

Bureaucracy, Situation, Discrimination, and Elite in Islamic Education Perspective of Digital Era

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Abstract

The article is to find out the definition and system of good and correct bureaucracy from an Islamic education perspective in the Digital Era. To find out the definition and practice of discrimination as well as solutions to deal with discrimination from an Islamic education perspective. To find out the definition of elite in the Islamic view of the digital era. The researchers engage in synthesizing the gathered information and conducting a thorough analysis. It presents this literature review within a descriptive qualitative research framework, adopting a phenomenological approach, to extract insights that address the research question by first collecting data and then seeking understanding. The result show that Discrimination can be overcome by instilling the teachings of the Islamic religion (caliphate principles) into oneself by accepting the nature of humans as social creatures who must live side by side with other humans who have different personalities and characteristics. At the elite level of thinking, we observe a pragmatic approach as elites gravitate toward populist figures to boost their popularity. This behavior is often characterized as a form of currying favor with those in power. The resulting phenomenon has generated narratives that have become a source of political turmoil, leading to widespread unrest among the grassroots population.

Keywords: Elite in Digital Era, Discrimination in Digital Era, Bureaucracy in Digital Era

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INTRODUCTION

Bureaucratic terms, situation definitions, discrimination, elites. are social theories that will be discussed in each of their sub-sects from an Islamic education perspective. This theory is important to describe and study regarding the depth of its meaning, function and contribution to the order of society as a social creature. because it is related to the pattern of people's lives, both in terms of bureaucracy, adaptation, treating things fairly without discrimination and being able to act out their potential as social creatures who have a big influence in society, so that they are directed towards positive, productive, contributive, creative, innovative things. and pragmatic.

The four sub-themes of social theory are related to each other, as explained in the first paragraph. that this theory is very closely related to the model or pattern of people's

lives as social creatures in general. Therefore, the author does not only link terms to these four sub-themes in specific discussions, but is more oriented at a broader object orientation level, because the author has a broader goal at the conceptual and pragmatic implementation level so that the output and outcome These theories can be applied in various lines of life for all levels of society on this earth. for example, having the ability to build good bureaucratic models and systems, being able to be fair, adapt and utilize their influence on contributory matters.

Therefore, in the next few stanzas, each sub-theme will be explained through the term definition framework as follows; The word bureaucracy in English is called bureaucracy which comes from two words, namely "bureau" which means writing desk and "kratos" means power. (Afrizal, 2016) So the meaning of bureaucracy is the power possessed by the people who work behind the desk. Meanwhile, the definition of bureaucracy in the Big Indonesian Dictionary (KBBI) explains that the word "bureaucracy" is a government system that is run by government employees because they adhere to hierarchies and levels of positions, ways of working or job arrangements that are slow and structured. lots of twists and turns. Bureaucracy according to experts as stated by Muhammad Sawir in the book Public Service Bureaucracy: Concepts, Theory and Applications (2020), etymologically, bureaucracy is taken from the words "bureau" in French and "kratos" in Greek. "Bureau" means writing desk. Meanwhile, "kratos" means government. So it can be concluded that bureaucracy is a group of people who work behind a writing desk, either in offices or in the government sector. Since the reform era, the bureaucracy has experienced many changes and progress, but as time goes by the spirit of reform as expected has not occurred as it should. For many years, the spirit of reform has been transmitted in all these fields, but the behavior of bureaucrats still shows an unchanging character, such as corruption, collusion and nepotism which are forms of abuse of power.

The bureaucratic model that is currently implemented does not show a system that represents justice, transparency and efficiency. This in Islam has been carefully regulated, that the Islamic outlook on life is based on three fundamental things, namely tawhid (oneness of Allah), khilafah, and justice (Sanrego Nz & Muhammad, 2013). Therefore, it is important for the public to be introduced to good and correct bureaucratic theory based on an Islamic context and human values. To be more detailed, this discussion will be explained in chapter II.

The definition of a situation is all the main factors at a certain time and place from observations that do not originate from personal knowledge (intra-individual) and driving attributes (alternative choices), and have a proven and systematic influence on current behavior (Wolf et al, 2017). The consumer situation consists of three factors, namely the place and time where the behavior occurs, the explanation of why the behavior occurs, and its influence on consumer behavior. The figure who initiated the idea/theory of the situation is William Isaac Thomas which states that how a group of people in the context of socio-cultural, political and religious life, tries to define a situation as a representation of their life experience as well as a response to the situation they are experiencing. The definition of discrimination is behavior that shows real injustice and is not equal to that which is carried out in differentiating individuals or groups, based on something, usually categorical or specific, such as race, ethnicity, social classes and even religion. Discrimination often begins with prejudice; the emergence of prejudice creates differences between one group and another. There are many factors underlying the emergence of discriminatory characters and attitudes towards other social creatures, one of which is differences in ethnicity, race, culture, beliefs and communities. To overcome these social problems is through cultural acculturation and structuring, affirming government regulations or the Constitution. Meanwhile, from the characteristic aspect, you must be equipped with religious knowledge because in religious teachings it has been explained

explicitly regarding the cultivation of a generous, selfless attitude towards fellow human beings.

The term elite can be defined as a group of people or someone based on their strategic position who can influence political outcomes substantially and regularly. This elite does not only come from leaders in the ranks of politicians, military seniors, and so on but also comes from various elements of society which are known as mass groups or organizations and can politically mobilize the masses. The aim of this research is to find out the definition and system of good and correct bureaucracy from an Islamic education perspective in the Digital Era. To find out the concept and definition of the situation initiated by Thomas from an Islamic education perspective. To find out the definition and practice of discrimination as well as solutions to deal with discrimination from an Islamic perspective. To find out the definition of elite in the Islamic view of the digital era.

METHOD

The researchers the pertinent criteria for gathering the necessary data to address the research question. Our process involves exploring databases and digital sources, including publications such as books, scholarly works, and journal articles that pertain to our study (Tabuena & Hilario, 2021). Once we've collected the data, we proceed to review it using various stages, such as data coding, to identify relevant information for straightforward interpretation and to draw conclusions that address the research problem. Furthermore, we engage in synthesizing the gathered information and conducting a thorough analysis. Ultimately, we present this literature review within a descriptive qualitative research framework, adopting a phenomenological approach, to extract insights that address the research question by first collecting data and then seeking understanding. The utilization of a phenomenological problem-solving approach is vital within educational projects (Arbelo-Marrero & Milacci, 2015; Flynn & Korcuska, 2018; Wendt, 2017).

This research exclusively relies on secondary data in the form of previously published field research evidence, eliminating the need for researchers to collect primary data from the field. When reporting the final data, we adhere to the conventions established in previous literature reviews, particularly within the realm of curriculum studies and related fields that are relevant to our research question. This study is anchored entirely in scientific evidence that has been disseminated across various sources, allowing us to consolidate answers to the research queries. Specifically, we aim to comprehend the definition and practice of discrimination as well as solutions to deal with discrimination from an Islamic education perspective. To find out the definition of elite in the Islamic view of the digital era.

RESULT AND DISCUSSION

Bureaucracy in the sense of power, Albrow emphasized again that bureaucracy is an administrative system governance body regarding structural officials/stakeholders who are appointed in accordance with administrative procedures that are able to distinguish trivial but important matters because they will become the basis for analysis of sociological thinking for carrying out actions and policy analysis. . Weber further explained that the advantages of bureaucracy can be classified as follows; 1. The bureaucratic system is compatible with the paternalistic Indonesian culture. 2. Can stabilize national unity and integrity. 3. Accuracy, clarity, continuity and uniformity to facilitate employee control and compliance. (Ainur Rofiq, 2019). It is actually a forum for implementing organizational principles aimed at increasing administrative efficiency, although sometimes in its implementation, bureaucratization often results in inefficiency and injustice (Sunandar, 2017)

Classical Bureaucratic Theory

In 1845, Marx's theory, known as historical materialism, had reached a mature stage of development and his ideas about the state, especially about the capitalist state, had reached finality. Marx views bureaucracy as nothing more than a form of organization that the bourgeoisie inevitably has to use to safeguard and guarantee their property rights and interests. Marx views that the state can actually still have independence, but this can only happen as long as the owners of large wealth in the sense of the proposal have not been displaced by modern classes, where no one particular group in society can control other groups. Marx here tries to explain that the role of bureaucrats is still determined by several bourgeois groups in fulfilling their desires, so that the independence expected by the government system will not appear. A bureaucratic system that is still chaotic and full of intervention requirements makes the bureaucracy run on its own path without any comprehensive improvements to its entire structure.

Then the concept of ideal bureaucracy. Weber emphasized how the bureaucratic machine should be run professionally and rationally. In this context, it is very important to understand the bureaucratic system. why bureaucracy can be applied in certain organizational conditions, and what differentiates these conditions from other organizational conditions. The concept of ideal bureaucracy can explain to us that we are abstracting very important and crucial aspects that differentiate between certain organizational conditions and others. According to Weber, this ideal concept can be used to compare bureaucracy between one organization and other organizations in the world.

Distinguishing between actual events and the ideal concept of a particular organization, we can draw an explanation for why this can happen and what factors differentiate it. Furthermore, according to him, the ideal concept wants to explain that a bureaucracy or government administration has a definite form in which all functions are carried out in rational ways. The term "rational" is the key to the concept of ideal bureaucracy. Weber classified the bureaucratic system into three types of authority based on his claim to legitimacy: first, traditional authority, namely power and domination that is legitimized by time, on the grounds that it has existed for a long time or in other words because it is sanctified by tradition. Second, charismatic authority and dominance are legitimized by the personal leadership characteristics of the authority holder. Third, rational legal authority is power and domination that is legitimized by formal rules and the rights of those who have the authority to give orders in accordance with those rules.

The three characteristics of a bureaucratic system mentioned earlier by Weber is a reference in all forms of organization. Bureaucracy is explained well in point three. This characteristic is very important in the government system, where it is related to rules which are fixed prices that must be obeyed by all bureaucrats in providing public services (Sanrego Nz & Muhammad, 2013)

Bureaucratic Model in Indonesia and Islamic Education Perspective Bureaucracy in the Digital Era

As a country that is heterogeneous in various lines, Indonesia, which is one of the five largest countries in the world, has an obligation to have a good governance system. Because up to now, Indonesia still cannot be separated from socio-economic problems. Collusion, Corruption and Nepotism, which were part of the 1998 reform agenda, have not been implemented properly.

The bureaucracy, which is at the forefront of government, is not carrying out its functions well, decreasing productivity and inefficiency in carrying out office functions is one of the factors inhibiting development in Indonesia. Even though human resources are an important pillar of a country's development. There are at least five things that must be implemented to restore the function of the state so that democracy can be consolidated, namely: First, a government bureaucracy that can be empowered, Second, the

development of a free and vibrant civil society. Third, a relatively autonomous political society, Fourth, Supremacy and legal order, and Fifth is the institutionalization of economic society. This is in line with theoryMax Weber which explains that authority is said to exist when obedience is given on the basis of belief in the legitimacy or validity of the order.

This concept is closely related to research conducted by Eko Prasajo and Teguh Kurniawan, because a good country has a strong political side where the bureaucracy plays its function well and according to orders. This is also followed by the characteristics of a good and charismatic leader. Seeing the success implemented in several areas with the systemGood Governance shows that the area can move further in its development, so that the movement is simultaneous with that obtained by the area. This shows that bureaucratic reform is really needed in a country, especially developing and developed countries. Because the pace of government control really depends on how the best individuals sit in it. The Grand Design for Bureaucratic Reform designed by the Indonesian Ministry of State Apparatus Empowerment and Bureaucratic Reform for 2014 - 2025 also refers to the concepts above. Historically, the bureaucracy that has emerged and developed today has the characteristic of inheriting a traditional value system that grew during past kingdoms and mixed with colonial style bureaucracy and modern ideas. From these various influences, from a cultural perspective, it seems that elements of traditional feudal-aristocratic values tend to color the figure of the Indonesian government's bureaucracy to a greater extent because this bureaucracy has become deeply rooted in socio-political life in Indonesia or Java. (Setianto, 2011).

The present era of digitalization requires the ability to harness opportunities for advancement in science and technology to generate fresh innovations in addressing the challenges posed by the fourth industrial revolution (Industry 4.0). Technologically proficient government employees (referred to as Smart ASN) can steer the Indonesian governmental apparatus toward alignment with the spirit of Industry 4.0. All forms of public services can be digitally provided and seamlessly integrated, thereby optimizing public service delivery. More specifically, millennials among the government employees, who are well-versed in technology, need to maintain a constant thirst for knowledge to enhance their understanding and skills in any situation, at any time.

These newly recruited officers belong to the millennial generation and are quite comfortable with the digital world, often considered digital natives. Unlike previous generations of civil servants, young millennials are deeply integrated into digital communication and information technology. They have grown up with technological advancements, extensive communication networks, and the free flow of information, which has instilled confidence in their ability to lead independent lives. This represents a significant advantage and a fresh source of energy for the Indonesian civil service within the bureaucratic environment. Young individuals residing in various regions of Indonesia have the potential to become digital talents and leaders who can facilitate the transformation of the bureaucracy in the country. However, their presence also poses a challenge, as they can either bring about a positive change in the bureaucratic environment or potentially repeat the errors of their predecessors. The inclusion of young people in the bureaucracy is a matter of future significance.

Based on data from the BKN (2020:7), as of December 2019, there were 4,189,121 civil servants in Indonesia, with nearly 40% serving in administrative roles. The situation becomes more intricate as one-fifth of these civil servants are over the age of 51, an age group that may struggle to keep up with the rapid pace of technological advancements (Nugroho, 2020, accessed on January 18, 2020). In the context of digitizing the bureaucracy, young individuals can utilize internet platforms as a tool for mobilizing support, enhancing women's political awareness, and advocating for gender-related issues. The development of internet platforms as alternative public spaces creates fresh

opportunities for women to actively participate in policy formulation, decision-making processes, and societal change, ultimately fostering a civil society and a mature democracy (Anshori & Nadiyya, 2023).

Effective Bureaucratic Concepts and Systems from an Islamic View

The Islamic spiritual development body (Babin Ronis) Korpri State Civil Service Agency (BKN) in the agenda entitled emulating leaders of the Islamic world in managing bureaucracy from an Islamic perspective based on the Koran. Has five principles of exemplary reference as a reference for bureaucratic management, including the following: a. principle of accountability, b. transparency principle, c. principles of justice, d. prohibition against corruption and the obligation or necessity to cooperate.

Bureaucracy (*al-dīwān*) is a group of people who work for state administration and public services in a country. The bureaucracy was formed to maintain matters relating to the sultanate's rights regarding employment, assets, soldiers and workers who carried out these tasks. Al-Ghazali considers his role to be very important. Considering that Al-Ghazali divided power into three state institutions, namely the deliberative assembly, the court council and the council of ministers, the bureaucracy is a working group divided into these three state institutions. The working groups included in the council of ministers work and are tasked with carrying out government programs. Meanwhile, the working group of the court council works and is tasked with conducting honest, fair and trustworthy trials. (Uup Gufron, 2017)

Talking about government systems in the history of the Islamic religion cannot be separated from the history of the Prophet Muhammad SAW. Build and become the leader of the people of the city of Medina after moving from Mecca to Medina. A new chapter in Islamic history began. In contrast to the Mecca period, in the Medina period, Islam was a political force. Many Islamic teachings relating to people's lives came down in Medina. The Prophet Muhammad had a position, not only as head of religion, but also as head of state. In other words, within the prophet there are two powers collected. These two powers are the prophet as the bearer of Islamic teachings or religious leader and as the head of the state who adheres to a bureaucratic system. (Sunandar, 2017)

According to Al-Ghazali, the head of state can be well known by name and have higher honor because of the role of a vizier (minister) who is good, perfect and just. A vizier or minister is a bureaucrat who works in a bureaucratic environment. He is a bureaucratic leader who works with a group of people called government employees. Al-Ghazali's assumption states that if an institution does not have a good bureaucratic system, it will be a big obstacle in building an advanced and independent institutional structure. Because, bureaucracy is the main working machine of a government to achieve the goals of the vision and mission that have been determined. Apart from that, building an effective bureaucratic system must be supported by the existence of a minister who has good character (*husn al-wazir*) because when the bureaucracy in a country is led by a good minister, his judgment will also have a good impact on the head of the institution/state. Apart from that, it must also be supported by a good management governance system, because management in a bureaucratic system is a fundamental medium for carrying out the practice of an effective organizational governance system, as emphasized in the Al-Qur'an surah As-Sadjah Verse 5.

Furthermore, Al-Ghazali also believes that the existence of bureaucracy in a government is an effort to emulate what the Prophet did. Because, the Prophet also appointed his companions to carry out their respective tasks according to their abilities and expertise. The Prophet Muhammad once appointed Zaid bin Harist as his secretary. Zaid was in charge of writing letters and recording every word of the Prophet. If a prophet and apostle only need helpers or bureaucracy in running the wheels of government, then other people who are not prophets will certainly need it more.

Al-Ghazali's argument about the concept of a good bureaucratic system is a bureaucracy that prioritizes good public service. A barometer of good service can be created if the bureaucracy has openness or transparency (al-syafāfiyah), is effective (al-fi'ālah), efficient (al-kafā'ah), equality (al-musāwah), and is future-oriented (himmah al-,āliyah). It turns out that this view is not much different from modern bureaucratic ethics.

Principles of Bureaucracy in Islamic Views

Islam does not limit the government system, but leaves it up to the people to freely choose a system that is appropriate (Afrizal, 2016) to the culture, environment, era and reminds us that Islam's invitation is a universal da'wah, suitable for all times and places. Every Islamic government system (bureaucracy) cannot be separated from the teaching principles contained in the Al-Quran, because the Koran is the main source of this legislation. The Koran does not mention the parts in detail. This is the opportunity for ulama ijthihad to be able to develop it into a political and legislative system that suits the needs of the time and environment.

The second main source in carrying out bureaucracy is the Sunnah, which is an implementation guide that generally complements the norms in the Koran. Therefore, constitutional and political principles are tied to these two sources. Because these two sources are the main points of reference for all rules relating to all aspects of every Muslim's life. Apart from these two sources of law, in the political system, adherents of Islamic teachings have a source of law called ijma', which originates from legal products obtained through the results of ijthihad of ijthihad practitioners called mujtahid. Meanwhile, the fourth source of law is qiyas which has the meaning of analogizing a problem for which there is no legal accuracy (nash/dalil) with a problem for which there is already legal accuracy because there is illat accuracy.

Hierarchically, the highest source of law in this system is the first law, namely the Qur'an. Because legal sovereignty is in the Koran, and it contains Allah's will regarding the order of human life in particular and the order of the universe in general. The concept of situation definition initiated by W.I. Thomas is (Renwarin, 2005) a way in which society interprets and formulates its existence in the typical manner mentioned by William Isaac Thomas as society's own way of "defining its situation". By using terms William Isaac Thomas In this article, we would like to put forward a number of social realities that show how a group of people in the context of socio-cultural, political and religious life, tries to define a situation as a representation of their life experience as well as a response to the situation they experience. William Isaac Thomas (1863-1947) was one of the many American Sociologists who later developed a school of Sociology in America known as the mahzab Chicago. He studied sociology at University Chicago, and later taught there in sociology as well.

The way a community group defines its situation and itself actually starts from its awareness of its social, cultural, political and religious realities. The definition of a situation made by a particular community can give rise to different perceptions and judgments that can even be said to be wrong by other community groups. Therefore, a more interactive or communicative society is needed to build a shared understanding of a situation that motivates a society as a collective consciousness of a society. Because social life is a social product of society and each individual acts as a co-producer for others, what is actually happening at any time is what is called a social reconstruction of society's life. more briefly related to understanding the definition of the situation W.I. Thomas defines the situation briefly and directly that the definition of a situation is a certain situation where a relationship takes place between one individual and another individual or there is an interrelationship between two or more individuals. W.I. Thomas adding that the situation is subjective and will always change, then if someone defines the situation as real

then the consequences are real, then relevance sees that the same situation has different meanings for people with different thought patterns.

Definition of Situation as Collective Behavior

Community groups with the first social type (type palestine) will certainly define his life situation as a traditional community because the conditions that must be lived according to tradition are an ideal lifestyle. In this way, according to this group, a condition that is safe and in their favor is a condition that is lived according to tradition, either by itself or by what other people hope to do. But the attitude of compromise is also one of the characteristics of this group so that it can continue to exist. From the study of collective behavior that motivates a person or a number of people to take a certain attitude as experienced by the social type above, it can be said to be driven by the desire to remain in a safe situation.(the wish for security) or protected and the desire to be recognized (the wish for recognition) by others. The desire to be recognized comes not first from outside the group but from within the group itself. The second social type of society(bohemian type)formulates his life situation as a life that is in process and continues to change, but he is not part of this change. The impact of defining a situation like that influences him to define himself as a self who can exist if he makes the necessary adjustments and as far as he can be influenced by others. And it can be said that this group sees themselves more as individuals who do not determine, are passive and therefore will not be involved much in community activities or general activities even though they recognize changes in their surroundings.

The attitude of this group can be classified as people who have the desire to experience new things even though they themselves are not actively fighting for them because they know that their existence is part of the changes that are taking place. Apart from that, it can be said that this group also has a desire to be responded to, even though they themselves will not show this desire.

Group with the third social type(creative type),sees the situation and himself more as an innovator and is always creative and proactive in responding to existing situations. This is a sign of an open and dynamic group of people who always deal with situations so they can always exist. This group can be said to have different motivations and desires from the previous two groups. From its existence in a new situation, this group is more aware of its existence as part of a new society so that it has a desire to experience new things. In a new situation, there is a desire for a guaranteed sense of security, recognized not only by the group but especially by the new group to which one belongs.

Definition of Situation in Islamic Views

The definition of a situation in the Islamic view is a situation whose nature is always changing based on the decrees and provisions that come from Allah SWT. This is very related to the nature of God's jaiz_, for example, it is possible for God to change a situation at a certain time according to His will, but human hope still leads in the direction of positive change. Situations regarding the personal circumstances of every human being and social groups will continue to experience changes both physically and psychologically. In the context of personal circumstances/conditions (Rifa'i, 2010) humans will always experience changes in conditions from both physical and psychological aspects. These changes in circumstances are also related to the conditions of the surrounding environment.

The Islamic view regarding situations and conditions is closely related to the definition of situation which is translated in the Big Indonesian Dictionary (KBBI) which means "The situation/position of something/place which is always changing) from being strong to becoming fragile," (Kholish, 2021) which those who grow will fall and those who live will experience death. That is the meaning of the situation in the Islamic view, this

theory is strengthened in the verse of the Qur'an which reads. Indeed, this worldly life is only an enjoyment, and the Hereafter is the abode of final resting place.

Meaning: O my people! Indeed, the life of this world is only (temporary) pleasure and indeed the hereafter is the eternal state.

The second is destiny *mu'allaq* which is God's provision for His people which can still be changed with the efforts and prayers offered by humans themselves. Effort is a human's physical and spiritual efforts to obtain something good in a halal way. Human changes obtained from the results of efforts are an example related to destiny depending. Every human being will experience changes for the better and more advanced depending on his or her persistence in the process. This is related to the substance of Islamic teachings regarding destiny depending which reads;

He has guards before him and behind him who protect him from the command of God. Indeed, God does not change the condition of a people until they change what is in themselves. And if God wills by force It is bad and there is no aversion to it, and they have no protector besides it. Meaning: "For man there are angels who always follow him in turn, in front of him and behind him, they take care of him at the command of God. Indeed, Allah does not change the condition of a people until they change the condition of themselves. And when God wills evil against a people, then no one can reject it; and there is never a protector for them other than Him" (QS Ar-Ra'd: 11). Humans are God's creatures who are given the highest trust among God's creatures on earth. They were entrusted to organize and prosper the earth. But they are also multidimensional and complex beings that have good and bad potential. Humans are creatures that have biological and spiritual elements; or beings that have physical and spiritual. Nevertheless, the Qur'an as a revelation from God has explained who man really is and what his purpose in life is and how he should behave and take advantage of his potential (Juwita, 2018). The human world is a world of change and change, nothing is permanent in it. Everything will always change, fade and then die. According to the Koran, there are two agents of change, namely God and humans. Humans, especially people who believe, must be able to provide moral direction for every social change. Failure to give the right direction can mean failure as a man of faith. (Ahmad, 2015)

Understanding Discrimination

Discrimination is a behavior that is very unfair and unequal to that which is carried out in differentiating individuals or groups, based on something, usually categorical or specific, such as race, ethnicity, social classes and even religion. (Mubarrak & Kumala, 2020) Many factors which underlies the occurrence of discriminatory attitudes that occur in the midst of social society, one of which is differences in perception which are not addressed with the principle that differences are a blessing given by Allah SWT, to increase the wealth of human potential such as natural potential which has a lot of potential as a source. root growth of various types of trees. Discrimination has an impact that will trigger a conflict in society. Discrimination occurs because of someone's prejudice, where the prejudice is only a small prejudice which gradually becomes big so that it causes discrimination to appear. In simple terms, if a prejudice is reflected in behavior in general that we can see, then this is discrimination. From the explanation above, it can be emphasized that the root trigger for discrimination begins with prejudice, prejudice creates a difference between one group and another group.

Based on research conducted by Mubarrak and Intan Dewi Kumala (2020), research conducted by Stev Koresy Rumagit (2013), research conducted by Raithah Nor Sabandiah (2018). They came to the conclusion that discrimination occurred initially because of the prejudices of a certain group, thereby isolating or limiting the group being discriminated against, such as in religious matters where they were limited in carrying out their worship and there were differences between them, which gave rise to this

discrimination. The government and society have a fundamental function in resolving violence and discrimination that occurs in society from various factors behind the occurrence of discrimination such as differences, race, ethnicity, culture and culture. (Rumagit, 2013)

Discrimination in Islamic Views

Social discrimination is a form of discrimination that occurs in society. Social discrimination consists of the words "discrimination" and "social" which means discrimination carried out in a social aspect. (Indonesia et al., n.d.) Meanwhile, the meaning of discrimination itself is a negative attitude or treatment towards other people and certain groups, especially towards vulnerable groups, minority groups as well as marginalized or marginalized groups of society. Kuncuro (2007) states that discrimination is a negative action against people who are the object of prejudice such as racial, ethnic and religious.

From the definitions above, it can be concluded that social discrimination is a negative action carried out by a group that has the same views towards certain minority groups that have differences from them. Acts of discrimination such as oppression, exclusion, and others carried out against a group are completely contrary to the teachings of the Islamic religion. Islam teaches that all creatures are brothers. This is found in the word of Allah in Surah Al-Hujurat verse 10: Indeed, the believers are brothers, therefore make peace between your two brothers and fear God so that you may receive mercy.

In Islamic teachings, all creatures are brothers and sisters and are likened to a body, if one organ is sick then all of them are sick. Bodies and buildings both consist of several components. In the case of the body, the body consists of several organ systems with different organs within an organ system. Each organ has its own function and characteristics. Then, these organs work together and these different functions fulfill each other's main functions and make a system work well. Likewise with the components in the building.

As explained in the previous discussion, social discrimination is negative actions such as oppression, exclusion and other negative actions carried out in the social aspect which means things related to social interactions and characteristics. The social aspect includes many things, one of which is equality of social classes in the word of Allah in the Koran, Al-Mai'dah verse 42.

They listen to lies and eat the wicked. So if they come to you, judge between them or turn away from them. But if you turn away from them, they will not be harmed. Whatever it is, and if you judge, judge between them with justice. Indeed, God loves those who are just. Sammaa'uuna lilkadzibi akkaaluuna li-ssuhti fa-in jaa-uuka faahkum bainahum au a'ridh 'anhum wa-in tu'ridh 'anhum falan yadhurruuka syai-an wa-in hakamta faahkum bainahum bil qisthi innallaha yuhibbul muqsithiin. It means; They are people who like to hear false news, eat a lot of what is unlawful. If they (the Jews) come to you (to ask for a decision), then decide (the matter) between them, or turn away from them; if you turn away from them then they will not harm you in the slightest. And if you decide their case, then decide (the matter) between them justly, indeed God loves those who are just.

Solutions to Overcoming Social Discrimination

According to Abad Badruzaman in Abdain (2014), social inequality is a social imbalance that exists in society, resulting in very striking differences. Then this is explained more clearly in Kuncuro's (2007) statement which states that these differences have various consequences, because not all interactions between humans and cultures go well. Overcoming discrimination must start from the individual himself. How he views, thinks and how he acts from what he thinks and feels about something. This can be done

by drawing closer to Allah SWT with the caliphate principle. Humans are the caliphs (representatives) of Allah in the world who must do what Allah commands and avoid what He prohibits. Abdain (2014) said that the principle of the caliphate can realize the fundamental attitude of unity and brotherhood of mankind.

Discrimination can be overcome by instilling the teachings of the Islamic religion (caliphate principles) into oneself by accepting the nature of humans as social creatures who must live side by side with other humans who have different personalities and characteristics.

Elite in the Islamic View of the digital era

Definition of elite from an Islamic perspective (Thoriquttyas, 2019) Judging from its basic meaning, the term elite is a general term used to denote a group in society that has special qualifications or occupies the highest position in society, then contributes to the state through the principle of mas'uliyah and good solemnity in accordance with the demands of Islamic law. Meanwhile, the definition of elite in the political aspect is defined as an individual who has a lot of political power, while the religious elite is a public figure who has in-depth expertise in religious knowledge accompanied by noble morals who has a charismatic reputation. (Chalik, 2017). In Indonesian history, political elites and religious elites have had roles that are as vital as other political elites. In modern Indonesian history, religious elites were involved in establishing and even joining political parties, whether national-oriented or religious-oriented political parties. For political parties with a national character, they always identify their ideology with the term Nationalist-Religious - as a religious legitimation for the political party they are fighting for. One form of representation of young people as religious elites which has an interesting political dimension to explore is the kiai and the gus.

Variations in demands and political conduct within the social interactions of society result in the distortion of public information. Social facts indicate that the actions of the elite differ significantly from the desires of the general populace. The political preferences of the elite cannot be standardized, coerced, or made uniform, and this stance often leaves the elite disconnected from the sentiments of the electorate. When voters follow a rationale that is saturated with elite information and easy access to digital media platforms, political awareness naturally takes shape. Information outlets simplify the process of democratization, thereby creating the perception of unrestricted access in the form of political content clashes in the media. This phenomenon extends beyond the competition over political content; it also shapes public viewpoints that are primarily rhetorical.

Furthermore, the fragmented, sensationalized, and fragmented nature of internet and social media information only serves to intensify the amplification of these messages. Additionally, the internet, once regarded as immune to government intervention and control, is tainted by the empty rhetoric of political elites. A tangible example of the contamination of the digital public space occurred with the arrest of Andi Arief, a Democratic Party member, in a drug-related case. In a short span, this information spread across Twitter and was promptly commented upon by the @GunRomli account, a member of the Indonesian Solidarity Party (a pro-government party). The tweet exemplified a decline in political ethics by framing the drug case as a strategy to enhance the party's electability. The uproar in the digital public sphere, with political elites depicting their rivals as adversaries, further traps netizens in the web of conflicting interests.

CONCLUSION

Discrimination is a behavior that is very unfair and unequal to that which is carried out in differentiating individuals or groups, based on something, usually categorical or specific, such as race, ethnicity, social classes and even religion. Islam

strictly prohibits acts of discrimination because it is very detrimental to other people and is contrary to the true teachings of Islam. Discrimination can be overcome by instilling the teachings of the Islamic religion (caliphate principles) into oneself by accepting the nature of humans as social creatures who must live side by side with other humans who have different personalities and characteristics. At the elite level of thinking, we observe a pragmatic approach as elites gravitate toward populist figures to boost their popularity. This behavior is often characterized as a form of currying favor with those in power. The resulting phenomenon has generated narratives that have become a source of political turmoil, leading to widespread unrest among the grassroots population. Various strategies employed by elites to harness the appeal of populist figures are deemed acceptable in these circumstances, despite their proven effectiveness in electoral dynamics for accumulating votes and securing election victories. The erosion of political identity among elites underscores how readily they shift alliances. This presumption is rooted in the utilization of pragmatic and populist political tactics combined with social issues.

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