.

Winston Smith as the main character in the novel who works in the Ministry of trust is one of the people in the society who hates the party that controls the government struggling to get a better life. He is a miserable individual who defends his innocence amid the rigidity and homogenous community of Oceania. Winston is in the same position as other Oceanians. When inner conflict becomes contradictory, and the burst of resistance for freedoms. He starts an uprising, but then he fails in the end and became a person under the rule of the party. The country and the environment which adhere to the political regime have to follow all the rules. The dictatorship in the political country always brings a problem in any country, and this novel will tell the readers about how the dictatorship in democracy happen in *1984* novel.

Democracy comes from the ancient Greek political and philosophical thought during classical antiquity from the city-state of Athens. The words come from the Greek word *demos*, "common people" and *Kratos*. "*Strength*". one of the fundamentals of democracy is that all the members of the society must be equal. Moreover, this equality must be present in the individual's vote.

Democracy is simply a system of government where the citizen directly exercises their power, and have the right. to elect government representatives who collectively create a government body for the entire nation. In a democratic government, people have certain fundamental rights that the governments can not

take away from them. And these rights are. Internationally recognized and guaranteed.

Presently, in this world, there a four political systems that might be applied used in every country 1: transparency of the political acts, 2: representative government, 3: Citizen participation in the political process, 4: freedom. There are some kinds of democracy in every country, for every country they followed what they think that this democracy is suited to our country. For example in Europe, they are applying politics citizen participation as the key points as the representative democracies of nation-states are said to transform into participatory.

This literary work was placed in Oceania 1984, and it centered on Winston Smith who is one of the citizens of the country. He lived in Oceania as a citizen of the Party, Winston was one of the workers in the Ministry of Truth, which rules Oceania under the principle of English Socialism. Oceania is an oligarchy, under the hierarchical rule. The Party consist of Inner Party members, regular Party member who are citizens of Oceania. The Party leader is Big Brother that always shows his "dictatorship" to all over Oceania. Winston is one of the members of the Party, but he does not always trust what "Big Brother" or Party saying. Because they always make everything that had been saying before the change when the past has opposite thoughts with them. They remove it, change it, and post it as they want. Nowadays, many countries choose their great democracy for their country, and we can not forget that we have to see how the perspective of Islam in democracy and dictatorship. It might have so many perspectives about that and here. The writer used the perspective of Islam to know how democracy and dictatorship are seen by the Islamic perspective.

"Really, we offer the trust to sky and earth and also mountain, but they don't accept it because of worrying, while humans accept it..." (QS. Al-Ahzab: 72).

This verse states that they have given the trust to the heavens, the earth and, the mountains but they refuse for fear of not being able to convey the mandate but humans instead accept the heavy burden (choice and decision) as to how human. And how humans are mandated and elected in a democracy to lead an area or association that is believed to bring justice in a democracy and also continue to apply existing Islamic law to a democracy they lead. The Quran, recognises the authority of those who have been chosen as leaders, and in a sense extends divine legitimacy to those who have legitimate authority. The writer might see how Winston's thoughts about democracy in his country are not usually happening in other countries. From the clarified above there is a reason why the writer is interested in observing the social politics' life in George Orwell's 1984, especially about the democratic system. This research titled is *"The Democracy System in George Orwell's 1984 Novel in Islamic Perspective"*.

1.2 Statement of the Problem

As maintained to the background of the study, the researcher formulates the research problem as follows:

- 1. How is the democratic system been described in George Orwell's 1984 novel?
- 2. How does the Islamic perspective of a seen democratic system in George Orwell's 1984 novel?

1.3 Significance of the Study

The writer hopes this study can be helpful for other related research. The result of this study is expected to serve theoretical and practical purposes. Theoretically, this research can be seen from the result expected to give a contribution to developing the study and analysis on literary study related to Post-Modernism in the novel *1984* by George Orwell.

The practical Significance, the writer hopes this study is to fill the gaps in the area of Literature research especially analyzing novels literary works with Post-Modernism theory. Besides, this research can be maximizing the corpus English Department, Faculty of Arts and Humanity, State Islamic University of Sunan Ampel Surabaya.

And for the further contribution in real life, the writer hopes that this research can open the sensibility to every society and also the leaders of all leaders that a good democracy is a democracy that can understand justice for others. not concerned with their interests but the interests of the community.

1.4 Scope and Limitation

In order to get focused on explanation, this research focuses on the Democracy system describes in the 1984 Novel by George Orwell. The writer will discuss the Democratic System in the novel *1984* and how it is seen from the Islamic Perspective about what the Democracy of the country is not supposed to be. Thus, to make it not out of topic, the writer gives limitation in this novel which only about the Democratic System done by Party in the literary work.

1.5 Definition of Key Term

- Democracy : Democracy is a political and social system in which the government's policies prioritize freedom of opinion, exercise rights and obligations as citizens.
- Post-Modernism : Post-Modernism can be described as a particular style of thought. It is a concept that correlates the emergence of new features and types of social life and economic order in culture, often called modernization, post-industrial, consumer, media, or international capitalistic societies.
- George Orwell : George Orwell is one of the novelists who always reflects the

life in literary work. He was born Eric Arthur Blair on June 25, 1903, in Motihari, India. George Orwell has written some essays, articles, and novels. Most of his works are concerned with social and political aspects of life.

1.6 Method of the Study

This part discussed how the data are collected and analyzed. In the process of collecting the data for this research, the library and online researches are used in this research. The writer chooses the descriptive qualitative method to analyze the data, in order to receive a deeper analysis. The method is divided into four sub-chapters consist of research design, data sources, data collection, and data analysis.

1.6.1 Research Design

The method used is using qualitative approach research, the type is a descriptive method, so the data are collected from words to words, paragraph to paragraph, and sentence to sentence, to get the conclusion. The study contains quotations and focuses on the intrinsic element.

1.6.2 Data Sources and Data Type

There are two types of data sources, which are the primary data sources and the second data sources. The primary data source of this research is a novel entitled *1984* by George Orwell. This novel was chosen as the central novel because the major theme of this novel is related to the Democracy system and Post-Modernism theory. Meanwhile, the second data includes books, journals, articles, online sources of a particular theory, Al-Quran and Hadits.

The data comes from the narratives and the conversations in the novel entitled 1984 by George Orwell, which have the suitable characteristic and depiction of Post-modernism and the democratic system in a country.

1.6.3 Data Collection

Data are the most important in research, and the data must be collected effectively and carefully. The data observation is library-based, therefore from library data, the writer has a chance to have data from books, e-books, and online resources, in presenting data analysis, the writer takes some steps to follow:

- 1. Read the whole novel repeatedly to get the best understanding of the novel.
- Searching books, journals, articles, papers, and websites that relate with Post-Modernism theory and democracy system in Islamic Perspective
- 3. Finding and choosing the data based on the statement of problems which is the main character in *1984 by George Orwell-* by underline the paragraph, sentence, and quotation.

4. After finding the data, the writer Collecting all the narratives and statements in the 1984 novel by George Orwell in the datasheet.

1.6.4 Data Analysis

After gathering the data, the writer conducted some steps to analyze the data. All data that were found in narratives and statements of the main characters in the 1984 novel by George Orwell are arranged on the datasheet. The writer followed these steps:

- The writer identified the narratives to find out the characteristic of democracy system in the 1984 novel. In identifying process, the writer will read again and apply coding to identify the quotes or the narratives that describes the Democracy system in the novel.
- 2. After that, the writer identified the characteristics of post-modernism narrative by the main character in the 1984 novel by George Orwell.
- 3. After identifying the data, the writer classified the data by writing them based on the study's objective and analyzing the data.
- The writer also compared the democratic system in the 1984 novel by George Orwell and the Islamic perspective.
- 6. Giving the conclusion based on the findings and analysis result.

CHAPTER II

THEORETICAL FRAMEWORK

In this chapter, the writer elaborates the theoretical of this research in order to support the case discussed in this study. The writer uses Post-Modernism's characteristics in the narrative of 1984's novel by George Orwell. Furthermore, the writer also describes other theories that relate to the topic of this study, such as the democracy system, Islamic perspective, and 1984's novel synopsis.

2.1 Post-Modernism

Post-Modernism can be described as a particular style of thought. It is a concept that correlates the emergence of new features and types of social life and economic order in culture, often called modernization, post-industrial, consumer, media, or global capitalistic societies. In Modernity, the sense or idea that the present is disjointed with the past that through a process of social, technological, and cultural change. Life in the present is basically different from life in the past. This sense or idea as a world view contrasts with what is commonly known as Tradition, which is simply the sense that the present is continuous with the past, that the present in some way reiterates the forms, behavior, and events of the overdue. According to Rezaei (2014, p.4), Traditional ways of life have been displaced with rebellious change and uncontrollable alternatives, but that these alterations and alternatives eventually build something that may deliver the

society that traditionalists search after the balance between Nature and Technology.

The purpose of post-modernism, mainly in the 1980s, which uses an atypical assimilation of old and new forms post-modern, itself was a adjustable feast, and its theoretical associations were transforming again it meant the post-modern condition itself. The Post-modernist reconstruct modernist literature. Postmodernist writers escaping from all the regulation and seek alternative concept of format conforming to their content of existentialist thought. They seek to indicate the human circumstances in its most centralize form and split to employ a form that can fully assimilate human existence, which is competent in accommodating the inconsiderable, uselessness, and the ridiculousness of human existence. They have capture various appliances such as Questionable narrators, Paradox, Fragmentation, Randomness Contradiction, Discontinuity, Permutation, Excess, Short Circuit, and so on, which clearly chaotic conditions of the world in equally chaotic technique and form. The Coalesce features often coincide with Jean-François Lyotard's idea of the "metanarrative", and "little narrative", Jacques Derrida's idea of, "play" and Jean Baudrillard's "simulacra." For example, instead of the modernist quest for meaning in a chaotic world, the post-modern author Eschews, often playfully, the probability of meaning, and the post-modern novel is often a parody of this quest.

2.2 Post-Modernism in the Novel

Post-modernism was indigenously a reaction to modernism. Postmodernism point out the cultural, intellectual, and artistic forms that have lost

their hierarchy or principle of unity and are full of extreme complexity, contradiction, ambiguity, difference, and interconnection that are difficult to distinguish from parody.

In the concept of Politic, the concept of democracy is movable towards transformation as the predominance in democratic is no longer necessary as urgent because of the idea of the Post-modernism emphasis on the individual as the origin of rights and responsibility laws and therefore everyone has the right to be represented in power that governs, also has the right to refuse any delegation in this power, and this is what made the Post-modernism specialist talking about the end of democracy and not about governmental democracy or a biggest part of democratic.

the democratic parliamentary delegations in all political parties and periodic elections the parliament and councils parliamentary, which is what was generated by Modernism, as well as derive from the central government that came from needs of the industrial society, and with the changes that are shaken the foundations of industrial society, parliamentary democracy miss its validity in most society, but it created the independent environment. Currently, subject to the settlement of the requirements of diversity and differential process orientations of the people, and the shift from hierarchical institutional basis to networking organization, and the chasing of the extraordinary faith to the younger, which is more easier and recreation as claimed to change the cases as well as the style of sharp focus to allocation and multiply. (Sellers, 1996) Ghasemi (2019) argued that democracy is a never completed or neverending concept, and no one single representation of it is wholesome. Democracy should also have the courage to interrogatory itself, which makes it variegated, distorted, and contradictory. As a result, there is no one single regular democracy or "democracy of being," but various democracies or "democracies of becoming," which it recognizes as "post-modern democracies". The born of democracies or post-modern democracies can be compared to chess games, where in participant have the chances to make several options and progress, and with each option and progress a new pattern opens up before them, whereas democracy of being can be likened to a puzzle, where in breaker have only a single fixed function for each piece.

2.3 Democracy

A good democracy is to give freedom to humans to socialize and choose the options they want, the many demands are given by the party make the people angrier with the party's decision. That what is good for society is the right of every society. However, what the party did was very inappropriate with what should have happened even for the issue of inter-communal marriage, the party gave demands and decided whether or not they were allowed to marry.

The relationship between democracy and Islamic law is intensely debated among people who were recognized with the Islamic revivification in the

late twentieth century and the beginning of the twenty-first. Moslem trust that democracy is a foreign concept that the concept of democracy has been replaced and developed by westerners and secular reforms for Muslim society. It is because they always do not believe in Islamic sovereignty that has been made by God and always doubt and also refute existing concepts. Therefore, the established idolatrous. People founds these views are less possibly to be the ones who participate in general elections. Mubarak (2016, p.6)

Democracy is a political system with foundations that reinforce citizens to express their political preference, and have restrictions on managing power and ensured civil freedom. Entirely, political preferences cannot be convey, and citizens are not ensured civil freedom. Anocracies a term we will frequently use in this entry are regimes that fall in between - they are neither fully autocratic nor democratic.

2.4 Democracy in Islamic Perspective

In social life, the character of humans as social beings requires cooperation with one another. Philosophers and sociologists argue that humans are by nature social creatures or political beings who cooperate in need of organizing. Democracy is a system concept of politics where Islam also teaches about the principles of democracy. Democracy itself can be an institution and value system. Based on the explanation above, Islam should be base on the idea of a political system or the idea of a democratic state of mind. Islam and

democracy accompaniment each other, where Islam in charge of the worth of preferences, while democracy sets an idea or form of the political system. Therefore, Islam can assist in the form of a process of democratization as long as it is attached to Islam that seeks to "freedom".

When we are looking for the correlation of Islamic and Democracy Susanto (2011, p.3) stated that how Islam can be compatible with democracy, actually the tradition in Islam it is discussed about a set of symbol and concept which support the freedom and the equality as the democracy's principle, even though there is also included the aspect of hierarchy power system and the absolutism. There are so many issues that come out discussing the compatibility of Democracy and Islam and mostly it is about the authority and freedom in Islam.

Democracy is found in Islamic teachings because both have the same ethical content. In Islam, many principles regulate the life of society, nation, and state in line with democratic principles such as Dilebaration, Justice, Equality, Trust, and Human rights. The relationship between Islam and democracy is actually about human rights, these many problems that occur in society about the faults of the democratic system always end up in injustice in society. With this, it is necessary to look at the Democratic side of Islam whether what has been done by a group or leader has been good for the good of the people or is only detrimental to the people. The importance of justice is genuinely felt by the community if the leader can provide a just and open democratic system to the people. The amount of injustice usually makes a place that is led by the fault of the democratic system will collapse or it can be called a failure of a leader to lead his subordinates.

2.5 Review of Related Studies

The first previous studies were taken by Daniel Ahmad Fajri and Romel Noverino in 2017 with the title "*Critique of Ideology Bin George Orwell's Novel 1984: A Hans-Georg Gadamer's Hermeneutics Reading*". This research examines by reading both the research by looking at the critique of ideology concept and from the previous researcher get the latest meaning of the text being interpreter horizons. This research using the descriptive qualitative method, which means this research analyzed the data from the novel itself and the previous researcher's interpretation. This research also applied how Hans-Georg Gadamer and Jurgen Habermas's style of analyzing the novel by using the philosophical Hermeneutics.

The second previous study is taken by Lucia Dwi Wulandari in 2017 entitle "*Pastiche of Cinderella in Kiera Cass's The Selection: A Postmodern Study.*" This research focused on genres, narrative voices, and devices of the novel. Therefore, the previous researcher used pastiche features in Postmodernism theory to analyze the novel. The researcher used the postmodern pastiche theory by Jameson.

Lastly, the third previous study is taken by Yusliana in 2017 with the title *"The Social Criticism in George Orwell's 1984".* In this research, the researcher aims to explain how Big Brother's totalitarian governance system influenced social circumstances and social behavior in the 1984 novel. The previous researcher analyzed some figures in the face of the main character in the 1984 novel. The researcher used the descriptive qualitative method to describe the problem through the textual matter of literary works. The researcher also collected and reviewed the data in the 1984 novel as well as some supporting data in totalitarian and social criticism books, articles, newspapers, and textual data from the internet to support her study.

From some previous studies above, in this study, the writer wants to analyze the same novel entitled 1984 by George Orwell. If the previous studies analyzed the social criticism, pastiche, and ideology in the novel, the current writer wants to analyze the democratic system that describes in 1984's novel by George Orwell. Not only to analyze the democratic system, but the writer also compares the democracy system from Islamic perspectives.

CHAPTER III

ANALYSIS

This chapter discussed the analysis of this research. The researcher gives a detailed explanation of the result and proves the data. The researcher quotes from the *1984* novel George Orwell as the data. Moreover, The researcher also quotes from Surah and hadits to get Islamic perspectives.

3.1 The Democratic System in 1984 Novel

An existing democracy should be over time. The system adopted by the government should be profitable. Nevertheless, if since 24 years ago, the country has been led by a leader who only thinks about himself and will only stand in place, there is no progress for people's lives. Many of them are forced to work. Working as slaves in the past should have changed over time to change a better life assisted by the government and the party to become a better country, a more qualified and prosperous society. The number of cases that have occurred leaders who lead a group or party is negligent in carrying out their duties as leaders and the more years the performance of a leader can see the results of how to prosper the people.

'The story really began in the middle sixties, the period of the great purges in which the original leaders of the Revolution were wiped out once and for all. By 1970 none of them was left, except Big Brother himself. All the rest had by that time been exposed as traitors and counter-revolutionaries. Goldstein had fled and was hiding no one knew where, and of the others, a few had simply disappeared, while the majority had been executed after spectacular public trials at which they made confession of their crimes.' Orwell (1949, p96) In the quote above it is stated that the injustice that has been done by the party has been going on for a long time. if viewed from the context in the story, this story was written in 1949, based on the quote above George Orwell wrote that in the novel all acts of discrimination that had been carried out by the party were something he imagined would happen or whether he was describing what life was like in the Middle Ages, in the '60s will see the circumstances in the year when he wrote this story. In fact, if you look at the time setting in George Orwell's novel, it clearly gives an imaginative picture of how the country has a long-term effect on the ugliness of democracy that has occurred at that time.

Everything such as the rules and regulations that must be faced that have been set by the party. For everything that happened in Winston's life about the party always controlling all aspects of the lives of its people, he became someone who was confused about what he took, following the government's word or listening to his heart to stay away from government rules. The many things he thought about kept him on the verge of thinking.

Orwell (1949, p.44-45) stated:

'His mind slid away into the labyrinthine world of doublethink. To know and not to know, to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them, to use logic against logic, to repudiate morality while laying claim to it, to believe that democracy was impossible and that the Party was the guardian of democracy, to forget whatever it was necessary to forget, then to draw it back into memory again at the moment when it was needed, and then promptly to forget it again: and above all, to apply the same process to the process itself. That was the ultimate subtlety: consciously to induce unconsciousness, and then, once again, to become unconscious of the act of hypnosis you had just performed. Even to understand the word 'doublethink' involved the use of doublethink.'

A method that is used by the party to the people is coercion. It can be seen at the beginning of the sentence that it is proven that the party led by Big Brother is an authoritarian party. Not only Winston, sometimes want to give up and rebel against party rules, but they do not have the power to rebel against the party. they are simply something that really doesn't deserve to be compared to the power of the party. It sometimes makes them give up and remain compliant with party rules.

At the party, there are many types of ministers that people do not need, such as the Ministry of Truth and also the Ministry of Love. In this story, because all the people are required to obey the party, then the establishment of the Ministry of Truth, anyone must obey the party's orders or they have to suffer death or punishment of being a laborer for 25 years.

There are many things that should be done by ordinary people, such as complaining and venting their emotions. What Winston does is one way he expresses his emotions by writing what he thinks into a diary. But in this country, there is a rule that does not allow citizens to hate the government or the party. However, Winston did not seem to care and kept writing down what he was thinking in his diary. maybe if caught by party members or citizens who favor the party he will be given a punishment like the death penalty

Orwell (1949) found the following:

'The thing that he was about to do was to open a diary. This was not illegal (nothing was illegal, since there were no longer any laws), but if detected it was reasonably certain that it would be punished by death, or at least by twenty-five years in a forced-labor camp.'

There are many things that should be done by ordinary people, such as complaining and venting their emotions. What Winston does is one way he expresses his emotions by writing what he thinks into a diary. However, in this country, there is a rule that does not allow citizens to hate the government or the party. but Winston didn't seem to care and kept writing down what he was thinking in his diary. Maybe if caught by party members or citizens who favor the party, he will be given a punishment like the death penalty forced labor is something that should not be done to fellow human beings, and respecting others is something that should be done by fellow human beings. From the Islamic perspective, the freedom of thoughts must be used for the reason of spreading good, and not to spread bad things and inequity. A person may convey their opinion freely, as long as it does not infringe the law regarding disrespect, defamation, against the truth, insulting the faiths of others, or by following one's own will. And Islam will not allow bad and atrocity in every situation, nor does it give anyone the right to use vile or insulting language in the name of criticism. And in Islam there is tasamuh, tasamuh is mutual respect and respect between humans and other humans. Tasamuh is a commendable attitude in association. where there is mutual respect and respect for one another, but it is still within limits outlined by the teachings of Islam.

'His eyes re-focused on the page. He discovered that while he sat helplessly musing, he had also been writing, as though by automatic action. And it was no longer the same cramped, awkward handwriting as before. His pen had slid voluptuously over the smooth paper, printing in large neat capitals—DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER DOWN WITH BIG BROTHER

over and over again, filling half a page.' Orwell (1949. P.23)

His hatred for the party leader always came when he wanted to write something in his diary. He has so many things to say. there were so many things he wanted to say until finally he just wrote: "Down with Big Brother."

As we know, Leadership is an excellent quality of human nature. Any organization or group of people in need of an excellent leader to achieve the desired success. As a social life, every human being must live his life through reciprocity with other people. He was not able to do anything himself. Thus, the need for cooperation gives rise to the idea of leadership in our society. Today, the concept of leadership to be very influential in the financial arena, political and social. Of the smaller institutions such as family, every organization and even the world at large body requires good leaders for the perfection of civilization postmodern civilization. Monjur (2015, p.01)

Big Brother is not a person who can be humiliated at will, and many things make him look even scarier, posters at every end of the road that show his face, and many posters at each end of the place, even the photo says Big Brother is looking at you. Really scary. Winston's mind until he always felt that every time Big Brother would be reluctant to kill him because of the diary he wrote. 'they'll shoot me i don't care theyll shoot me in the back of the neck i dont care down with big brother they always shoot you in the back of the neck i dont care down with big brother——" Orwell (1949, p.23-24)

"To the future or to the past, to a time when thought is free, when men are different from one another and do not live alone—to a time when truth exists and what is done cannot be undone: From the age of uniformity, from the age of solitude, from the age of Big Brother, from the age of doublethink—greetings!' Orwell (1949, p.35)

Many of the people in the country admire and obey the party, all the upbringing the party has given the brainwashing that has been done since they were little. Many women are victims appointed by the brainwashed party. They were introduced by the party's dictatorship since they were little so that until now, they have grown up, they always obey what the party commands. However, in fact, it is government activities like this that should not be imitated because everything the party orders will only benefit the party. People just do what the party wants or he will be given a punishment like the death penalty forced labor is something that should not be done to fellow human beings, and respecting others is something that should be done by fellow human beings.

'The women of the Party were all alike. Chastity was as deep ingrained in them as Party loyalty. By careful early conditioning, by games and cold water, by the rubbish that was dinned into them at school and in the Spies and the Youth League, by lectures, parades, songs, slogans, and martial music, the natural feeling had been driven out of them. His reason told him that there must be exceptions, but his heart did not believe it. They were all im- pregnable, as the Party intended that they should be.' Orwell (1949, p.86)

Orwell (1949, p.87) found the following:

'The sexual puritanism of the Party was not imposed upon them. Promiscuity went unpunished, divorce was permitted. For that matter, even religious worship would have been permitted if the proles had shown any sign of needing or wanting it. They were beneath suspicion. As the Party slogan put it: 'Proles and animals are free.'

A democracy that is supposed to be the more time passes, the system was taken by the government should be able to benefit. The country has been led by a leader who only thinks about himself and will only stand in place, there is no progress for people's lives. Many of them are employed forced to work as slaves were once supposed to along the time can change a better life aided by the government and the party to become a better country. People become more qualified and prosperous. The number of cases that have occurred leaders who lead a group or party is negligent in carrying out their duties as leaders and also the more years the performance of a leader can be seen the results of how to prosper the people The freedom imposed by the party is actually in favor of the people. However, it is an inappropriate thing for fellow people to do, freedom to have sexual relations is the right of every society, divorce is also the right of every person. Worship is even something that should be done by every person who believes in the existence of God. in this story the party frees its people in that case but sometimes it is also not a good thing to do, for example, free sex maybe it is a normal thing but if free sex is allowed just like that while a request for marriage is not allowed is an excuse that should not be obeyed in a party. And they say that it allows its people to worship because people will only worship if they want something.

Democracy has complex demands, the purpose of democracy includes a vote as well as respect for the outcome of the vote. In democratic rights, there are

freedom rights and also the shielding of freedom, appreciate the legal rights, and warranting free discussion and transparent on distribution of news and they can voice the opinions. Even voting can be deeply broken if it happen without dissimilar sides of getting an adequate the chance to present their particular cases or without the voting enjoying the freedom to acquire from taking into consideration news and to contemplate the views of the competing the leads. Democracy is a demanding structure and not just a mechanical condition like majority regulation taken in isolation. At the deep, a democracy is a political structure system in which citizen choose their trustworthy leaders liberally from among individuals and participate groups who were not designated by the government (Mubarak 2016, p.5).

Democracy in *Encyclopedia Americana* is a form of government in which outstanding dedication of the government or the management of the system behind these decisions rests straightly or indirectly on the freely given support the majority of great governed.

Democracy is a governmental system in which one and another groups are legitimate qualified to contend for strength and in which institutional authorities are selected by netizen and will responsible to the netizen itself. Christiano (1996, p.3).

Almost most of the countries in the contemporary world take most of the benefits from this. Usually, these countries are considered peaceful, prosperous, developed, and law-abiding, and civilized countries. According to some experts, that is the main reason for their greatness. Orwell (1949, p.210):

'He thought of the telescreen with its never-sleeping ear. They could spy upon you night and day, but if you kept your head you could still outwit them. With all their cleverness they had never mastered the secret of finding out what an- other human being was thinking. Perhaps that was less true when you were actually in their hands. One did not know what happened inside the Ministry of Love, but it was pos- sible to guess: tortures, drugs, delicate instruments that registered your nervous reactions, gradual wearing-down by sleeplessness and solitude and persistent questioning. Facts, at any rate, could not be kept hidden. They could be tracked down by enquiry, they could be squeezed out of you by torture.'

A fair government must be able to understand that human beings or people have the right to express opinions or hold opinions if they have a good background. there are times when they keep it by themself but express their opinion is also not wrong.

According to Madjid (cited in Sukadi and Ningsih, 2020,p3) said in Islamic perspective the freedom of thought and opinion as a normal thing in the individual activity, is renowned between worship and non-worship activities. If it is non-worshipping, a Muslim has freedom to think and express his opinion. Based on the rules of fiqhiyyah al-ashl fî ghayr 'ibâdah al-Ibâhah illâ idzâ mâ dall al-dalîl alâ khilâfih provided that outside worship is permitted unless there is a religious argument forbidding it. This indicates that it is not right to prohibit something if God allows it, and it is not warranted to allow something if God forbids it. Therefore, freedom of thought and opinion can be exercised with a high level of freedom of expression. Royal rule and the dominance of one man breed or win throughout history. Islam was the only religion that opposed all unacceptable, incompetent, and inappropriate practices, and devised a new system of government, which was based on accountability, not only for the benefit of a particular person or family but for the general masses.

3.2 The Islamic Perspective on the Democratic System in 1984

From the Perspective of Islam, there are a lot of things inside the novel that must be seen and should be done by a democracy or leaders in order to make a democracy they lead into a democracy that can elevate human dignity.

Orwell (1949, p91) stated in his book:

'Before the Revolution, they had been hideously oppressed by the capitalists, they had been starved and flogged, women had been forced to work in the coal mines (women still did work in the coal mines, as a matter of fact), children had been sold into the factories at the age of six. But simultaneously, true to the Principles of doublethink, the Party taught that the proles were natural inferiors who must be kept in subjection, like animals, by the application of a few simple rules. In reality very little was known about the proles. It was not necessary to know much. So long as they continued to work and breed, their other activities were without importance.'

A democracy can be interpreted as good when it can benefit the leader and the people. Many existing democracies only benefit one party and harm the people. To the importance of justice that has been assigned to the party and the people. The many things that the party does, such as enslaving people, are not something that the party should do. Make women sex slaves and employ humans as slave laborers. Maybe that was the teaching when the capitalists attacked their country, but after the return of the capitalists and the return of government to the party, why they were treated not much like they were treated by the capitalists. This is just a change of leadership but what happens to them is like when there are capitalists. Remains concerned with profits for the party not to benefit the people.

Islamic political system gives a great emphasis on the ethical and moral aspects of the political process. Muslims' involvement in political affairs is not meant for fulfilling personal interest or preference but to get the pleasure of Allah. Thus, Muslims who involve in the electoral process are bound to follow the Islamic ethical and spiritual principles such as justice, trustworthiness, perseverance, and respect for each other as provided in Al-Quran and Sunnah. They must uphold the universal principle of justice and freedom, not merely as an observance to the state law but as his spiritual responsibility to the All-Mighty. Therefore, from the Islamic point of view, everyone involves in elections, including members of the electoral management body, candidates, political party leaders, and voters, are personally accountable to exercise justice and freedom in the electoral process. Yusof, Latiff, Ibrahim, Jusoh (2014, p.10).

'The Party told you to reject the evidence of your eyes and ears. It was their final, most essential command. His heart sank as he thought of the enormous power arrayed against him, the ease with which any Party intellectual would overthrow him in debate, the subtle arguments which he would not be able to understand, much less answer. And yet he was in the right! They were wrong and he was right. The obvious, the silly, and the true had got to be defended. Tru- isms are true, hold on to that! The solid world exists, its laws do not change. Stones are hard, water is wet, objects unsup- ported fall towards the earth's centre.' Orwell (1949, p.103)

But, in Islam, a human being is given the right to determine and choose a good leader and also the right to voice opinions. if the things the government or leaders do are not too good, the people have the right to express their opinions. Part of political freedom is to carry out criticism (hurriyyah al-mu'âradhah or hurriyyah naqd al-hakîm) and monitor activities of government, which is also to support amar ma'ruf nahi munkar. Where the people have the right to monitor their leaders and correct their every action. And this kind of thing has been done and exemplified by our predecessors. There are at least three conditions that must be met in order to conduct a true critique. First, there are corroborating facts and a definite background to base the criticism on. Second, the critic must be convinced of the moral correctness of his opinion. Because he should not say anything unless he is sure that what he said is true. Third, criticism must be appropriate and on target. The words used and the way to criticize are adapted to the situation (neither too harsh nor too soft, but polite and effective).

An-Nur Verse 55:

وَ عَدَ اللَّهُ الَّذِينَ آمَدُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضنَىٰ لَهُمْ وَلَيُبَدِلَنَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ^{تَ}يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ^{تَ}وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِةُونَ

"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are defiantly disobedient."

This shows that the position of the caliph is a collective gift from Allah, where the position of a Muslim is higher or lower than other Muslims. So it is appropriate if political freedom, according to Wafi and as-Saidi, is that the people or the people are the holders and sources of all power. The people have the right to participate in determining the power according to their will that must be carried out.

"The Ministry of Truth, which concerned itself with news, entertainment, education, ... The Ministry of Peace, which concerned itself with war. The Ministry of Love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs. Their names, in Newspeak: Minitrue, Minipax, Miniluv, and Miniplenty." Orwell (1949, p.6-7)

Al-Baqara verse 164:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالأَرْضِ لَآيَاتِ لِقَوْمٍ يَعْقِلُونَ

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with 32

that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason."

The right to freedom of thought includes freedom of knowledge and freedom of scientific thought. This means that everyone has the right to determine their thoughts about the phenomena of the horizon, nature, animals, plants, humans, and hold on to the results of their thoughts and express them. Islam itself does not stipulate certain scientific formulations or theories regarding these phenomena.

Apart from that, Islam does not worry about freedom of thought. Because the teachings of Islam itself do not conflict with common sense. Therefore, reason and knowledge must have absolute power. And Islam proclaims its adjustment to knowledge and reason. So that all three can be integrated for human happiness in this world and the hereafter.

The fundamental reason why regime analysis is such a coherent agenda is that most have formulated various concepts that maintain the same general concept: political regimes. That is, whether ideas have focused on the study of democracy or authoritarianism, on issues of transition or consolidation, their work has referred to a broader and wider range of political regimes or some other concept, such as forms of government, systems of government, or systems of government, that have been used. Alternately with the political regime. Nonetheless, it is rare for researchers to stop to define what they mean by political regimes and even less so to consider how the definitions of political regimes they adopt implicitly or explicitly can serve as tools to organize their investigations. Before showing how the concept of political regimes plays this organizing role, the primary concern of this paper, it is necessary to consider the previous logistical question: how to define regimes.

As with multidimensional concepts, the two-dimensional nature of the concept of the political regime used by the regime analysts have can show a different phenomenon and produce astounding analysis. However, analysis has escaped such a trap by separating their most important concepts. Separation of this concept has been done through the introduction of two secondary concepts, namely the transition and consolidation, which helps isolate the procedural dimension and the regime of behavior and allows the analysis to focus on typical issues raised by the procedural dimension, which drew attention to the rules. Moreover, dimensions of behavior, which are based on the action on the actions of the actors, and the different dimensions of this relationship.

Orwell (1949) found the following:

'As usual, the face of Emmanuel Goldstein, the Enemy of the People... Goldstein was the renegade and backslider who once, long ago (how long ago, nobody quite remembered), had been one of the leading figures of the Party, almost on a level with Big Brother himself, and then had engaged in counter revolutionary activities, had been condemned to death, and had mysteriously escaped and disappeared. The programs of the Two Minutes Hate varied from day to day, but there was none in which Goldstein was not the principal figure. He was the primal traitor, the earliest defiler of the Party's purity. All subsequent crimes against the Party, all treacheries, acts of sabotage, heresies, deviations, sprang directly out of his teaching. Somewhere or other he was still alive and hatching his conspiracies...' All the bad things that happened at the party originated from Emmanuel Goldstein. he is a man who became the initial damage to a party, the changing of the party that does not discriminate against people who enslaved people into the party. A traitor who destroys the purity of the party and eventually betrays the party. many people feel aggrieved by Goldstein.

But, when we see in Islam, a leader is required to deliver the mandate or Amanah to whom suppose to receive it and enforce the law with righteousness. Being leaders, there are two kinds of duties that are the hardest to do, it is Amanah and fairness. When a leader can do Amanah and fairness it means that they are a good leader indeed. The people can be managed well. One of the verses of Al-Qur'an about a leader is shown below:

An-Nisaa Verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمًا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness. Excellent indeed is what Allah advises you. Indeed Allah is all-hearing, all-seeing."

Winston once remembered that back then his country wasn't what it is now, a lot of things changed as he got older. A good party will tell you that God and worship is a must that must be done by every human being. not only to ask for something but to give peace that will give mental and physical health

Ash-Syura verse 38:

وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلاةَ وَأَمْرُ هُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"And they respond to their Lord and keep up the Prayer. And they gather amongst each other to conduct their business by mutual deliberation. And they use up of what We have given them as fortune."

The relationship between Islam and democracy is actually about human rights. These many problems that occur in society about the faults of the Democratic system always end up in injustice in society. With this, it is necessary to look at the Democratic side of Islam whether what has been done by a group or leader has been suitable for the good of the people or is only detrimental to the people. The importance of justice is genuinely felt by the community if the leader can provide a just and open democratic system to the people. The amount of injustice usually makes a place that is led by the fault of the democratic system will collapse, or it can be called a failure of a leader to lead his subordinates. Surah An-Nahl verse 125:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْ عِظَةِ الْحَسَنَةِ ^{لِل}َّوَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ [َ] إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَاً عَنْ سَبِيلِهِ ^{لل}َّوَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

When a country chooses a democracy for their country and the people believe that it means freedom, white the truth is freedom is a part of democracy, it has freedom in it but not in every aspect of democracy. There is kind of freedom here and there is freedom of expression freedom of decadence, freedom of belief, and this also has much negative impact on Muslim society, because things have so far been in keeping with the Apostles and their messages, and upon Al - Qur'an and Companions, based on freedom of expression and indecent performances, are tolerated, and indecent images and films on the basis of freedom. Many such things happened, the list of which is long, all of which contributed to the destruction of the ummah, morally and spiritually.

Leadership is an excellent quality of human nature. Any organization or group of people in need of an excellent leader to achieve the desired success. As a social life, every human being must live his life through reciprocity with other people. He was not able to do anything himself. Thus, the need for cooperation gives rise to the idea of leadership in our society.

'The aim of the Party was not merely to prevent men and women from forming loyalties which it might not be able to control. Its real, undeclared purpose was to remove all pleasure from the sexual act. Not love so much as eroticism was the enemy, inside marriage as well as outside it. All marriages between Party members had to be approved by a committee appointed for the purpose, and—though the principle was never stated—permission was always refused if the couple concerned gave the impression of being physically attracted to one another.'

According to the quote above, the party prevents the existence of a marriage relationship carried out by both parties if the marriage is based on an interest in each other. whereas generally a man and a woman establish a relationship with an attraction to each other. even if the marriage is limited by the party, it is the same as violating a right that should be obtained by fellow human beings.

The purpose of marriage in Islam has a very deep meaning. In addition to creating a pious generation, God conveys various blessings behind marriage. Although the activity with a halal partner is considered simple, it is worth the reward and alms. A marriage not only unites two hearts and involves a noble unity in the household. But there is a purpose of marriage in Islam that Muslims should understand. Happiness will be obtained by two people, both in this world and in the hereafter. The sacred bond of marriage guarantees harmony, happiness, and peace, as long as we hold fast to Islam together.

The Holy Qur'an emphasizes. Even the messenger of Allah is necessitate to consult his people in worldly matters, and Muslims are required to consult each other in their worldly affairs. Now, it is true that such discussions and modern-day representative democracy may run not be exactly similar. However, the idea of modern democracy and the Qur'anic instruction to consult people may be in the same in spirit. New foundations are continually developing and human societies, relying on their worldly experiences, continually changing and refining these foundations. The Qur'anic text not only gives us the concept of shura (consultation) but also contains no ideas of dictatorship and authoritarianism.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لانْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْ هُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"It was by a mercy from God that (at the time of the setback), you (O Messenger) were lenient with them (your Companions). Had you been harsh and hard-hearted, they would surely have scattered away from about you. Then pardon them, pray for their forgiveness, and take counsel with them in the affairs (of public concern), and when you are resolved (on a course of action), put your trust in God. Indeed God loves those who put their trust (in Him)."

Actually, there is no good democracy. Even a two-way democracy sometimes still does not benefit one party. many of the aspects that make democracy unbalanced.

If we analyze how Muslims take the political situation in the Khulf-e-Rashidin era, a scene of where the people become the center of government, and the leader of which is the politically elected Amir. He has limited sovereignty and power. Power is particularly limited in the parameters of administrative matters, for example, police oversight, administration of the armaments, matters relating to foreign policy and distribution of financial resources, and so on. However, he cannot break the authentic general rules and regulations. Somehow a democracy has a positive effect on a country. Politics and economics as the main things of a democratic system are the main reasons for many countries to use a democratic system in their country. As a result, there is international recognition and respect from the international community. Most of these countries host global conferences and multinational headquarters. For example, countries such as Norway and Switzerland host the meeting and the UN office for their free status. As a result, international investors are attracted to these countries, thereby expanding the country's economic basic. Another positive impact is a tourist attraction, strengthening foreign relations, mediating of international conflicts, and others.

Democracy is a system that is contrary to the rule of Islam. Because it gives legislative power to someone personally or to those who represent them such as members of Parliament. Based on that, in a democracy the legislative power is granted to other than Allah Almighty; it is given to the people and their representatives, and what matters is not their consensus but the majority. Thus what is agreed to be a legally binding majority nation, although contrary to common sense, is the teaching of religion or sense. In this system, the law has been announced that allowed abortion, same-sex marriages, and interest usury; Shari'a law has been abolished, and fornication/adultery and drinking alcohol are allowed. In fact this system is still being argued by Islam and its followers.

However, Democracy is found in Islamic teachings because both have the same ethical content. In Islam, many principles regulate the life of society, nation,

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and state in line with democratic principles such as Deliberation, Justice, and Human rights. In surah Ash-Shura verse 38:

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلُوةُ وَاَمْرُهُمْ شُوْرِى بَيْنَهُمُّ وَمِمَّا رَزَقْنهم يُنْفِقُوْنَ

"And they respond to their Lord and keep up the Prayer. And they gather amongst each other to conduct their affairs by mutual consultation. And they spend out of what We have given them as sustenance."

From this verse above, a deliberation is a form of worship and human nature in social life. Deliberation can be the way to solve the problem in politics, society, and many aspects of life. In a democratic society, justice is a shared goal, which reaches all members of society. The Qur'an obliges Muslims to decide every problem fairly, impartially and keeps promises. The principle of justice in a country is necessary to create a sovereign Nation. It means that for anyone who gives the authority or power to lead others, the leadership must function to uphold justice and must act impartially. These two elements cannot separate into the smallest social unit. There can be no monopoly of certain parties, especially holders of power or ruler.

Furthermore, as the researcher explained before, The relationship between Islam and democracy is actually about human rights, there are many problems that occur in society about the faults of the democratic system always end up in injustice in society. There are many kinds of Human rights in Islamic Perspectives such as Human Rights Equality and Religious Freedom.

Surah Al-Hujarat Verse 13:

ظِّلَيُّهُا النَّاسُ لِنَّا خَلَقْنَكُمْ مِّنْ ذَكَرٍ وَّ أُنْثَى وَ جَعَلَنَكُمْ شُعُوْبًا وَ قَبَآئِلَ لِتَعَارَفُوا لِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَكُمْ إِنَّ الله عَلِيَمٌ خَبِيرٌ

"O mankind! Surely We have created you from a male and a female and made you nations and tribes, that you may get acquainted with one another (your lineage). Surely the most honorable of you in the Presence of Allah is he who is the most pious of you (not by your race or lineage). Surely Allah is All-Knowing, All-Aware."

In this verse all human being has been directed to fix it from the wickedness that always causes universal contrivances in the world, specifically because of race, color, language, country, and nationality. The division of man into nations and ethnic group is also an representation of God's unique Attributes; 'al-Khaliq' 'The Creator', that He generated an infinite number of human beings with different characteristics broaden from a single soul. God explains that this difference in color and language is a sign of His Greatness and Power.

and Surah Al-An'am Verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرٍ عِلْمِ^٣كَذَٰلِكَ زَيَّنًا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

"And do not revile those whom they call upon besides Allah, lest exceeding the limits they should revile Allah out of ignorance. Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return. So He will inform them of what they used to do." This verse is specifically addressed to Muslims about how they should behave in dealing with the idols of the polytheists. And don't you, O Muslims, curse the gods like idols and others that they worship besides Allah, because if you curse them, then as a result they will curse Allah by transgressing or without thinking and without any basis of knowledge. Thus, it has become a rule that applies throughout the ages that We make every people consider their work good. They must be held accountable for their actions. Then at the appointed time, to God their return, then He will tell them what they have done to get what they deserve.

From the verses above, democracy and human rights are two mutually exclusive things related. There is no democracy without human rights, and In general, human rights cannot exist without democracy.

CHAPTER IV

In this last chapter, two parts of the thing explained by the researcher and it is Conclusions and Suggestion. There are conclusions and suggestions for future researchers. The two statements of the problem being the first thing come out on conclusions. The first is how the democratic system describes in the *1984* novel by George Orwell, and how the Islamic perspective has seen the democratic system is described in George Orwell's 1984 Novel. The researcher uses *1984* as the main object of the research.

4.1. Conclusion

1984 written by George Orwell. *1984* and published in 1949 and became the last George Orwell book he published before he died. Because this book is written with a vision of the future, the events that occur may only be the author's imagination, but in the novel, there are times when it tells the past that the author may want to explain the past to the reader. In this book, the author tells how Winston lived his life under the influence of the party. The atrocities committed by the party and the people around Winston betrayed him.

The researcher focuses on party democracy that is detrimental to society and also how democratic seen from the Islamic democratic side.

As has been seen in the research that the existing democratic system has been influenced by post-modern conditions and various things can be found about the democratic system in the novel, a situation that should not be done by a party and a leader for a people.

The first is the system democracy described in George Orwell's 1984 novel, and it can be ascertained that the system democracy under the leadership of big brother is a democracy that only benefits the government and the parties always do things that make people afraid of the big brother and them. they will even do cruel things like killing for those who disobey what has been set by the party but this book is more about how Winston wants to get out of this country and also the people around Winston who betrayed him and also thought to harm Winston but in this study, researchers focus more on democracy run by the party to its people.

The second is how the Islamic perspective in looking at the democratic system that exists in the 1984 novel by George Orwell, there are many things must be seen from an Islamic perspective, one of which is injustice in fellow human beings. This unilateral justice will make one party lose what they choose and they can not voice their opinion and can not act according to what they want, they are only enforced to do what the party wants. A good party with a good democracy will bring its people more prosperous and can also increase social awareness among humans. In addition, the importance of applying an Islamic perspective in democracy can make people understand the importance of justice for fellow human beings.

4.2. Suggestion

The researcher has various suggestions for further researchers and readers. This research analyzes the democracy in the novel and how the Islamic perspective is seen about the democracy in the novel. In Post-Modernism, we can see how the author George Orwell was showing how the future world. He depicted the World will be after World War 2. I suggest the researcher read the summary and find how the post-Modernism related to the novel and how it applied to this research. By reading the novel it can help the researcher find a way to understand the novel clearly and it is important to make sure which part of the novel can be used for another research.



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