1. BACKGROUND OF THE RESEARCH

Element of citizen is undoubtedly very important in any government activities. Whether in democratic or authoritarian regimes, it is a powerful resource for governance. It acts as an agent of ‘soft’ policy transfer of good governance practices.\(^1\) Citizen participation in government policy-making is an increasingly prominent policy internationally since the core element of good governance is participation from the citizen and groups in articulating their interests and exercise their rights and obligation as well as to mediate their differences.\(^2\) It must be pointed out that the government–citizen relation covers a broad spectrum in strengthening the quality of policy, by allowing government to tap wider sources of information perspective and potential solution, to integrate public input into the policy-making process in order to respond to citizen’s expectation that their voices be heard and their view be consider in decision-making by government. Perceptibly, it is seen as a key factor in ensuring national prosperity and effective governance in a country as well as guarantees the elimination of corruption, improvement and enhancement of service delivery in pursuit of public interest.\(^3\)

All important decision and policy in a country cannot be implemented just from top to down direction. Governance is not about “power over” but “power to”. Three main pillars contributing to an effective governance include; a) government as a creator of a conducive political surrounding, b) the private sector as a generator to the economic growth and c) the public society that engage an interaction between social and political relation. Thus, this research is concentrating on the third pillar that is public society.

Rhodes (1997)\(^4\) argues that the collaboration can vary along a continuum according to the closeness of the relationships within them. He identifies ‘policy communities’ characterized among other by four elements including; (1) a limited number of participants with some groups consciously excluded; (2) frequent and high quality interaction between all members of the community on all matters related to the policy issues; (3) consistency in values, membership and policy outcomes; (4) consensus, with the ideology, values and broad policy preferences shared by all participants.


As an organization, public dealing is part of daily routine. In governing Muslim organization these basic understandings must also applied with thoughtful heightening on carrying out public interest, benefit and demand terminological known as maslahah Ammah. Indeed, in the context Islamic law emphasis is also given on protecting public interest from any harm and malpractices named as sadd al-zara`ie. Therefore, getting and managing input from the society for good policy making is also part and partial of organizational responsibility known in Islamic teaching as al-Amanah. Public input, dealing and participation can be acquired through general and specific form of discussion known as al-Syura.

As Muslim organization, the common perception and understanding amongst Muslim and non-Muslim public is to perform good values and best example in its practices and services so as to benefit the organization and the public as a whole. That makes this research not only important but necessary to suggest improvement for infirmity, to explore Muslim best practices and to pot ray good image for organizational behavior through their practices.

2. PROBLEM STATEMENT OF THE RESEARCH

Undeniably, policy makers whether in political or organizational system get their majority support from public in any democratic system? Basically, there are some restrictions placed on the ability of public to effectively induce policy change. Evidence also suggests that difference exists between citizen preferences and policies implemented. And the increasing bureaucratization of the polity as a trend of social development and undoubtedly has been an obstacle to satisfying the participatory demands of the citizenry. Hence, the critical questions are over how far public dealing, communication and interaction have resulted to the fulfillment of their interest? What are the mechanisms and processes used to welcome public participatory in organizational decision making especially matters that confront them in society? In other words, how their opinions, participations, needs and demands are well heard and treated? Can they be measured and shaped through the output of decision? And how far their participations are important to organization?

In this research several issues on education and Islamic law matters as some of the daily aspects that need public feedbacks and inputs become the focus subjects. Therefore, this study is aimed at exploring the theory and operational element of citizenry participation from contemporary and Islamic perspective, describing the dynamics of policy making process, analysing the commitment and capacity of public participation in both Nahdlatul Ulama and Muhammadiyah organisations; And identifying methods of public participation in their policy-making. As Indonesia is the largest Muslim country in the world, this research becomes more interesting and beneficial to the Muslims and the organization in large.

3. RESEARCH OBJECTIVES

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6 The word ‘Public participatory’ is used interchangeably and same meaning with `citizenry participation` in this report.
1. To analyze theory and operational element of citizenry participation from contemporary and Islamic perspective;
2. To identify the commitment and capacity of citizenry participation in policy making in Muslim organisations in Indonesia;
3. To expose the role and set of principles of Muslim organizations in developing and fulfilling Muslim affairs in Indonesia;
4. To explore methods of citizenry participation in non-profit organizations in Indonesia;
5. To provide suggestions for improvement and advancement citizenry participation towards better Muslim organizational governance (if any).

4. RESEARCH METHODOLOGY

a) DATA COLLECTION METHOD

In collecting data, methods used including;

i) Library Research

This method is used to obtain and gather theory, historical data and organisational information from books, research papers, articles in journal, seminar and conference paper proceedings pertaining to subjects of governance, civil society, citizenry participation, policy making in general and specific for Indonesia and on Islamic thoughts and practice.

ii) Method of Documentation

This research has very much relied on documents in analysing two huge and well known Muslim organisations i.e., Nahdlatul ulama and Muhammadiyah. Including their operations, system and practice especially those with regards to public interest and Muslim affairs. The documents include among others are organisation and Muktamar reports, minutes and list of meeting members, rules and regulation of the organisations and the organisations activities and programmes.

iii) Method of Interview

As a field work, chosen by method of simple sampling mainly on the facts that they are the most largest and most influential Muslim organisations in Indonesia, this research manage to interview with 10 respondents from four different backgrounds. They are from the academician, organisational activist, government personnel and the organisation officers. They are chosen based on their knowledge, close functions and role in the two organisations. Formal Interviews were handled in good relation and discussion using open questions format designed with some modifications from the CIVICUS Civil Society Index (CSI) to measure public participation in effective governance process;

1. How widespread is citizen involvement in Muslim organisation?
2. What proportion of citizen engages in Muslim organisation activities?
3. What percentage of people have participated in a collective community action within the last year (e.g. attended a community meeting, participated in a community-organised event or a collective effort to solve a community problem)?
4. How far public dealing, communication and interaction have resulted to the fulfillment of their interest?
5. What are the mechanisms and processes used to welcome public participatory in organizational decision making especially matters that confront them in society? In other words, how their opinions, participations, needs and demands are well heard and treated?
6. Can they be measured and shaped through the output of decision?
7. How far their participation is important to Muslim organisation policy?
8. Can public complaint on inefficiency in services be one of the indicators for lack of citizenry participation in organizational process?

b) DATA ANALYSIS METHOD

i) Inductive Method

This method is used to summarize or make an authentication from specific matter to formulate a general conclusion. By using this method, the researchers will explore the relationship between facts and justifications gathered to conclude ideas. This method will be applied in concluding the citizenry participation in Muslim organizations in Indonesia.

ii) Deductive Method

This method is used to summarize or make an authentication from general matter to formulate a specific conclusion. By using this method, the researchers will explore the relationship between facts and justifications gathered to conclude ideas. This method will be applied in concluding the citizenry participation in modern and Islamic perspective in the context of Muslim organization practice in Nahdlatul Ulama’ and Muhammadiyah.

iii) Comparative Method

This method is used to comprehend the differences and similarities between Muhammadiyah and Nahdltul Ulama in their operations towards giving better services and contribution to Muslim public. Comparison is made in overall aspects of operation including organization vision, mechanism, system, hierarchy, approach and activities for public interest and inputs.
5. FINDINGS

This research has met several major findings as follows;

1. In order to develop and be able to sustain its role in society, Muslim organisation must understand and meet the changing needs and demand of the society as in the theory of Islam and contemporary;
2. Good Muslim Organisation is the organisation that can reach and be with the pupils through fulfilling and attending their basic needs. For example, education, welfare and social gathering;
3. Number of population, different level and background of education, are among the major factors that ascertain the effectiveness of Muslim organisations’ role and sustainability in Indonesia;
4. Both Muslim organisations i.e., Nahdlatul Ulama (founded in 1916) and Muhammadiyah (founded in 1912) proved their long commitments to public and excessive roles through various development programmes and social activities even with different Islamic orientation approach.
5. Both Muslim organisations i.e., Nahdlatul Ulama and Muhammadiyah established mass involvement in building Islamic educational system to the public and from this system also they gained indirect and informally public opinions and inputs.
6. Both Muslim organisations i.e., Nahdlatul Ulama and Muhammadiyah shown their interest to public needs and opinions through what I named it as ‘hierarchical, representative and non-guided citizenry approach’ in their organisational process.
7. Both Muslim organisations i.e., Nahdlatul Ulama and Muhammadiyah used the platform of ‘Muktamar’ and ‘Rapat Kerja’ as formal mechanisms to hear, gain inputs and feedbacks and respond to the public directly.
8. Both Muslim organisations i.e., Nahdlatul Ulama and Muhammadiyah also developing its Information Communication Technology via webpage as a tool of communication and developing their e-services for the benefit of Muslim nations.

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1) DR. MUKRI (DEPUTY DEAN (ACADEMIC AFFAIRS), UIN SYARIF HIDAYATULLAH) TIME: 10 A.M, 27/2/2012/ VENUE: DEPUTY DEAN OFFICE)

2) DR. ASMAWI (HEAD DEPARTMENT OF JENAYAH SIASAH, UIN SYARIF HIDAYATULLAH) TIME: 2 PM, 27/2/2012, VENUE: HEAD DEPARTMENT OFFICE

3) DR. RUMADI (LECTURER, DEPARTMENT OF JENAYAH SIASAH, UIN SYARIF HIDAYATULLAH) TIME: 8.30 AM, 28/2/2012, VENUE: LECTURER OFFICE

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TIME: 10 AM, 29/2/2012, VENUE: LECTURER OFFICE

5) PROF. DR. HJ. MASHITHAH KUSNAN, (RECTOR UNIVERSITAS MUHAMMADIYAH JAKARTA,  
TIME: 10.00 A.M, 30/2/2012 VENUE: RECTOR OFFICE)

6) MRS. ROHIMI, (OFFICER FOR RECTOR IV, UNIVERSITAS MUHAMMADIYAH,  
TIME: 9.00 A.M 26/2/2012 VENUE: RECTOR OFFICE)

7) DRS. H. SLAMET (SENIOR OFFICER, NAHDLATUL ULAMA,  
TIME: 2.00 P.M 30/2/2012 VENUE: MANAGING DIRECTOR OFFICE)

8) MR. ZAINUDDIN, (HEAD OF MANAGING DIRECTOR OFFICE MUHAMMADIYAH, JAKARTA  
TIME: 2.00 P.M 30/2/2012 VENUE: MUHAMMADIYAH MANAGING DIRECTOR OFFICE)

9) CHIEF LIBRARIAN, NAHDLATUL ULAMA, JAKARTA,  
TIME: 12.00 A.M 29/2/2012 VENUE: NAHDLATUL ULAMA MANAGING DIRECTOR OFFICE

10) DR. MUJAR IBN SYARIF, UIN SYARIF HIDAYATULLAH, JAKARTA  
TIME: 10.00 26/2/2012-30/2/2012, LECTURER ROOM UIN SHARIF HIDAYATULLAH, JAKARTA