

Islamic Political Thought of Partai Persatuan Pembangunan Party in the Era of Globalization: Challenges and Opportunities for Islamic Parties in the Modern Era

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ABSTRACT

This study critiques the dynamics of Islamic political thought promoted by Partai Persatuan Pembangunan party in facing the reality of globalization that affects the national political landscape. Globalization not only brings positive implications in the form of information openness and economic integration, but also challenges the existence of Islamic political ideology in a public sphere that is increasingly pluralistic, rational, and pragmatic. As an Islamic party inherited from the political fusion of the New Order era, the PPP is required to reformulate its ideological basis and political strategy in order to remain relevant amid changes in the demographics and political preferences of contemporary society. Using a descriptive and reflective approach based on academic literature from the last two decades, this article examines the PPP's position in the dialectic between Islamic idealism and modern political reality. The results of the study show that the PPP has not been entirely successful in bridging normative Islamic values and dynamic electoral needs, but strategic opportunities remain open if the party is able to promote internal renewal, build a contextual moderate Islamic narrative, and adopt a political communication approach that is responsive to the digital generation. These findings emphasize the importance of revitalizing the role of Islamic parties in building substantive democracy in Indonesia through moderation, inclusiveness, and institutional transformation.

Keywords: PPP, Islamic Politics, Globalization, Ideological Identity, Moderate Islamic Party, Democracy, Political Strategy.

INTRODUCTION

Islamic political thought in Indonesia has undergone continuous transformation in line with ongoing social, political, and cultural changes. One of the actors in Islamic

political with strong historical roots is Partai Persatuan Pembangunan (PPP) party which was formed in 1973 through the merger of several Islamic parties in response to the policy of simplifying political parties during the New Order era. Throughout its history, the PPP has not only represented religious aspirations within Indonesia's democratic system but has also reflected efforts to articulate Islamic values in a pluralistic and secular public sphere. However, in the context of increasingly intense globalization, the existence of Islamic politics, including the PPP, faces multidimensional challenges that cannot be ignored. Globalization has given rise to new social conditions in which ideological, cultural, and informational boundaries have become increasingly fluid and open. In these conditions, Islamic parties such as the PPP are required to be able to adapt to the times without losing the ideological character that forms the basis of their political struggle. According to Hasanuddin (2016), Islamic parties in the contemporary era are experiencing an identity crisis caused by tensions between the demands of electoral pragmatism and normative ideological commitments. In the case of the PPP, this tension is evident in the dilemma between maintaining an exclusive Islamic narrative and adopting an inclusive approach in order to reach a broader and more heterogeneous segment of voters.

Meanwhile, Chaniago (2023) shows that the post-reform generation of voters tends to move away from identity-based political approaches and instead considers aspects such as performance, the integrity of leaders, and the relevance of programs in determining their political choices. This change has created new pressure on the PPP, which has long relied on an ideological mass base. On the other hand, the opportunity to develop a progressive and moderate model of Islamic politics remains open if the PPP is able to innovate its strategies and reformulate its political narrative to suit the aspirations of modern society without abandoning the core values of Islamic teachings. In this context, several recent studies provide a critical view of the position of Islamic parties in Indonesia's democratic system. Nurhasim, Santoso, and Hasanuddin (2017) state that the biggest challenge for Islamic parties is not merely to maintain their existence, but how to become agents of change capable of bridging religious interests with the principles of substantive democracy. The PPP is required to undertake ideological reflection and institutional restructuring in order to play a strategic role in building a more participatory, accountable, and responsive

political governance system that is responsive to the needs of the wider community.

In another study, Ahmad (2022) assesses that the PPP's electoral decline in recent elections cannot be separated from stagnant discourse and weak internal consolidation. The absence of visionary leadership regeneration and a lack of innovation in political communication are significant factors that have worsened the party's position amid increasingly fierce competition. Even internally, the PPP still faces structural problems such as leadership conflicts, elite fragmentation, and a weak ideological base among its cadres, all of which weaken the party's capacity to respond adaptively to external dynamics. Nevertheless, the PPP still has the potential to remain an important part of the Islamic political landscape in Indonesia. With its deep historical roots and cultural networks, the party has the opportunity to revitalize its political role. In this framework, this article attempts to critically examine how the PPP's Islamic political thinking has developed in the face of the challenges of globalization and the strategic opportunities that can be exploited to rebuild the political relevance of Islam in Indonesia's contemporary democratic order.

Political parties are an important element in modern democratic systems, functioning as a bridge between society and the state. In Indonesia, the existence of religious-based parties has been an integral part of the national political dynamic since the beginning of independence. One Islamic political entity with strong historical roots is Partai Persatuan Pembangunan (PPP). Established in 1973 as a result of the merger of four Islamic parties, namely Nahdlatul Ulama (NU), Parmusi, PSII, and Perti, the PPP was founded with the spirit of uniting the political aspirations of Muslims in a more solid forum. However, along the way, the party has faced not only internal challenges such as leadership fragmentation and a diverse support base, but also external demands arising from massive social, economic, and political transformations in the era of globalization. Globalization as a cross-border phenomenon has had a broad impact on various aspects of life, including the political system. These changes have put pressure on religiously-based parties to adapt to modern values without sacrificing their ideological identity. The PPP, as an Islamic political party that claims to adhere to the values of Ahlusunnah wal Jamaah Islam, is faced with the dilemma of maintaining religious idealism and adapting to the demands of an

increasingly rational and pragmatic constituency. As stated by Fealy (2008) in his study of Islamic politics in Indonesia, Islamic parties are under great pressure to manage their ideological identity in the midst of an electoral democracy system that prioritizes efficiency, practicality, and responsiveness to current issues.

In this context, it is important to examine how the Islamic political ideology promoted by the PPP has undergone a transformation in its efforts to remain relevant in the era of globalization. This transformation is not merely a change in campaign tactics or electoral strategy, but rather concerns how the party has reconceptualized the basic ideas of political Islam into contextual and applicable policies. According to Anwar (2012), Islamic parties that want to survive in the contemporary era must be able to reformulate Islamic political thought to be compatible with the values of democracy, pluralism, and human rights. In this case, the PPP faces the challenge of not only conveying religious moral messages, but also grounding these values in policies that directly address the needs of the community.

Historically, the PPP has had extensive experience in political adaptation. During the New Order era, the PPP operated under the pressure of political authoritarianism, forcing the party to adapt to a closed and repressive political system. The 1998 reforms opened up new space for political freedom and broader democratization, but also brought the challenge of increasingly open competition. The PPP, like other Islamic parties, had to compete with secular-nationalist parties that were not based on religion, as well as face the new reality that voter preferences were no longer determined solely by ideological loyalty. As noted by Mietzner (2015), Indonesia's open proportional electoral system forces parties to compete not only in terms of ideology, but also in the effectiveness of their program delivery and the capabilities of their cadres. The transformation of Indonesian society over the past two decades has also had a major impact on the political position of Islam. Urbanization, increased education, and information openness have made society more selective in accepting political narratives. The PPP is required not only to speak on behalf of Islam, but also to be able to provide solutions to concrete problems such as poverty, social inequality, corruption, and access to public services. In this regard, Bush (2009)

emphasizes that the success of Islamic parties cannot be measured solely by their ability to maintain religious symbols, but also by their contribution to strengthening civil society and democratic institutions. This view puts pressure on the PPP to strengthen its institutional capacity in responding to national issues.

Another challenge that is no less significant is the changing generation of voters. The younger generation, which has grown up in a digital ecosystem, has a different political perspective than previous generations. They are more exposed to universal values such as human rights, gender equality, and freedom of expression. In this situation, the PPP cannot rely on normative Islamic rhetoric. The party must be able to explain how Islamic values can be realized in a socio-political order that respects diversity. According to a study by Azra (2006), moderate Islamic parties that are open to interfaith dialogue have a greater chance of being accepted by a diverse public. Therefore, the PPP must demonstrate its capacity to be an inclusive force, not an exclusive one. Meanwhile, there are also wide opportunities for the PPP to expand its support base through strategic issues that resonate widely among Muslims. The development of the sharia economy, Islamic banking, the halal industry, and education based on Islamic values provide space for this party to offer concrete policies based on the needs of the people. A study by Ascarya and Yumanita (2018) on the development of Islamic finance in Indonesia shows that this sector is growing rapidly and has great economic potential. If managed properly, the PPP can become a driving force in strengthening the economy of the Muslim community through policies that support the national Islamic ecosystem.

However, this success cannot be separated from the PPP's ability to consolidate internally. The classic problems that overshadow this party are elite conflicts and recurring leadership fragmentation. This has implications for weak public trust and low program consistency. For this reason, internal reform is an urgent necessity so that the party can present itself as a credible institution. In this context, the PPP needs to develop a meritocracy-based regeneration system and build a transparent organizational culture. As stated by Ufen (2010), institutional weaknesses in Islamic political parties are one of the factors that hinder the party's real contribution to healthy political development. Through

this explanation, it becomes clear that the discussion of PPP's Islamic political thought in the era of globalization cannot be separated from the interrelated structural, cultural, and ideological contexts. The PPP must be able to transform itself into a party that not only represents Islamic aspirations but also offers public policies that can respond to the challenges of the times. By renewing its thinking, strengthening its institutional structure, and expanding its social base, the PPP has the opportunity to remain relevant as an Islamic political force in the modern era.

RESEARCH AND METHOD

This article uses a descriptive qualitative approach with a literature study method as the main basis for examining the dynamics of the Islamic political thought of Partai Persatuan Pembangunan (PPP) in the context of globalization. This method was chosen because the research objective is not focused on testing quantitative hypotheses, but rather on deepening the meaning, ideological narrative, and critical interpretation of relevant documents, discourses, and literature. The study was conducted by collecting and reviewing various scientific works, particularly national and international academic journals published in the last two decades, to ensure the validity and relevance of the analysis. The data sources consisted of scientific journal articles, academic books, think tank research reports, and official party documents. This approach was chosen because it allows for the analysis of political ideas, concepts, and strategies that cannot be measured quantitatively but can be understood through a theoretical and contextual framework. The data was analyzed using content analysis to identify the mindset, ideological tendencies, and evolution of the PPP's political strategy as an Islamic party in the face of globalization pressures.

FINDINGS AND DISCUSSION

The Transformation of PPP's Islamic Political Thought in the Context of Globalization

Partai Persatuan Pembangunan (PPP) as an Islamic political entity in Indonesia not only plays an electoral role but also reflects an ideological response to rapid global social

change. Amidst the dynamics of globalization, this party faces a new reality that challenges the stability of its political ideology and strategy. The PPP is no longer in a homogeneous domestic political space but must navigate global complexities that blur the boundaries between local and universal values. The Islamic political thought brought by the PPP demands a readjustment of the interpretation of basic Islamic values so that they can continue to be applied in a relevant manner in an increasingly plural and fragmented modern society. In this framework, the PPP's approach to political Islam has shifted from a normative and symbolic narrative to a more pragmatic form that is responsive to actual public issues. Islamic ideas about social justice, community welfare, and political participation are developed through more contextual policy narratives, such as the issues of the Islamic economy, moderate Islamic education, and non-exclusive political involvement.

According to third parties in various academic literature, one of which is explained by Hasan (2016) in the journal *Contemporary Southeast Asian Studies*, Islamic parties in Indonesia, including the PPP, are undergoing a process of "guided de-ideologization," which is a process in which Islamic ideology is not eliminated but repackaged within the framework of public interests and the national development agenda. This idea shows that the survival of Islamic parties is largely determined by their ability to manage the narrative of Islamic politics in a space that is increasingly open to competition between ideas and values. In its transformation process, the PPP has also shown efforts to develop Islam as a contextual solution to social crises and structural inequalities in society. In this case, the party does not merely carry a symbolic Islamic identity, but strives to realize a substantive Islam that is grounded in reality. This is evident in its support for economic policies that benefit the people, its involvement in human rights issues, and its active role in strengthening inclusive democracy. This adjustment is also seen in the PPP's political communication patterns, which are increasingly adapting to the tastes of a younger generation that is more digitally native and critical of ideological jargon that is not accompanied by real work (). This transformation can be interpreted as a strategic response to external and internal pressures. External pressures stem from changes in public political preferences due to the rapid pace of globalization, while internal pressures arise from the need to refresh the party structure, strengthen cadre development, and improve transparent

and accountable organizational governance. In this process, the PPP strives not only to survive but also to evolve into a relevant and competitive Islamic party in an era of increasingly open political contestation.

Contextualization of Islamic Thought and the Dynamics of Islamic Parties in Academic Literature

In the academic discourse on the transformation of Islamic political parties, a number of studies reinforce the view that the sustainability of parties such as the PPP is highly dependent on their ability to reformulate their ideological identity so that it remains contextual and acceptable to the wider community. According to Fealy (2008) in *Indonesian Islam and Political Modernity*, Islamic parties in post-reform Indonesia face a double challenge: maintaining their ideological base while adapting to an increasingly pluralistic and competitive political reality. Fealy notes that the PPP is one of the parties that has attempted to adopt a pragmatic approach while maintaining Islamic symbolism as its basic identity. This approach is also explained by Anwar (2012) in the *Journal of Islamic Political Thought*, which emphasizes that the modernization of Islamic thought in practical politics is inevitable if parties want to survive in an open democratic system. Anwar highlights how the PPP tries to build an inclusive and solution-oriented Islamic narrative through sharia economic policies and involvement in broader national issues. Within this framework, the PPP promotes the idea of Islam that is not confrontational, but rather a bridge for dialogue between the state and a multicultural society.

Similarly, in a study conducted by Mietzner (2015) in *Asian Survey*, it is stated that the success of Islamic parties is not only determined by the symbolic religious they carry, but also by the institutional capacity of the party to respond to electoral and social dynamics. The PPP, like other Islamic parties, is considered to have to be able to demonstrate programmatic consistency and integrity in leadership in order to maintain public trust. This view shows that ideological transformation needs to be balanced with structural reform. Furthermore, Madjid (2000) in his writing in *Islam, Modernity and Indonesianness* states that an Islamic party should ideally not only be an expression of a narrow community identity, but must also be a moral and intellectual force capable of

offering solutions to various public crises. In this context, the PPP, which promotes Islam rahmatan lil 'alamin, has a great opportunity to shape an ethical and visionary political narrative, as long as it is able to translate Islamic values into substantive political strategies, not just symbolic ones. Meanwhile, in a more sociological approach, Bush (2009) in *Islam and Civil Society in Indonesia* emphasizes the importance of Islamic party participation in strengthening civil society. According to him, the PPP has the potential to play a greater role if it is able to focus on concrete public issues such as economic justice, quality education, and social services. This view emphasizes that Islamic ideology in politics is not enough if it only exists in symbolic form; rather, it must be implemented in concrete work programs.

Other literature, such as that written by Azra (2006) in *Islam in the Indonesian World*, provides a historical overview that political Islam in Indonesia, including within the PPP, has always been caught between ideological aspirations and pragmatic political realities. Azra underlines the importance of a moderate position for Islamic parties in order to maintain legitimacy in an increasingly open and diverse society. The PPP, in this case, is seen as an important actor in maintaining a balance between Islamic values and the demands of modern democracy. Referring to these various academic views, it is clear that the Islamic political ideology championed by the PPP does not exist in a vacuum, but is the result of a dialectic between values, interests, and social change. The dynamics faced by the PPP show that the sustainability of Islamic political parties is not enough to simply maintain religious symbolism, but more importantly, it is the courage to continuously renew thought and strategy in order to remain relevant in the context of an ever-changing era.

CONCLUSION

Partai Persatuan Pembangunan (PPP) as one of the oldest Islamic political parties in Indonesia, faces significant dynamics that are not only centered on internal ideological issues, but are also closely related to external challenges that are structural and global in nature. The PPP's position as a political actor that promotes moderate Islamic values places it in the midst of a tug-of-war between religious ideology and political pragmatism in an era

of massive and inevitable globalization. In this complex era, the PPP shows that the existence of a religious-based party does not solely depend on the strength of its ideological identity, but also on the party's capacity to reinterpret religious values so that they can be transformed into concrete programs that are applicable and relevant in the realm of public policy. This process is not simple, as it requires keen insight into social realities and the courage to correct political directions that are no longer in line with the needs of contemporary society. In the context of globalization, which is fraught with competition, rapid information flows, and dynamic shifts in social values, the PPP faces considerable challenges. Globalization poses multidimensional challenges, such as increasingly fierce competition between parties, political apathy among young people, and the dominance of secular discourse in the media and public sphere, which often pushes Islamic political narratives out of the mainstream. Religious-based political parties are under pressure to appear adaptive to modernity, without losing the essence of the values that have been the basis of their struggle. In this case, the PPP cannot simply preserve religious symbols in politics, but must be able to present transformative and down-to-earth solutions. The analysis presented in the previous discussion emphasizes that one of the strategic steps that the PPP must take is to strengthen the contextual discourse of political Islam. This means that Islam should not be positioned as a normative dogma alone, but must be approached as a social ethic that can address issues of welfare, social justice, sustainable development, and clean governance. This approach opens up space for the PPP to avoid being trapped in a narrow identity narrative, but rather to move towards Islam that functions as an emancipatory spirit in the life of the nation and state.

The presence of Islam in politics, as embraced by the PPP, needs to be framed in the spirit of Indonesianness that recognizes the reality of diversity. Therefore, the idea of Islam rahmatan lil alamin (Islam as a blessing for all) is an important basis that encourages this party to develop an inclusive and dialogical approach to all levels of society. In this context, the PPP has sought to build an image as a tolerant Islamic party, open to interfaith dialogue, and ready to bridge the interests of Muslims with other groups that have different ideological and cultural backgrounds. This strategy is certainly not free from criticism and rejection, both from internal conservative circles and from external actors who view

inclusiveness as a form of compromise with Islamic principles. However, the choice of political moderation is a necessity in a pluralistic democratic system such as Indonesia. One form of actualization of this vision is evident in the PPP's orientation towards public policy issues, especially those related to the sharia economy, community empowerment, and the strengthening of Islamic education. In an era where the sharia economy and halal industry are growing rapidly, the PPP has a great opportunity to reposition itself as a pioneer of sharia-based economic policy. The party can play a role in designing regulations that support the growth of Islamic banking, halal-based MSMEs, and the Muslim entrepreneurial ecosystem. In this context, Islamic politics is no longer understood in a symbolic and rhetorical sense, but rather as a driving force for development that is both spiritual and structural in nature. This paradigm shift is crucial for building new legitimacy for Islamic parties in an increasingly rational and pragmatic society.

However, the PPP's internal challenges cannot be ignored. History shows that elite divisions, leadership conflicts, and weak cadre consolidation are serious obstacles to building public trust. Public perception of this party, as with other political parties, cannot be separated from issues of integrity and the effectiveness of the party's work in absorbing and fighting for the aspirations of the people. In such a situation, internal reform is a step that cannot be delayed. The PPP must build a solid cadre system based on meritocracy and oriented towards public service. The party's leadership also needs to be transformed towards a more collective, transparent, and open approach to criticism. An elitist and transactional political culture must be replaced with a collegial work ethic that favors the interests of the people. Awareness of the importance of internal reform is in line with the PPP's need to regenerate its support base. Indonesia's younger generation is a potential force that has not been fully reached by Islamic political narratives. To that end, the PPP needs to devise a political communication strategy that can appeal to the reasoning and emotions of young people. Social media, digital platforms, and community-based approaches are effective channels for conveying progressive ideas that are relevant to the aspirations of the digital generation. In this context, the party not only needs rhetorically skilled spokespersons, but also young figures who have intellectual capacity, moral integrity, and a commitment to the people. The fluctuating national political situation

requires the PPP to have a high level of adaptability.

The configuration of political forces after the election shows that religious-based parties must work harder to maintain their existence. In a political reality increasingly dominated by populist and nationalist forces, the PPP cannot rely solely on its loyal base but needs to expand its constituency through concrete programs that touch the lives of the people. This includes active involvement in public issues such as poverty alleviation, improving the quality of education, environmental protection, and strengthening democratic institutions. From an academic perspective, the PPP has the opportunity to become an important subject of study in contemporary Islamic political studies. The party's long journey holds valuable lessons about the dialectic between religion and the state, the challenges of institutionalizing an ideology-based party, and the dynamics of ideological transformation in the face of changing times. A more in-depth study of PPP's political strategies, legislative track record, and patterns of relationship with other social forces will contribute significantly to enriching the discourse on Islamic politics in the scientific realm. In addition, the existence of PPP is also important in maintaining Indonesia's political diversity, which has long been known as a model of democracy that accommodates plurality of beliefs and ideologies. Going forward, the main challenge for the PPP is to construct a new narrative that can answer the fundamental question: how can Islam be a source of transformative values in modern political life? This question cannot be answered with ideological rhetoric or symbols of identity alone, but requires concrete action, policy innovation, and moral exemplarity from party leaders. In this case, the PPP's success will greatly depend on its ability to bridge the expectations of the people with the complex political reality. The Islamic political thinking embraced by the PPP demands a reinterpretation of contemporary Indonesian socio-political dynamics, including how religion can become a moral force in social transformation without being trapped in mere symbolic politics. In the study of modern Islamic politics, experts such as Esposito and Voll (2001) emphasize the importance of reinterpreting Islamic values in the context of democracy and pluralism. In this context, the PPP needs to continue the process of ideological renewal, not in the sense of abandoning the basic principles of Islam, but rather adjusting the methodology of its application to be relevant to the changing conditions of

society. In this way, the PPP can develop a rational, ethical, and solution-oriented approach to Islamic politics. One crucial dimension in strengthening the PPP's position is how the party responds to contemporary issues such as the environment, gender justice, and sustainable development. In contemporary political literature, there is a demand for political parties to not only speak on macro issues, but also to take a stand on issues that directly affect people's daily lives. In this case, the PPP is required to develop narratives and policies that are more responsive to public needs, while offering solutions based on humanistic and adaptive Islamic values.

The strength of religious-based parties, such as the PPP, does not lie solely in symbols and identity, but in their ability to carry out effective representation. According to Teece (2010), in the modern organizational world, adaptability and innovation are the main assets for institutional sustainability. This principle can be applied in the context of Islamic political parties, which need to develop institutional capacity in order to survive in a dynamic democratic system. The PPP needs an institutional strategy that not only includes leadership regeneration, but also the transformation of the party's structure and culture to be more agile in responding to national and global political dynamics.

Regeneration is an important foundation in building the party's sustainability. The PPP needs to develop a cadre recruitment model that is not only based on loyalty but also on intellectual quality and capacity. Continuous political education must be used as the main instrument in forming cadres who not only master Islamic narratives but also understand public policy strategies, issue management, and the ability to build cross-sector relationships. In this regard, collaboration with educational institutions, civil society organizations, and Islamic-based think tanks is relevant as a strategy to strengthen the party's human resource capacity.

It is also important for the PPP to strengthen its relations with progressive civil society groups that share a common vision for national development. Partnerships between the party and civil society actors have the potential to build a common platform in fighting for issues such as anti-corruption, social justice, and economic empowerment of the people. In the modern governance approach, synergy between the political and civil society sectors

is considered one of the pillars of deliberative democracy that can improve the quality of political representation. The context of globalization also presents new challenges in the form of the penetration of foreign cultures and ideologies that may conflict with Islamic values. However, this should not be responded to with exclusive cultural resistance. The PPP needs to respond to this challenge by constructing a narrative of Islam as a universal civilizational value that is capable of open dialogue with other cultures. According to An-Na'im (2008), Islam and human rights are not antagonistic, but can meet in a space of inclusive interpretation and praxis. By taking this approach, the PPP can emerge as a pioneer of dialogue between Islamic values and inclusive global principles.

The PPP's political institutions also need to strengthen internal accountability. One criticism that is often levelled at political parties in Indonesia, including the PPP, is a lack of transparency in organizational management and political decision-making. This undermines public trust. Therefore, strengthening internal audit systems, accountable financial reporting, and openness in decision-making processes are a must. This structural reform can form the basis for the establishment of a clean and welfare-oriented Islamic political system. In building the future, the PPP must become a visionary party, not just reactive to momentary political dynamics. By exploring the wealth of classical and contemporary Islamic thought, the PPP has a strong foundation for building a grand narrative about the direction of national development. Ibn Khaldun's thoughts on state and civilization, for example, can be an inspiration for building an Islamic political concept oriented towards social justice and sustainable development. Through this approach, Islamic parties can become not only managers of power, but also guides of values in national politics. If the PPP succeeds in positioning itself as a moral-political force based on universal Islamic values, its role in Indonesia's democratic system will become stronger. However, this can only be achieved if the party consistently engages in critical reflection, ideological innovation, and deep structural consolidation. As stated by Fazlur Rahman (1982), Islamic renewal must touch the roots of understanding and praxis, not just symbolic cosmetics. This principle can be a guide for the PPP in modernizing itself as a dynamic and relevant Islamic party in the contemporary era.

Given the geopolitical challenges and the new architecture of global power, the PPP also needs to build ideological diplomacy that is capable of voicing Indonesian Islamic values in international forums. Value-based foreign policy that promotes peace, justice, and global solidarity can be an extension of the party's ideology. Islamic political parties are no longer just domestic actors, but also players in the flow of transnational diplomacy. In this context, the PPP can take on a role in global humanitarian work, such as on the issues of Palestine, climate justice, and global migration. It is also important to highlight that the future of the PPP is largely determined by the extent to which the party is able to utilize information technology and digitalization to expand its political influence. Technology is not only a means of campaigning, but also a medium for organizing the mass base, distributing ideas, and fostering inclusive public participation. Digital innovations such as big data, artificial intelligence, and social media platforms can be utilized to build a more participatory and open political ecosystem.

Thus, if the PPP is able to see the challenges of the times as opportunities for structural, ideological, and strategic transformation, then this party will remain relevant and even gain new strength to play a central role in the national political constellation. The PPP is not only a legacy of the past, but must also become an actor of the future in building a democratic, just Indonesia based on divine values.

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