The Arab Spring in Libya: Dynamics of Political Islam During the Muammar Khadafi Regime

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Abstrak: Arab spring memberikan pengaruh signifikan terhadap keadaan sosial dan politik di Libya era Muammar Khadafi. Jumlah pengangguran meningkat dan kegiatan bisnis wiraswasta mengalami kesulitan sehingga berdampak terhadap gejolak politik di wilayah tersebut. Tujuan penelitian dalam artikel ini adalah untuk mendeskripsikan masa kedatangan Islam hingga Kemerdekaan di negara Libya, menganalisis gejolak politik era Muammar Khadafi hingga era Arab Spring. Prosedur metode penelitian sejarah memiliki empat tahapan, yaitu heuristik; kritik sumber atau verifikasi; interpretasi atau eksplanasi dan terakhir penulisan sejarah atau historiografi. Hasil penelitian dalam artikel ini, yaitu: Pertama, Negara Libya adalah negara bagian Afrika Utara dengan sistem berbasis Islam, wilayah ini sebelum kedatangan Islam pernah dikuasai oleh Kerajaan Byzantium (Kristen). Secara historis, penduduk Libya menganut mayoritas Islam. Selanjutnya, pada dinamika Politik Libya Pra Arab Spring telah mengantarkan sejarah baru dalam perpolitikan Libya. Sejeak Muammar Khadafi membentuk sistem politiknya sendiri dengan Dewan Komando Revolusi (militer) berperan penting dalam penyusunan kebijakan dan konstitusi negara. Setelah rezim Khadafi berakhir, dinamika politik di Libya membawa perubahan yang signifikan. Terakhir, krisis Politik di Libya memang terjadi secara penuh ketika Arab Spring terjadi Jazirah Arab dan masuk ke wilayah Libya sehingga menjadi negara mengalami kekacauan secara politik sehingga mempengaruhi distablisasi negara dan berakibat kepada kemerosotan sosial di negara tersebut. Muammar Khadafi dianggap dikator dan otoriter dalam kebijakan negaranya yang berdampak negatif terhadap sosial masyarakat Libya. Akibatnya masyarakat melakukan gejolak terhadap negara tersebut dengan menuntut agar Muammar Khadafi turun dari jabatannya.

Kata Kunci: dinamika; Libya; Muammar Khadafi; politik Islam

Abstract: The Arab Spring had a significant impact on the social and political situation in Muammar Khadafi's Libya. The number of unemployed people increased and self-employed business activities experienced difficulties, which had an impact on political turmoil in the region. The research objectives in this article are to describe the arrival of Islam to Independence in the country of Libya, analyzing the political turmoil of the Muammar Khadafi era to the Arab Spring era. The historical research method procedure has four stages, namely heuristics; source criticism or verification; interpretation or explanation and finally historical writing or historiography. The results of the research in this article, namely: First, the State of Libya is a North African state with an Islamic-based system, this region before the arrival of Islam was once controlled by the Byzantine (Christian) Empire. Historically, the Libyan population adheres to the majority of Islam. Furthermore, the political dynamics of Libya before the Arab Spring has ushered in a new history in Libyan politics. Historically, Muammar Khadafi formed his own political system with the Revolutionary Command Council (military) playing an important role in drafting state policies and constitutions. After Khadafi's regime ended, the political dynamics in Libya brought significant changes. Finally, the political crisis in Libya did occur in full when the Arab Spring occurred in the Arabian Peninsula and entered the Libyan region so that the country experienced political

chaos that affected the destabilization of the country and resulted in social decline in the country. Muammar Khadafi was considered a dictator and authoritarian in his state policies that negatively affected the social of Libyan society. As a result, the people made turmoil against the country by demanding that Muammar Khadafi step down from his position.

Keywords: dynamics; Libyan; Muammar Khadafi; political Islam

Introduction

Africa is the second largest continent in the world after Asia. Geographically, Africa has a tropical climate but there are frequent storms in the North African region because of the desert (A History of The African People, 1970, 3). Africa has become an area of political transformation in the 20th century, rising from colonial status to become an independent country and emerging as a new power (Dipoyudo, 1977, 3). The North African region is inhabited by the Caucasoid or white race, although only partly, because the inhabitants of Ethiopia and Somalia with black skin are also called the Caucasoid race because their skulls are more similar to members of the Caucasoid race (*Macam-Macam Ras Manusia Di Dunia*, 2021).

Geographically, Libya is included in one part of the North African region in the Maghrib region (Samir Amin, 1970, 14). The Maghribi or Maghrib countries are a term for countries covering the western part of the Arabian Peninsula including Libya, Tunisia, Algeria, Morocco, Mauritania and Western Sahara. Traders played a role in the naming of the region during the spread of Islam there. Other terms also indicate that there are different parts of the region, such as Maghrib al-Aust, which means that the central west has only one state, namely Algeria, and Maghrib al-Aqsa, which means that the far west includes Morocco, Mauritania and Western Sahara (Amin, 1970).

Libya itself has an area of 1,759,400 km2 and is inhabited by around 6.5 million people (Isawati, 2012, 7). The majority of the population are Arabs and Berbers who reach 97%, Italians at 1.4% and the rest are of Negro descent, thus causing Libya to become a country that has Arab culture (Songo et al., 2007). Like the Arabs, they were clan members and shared the same worship of lineage and position. Eventually, a new royal province called Ifriqiyah which included all parts of Libya, Tunisia, Algeria and Morocco - basically northwest Africa) was established with Qayrawan (south of modern-day Tunis) as its heart.

Libya is the fourth largest country on the African continent. It borders Chad to the south, Algeria to the west, Tunisia to the northwest, Nigeria to the southwest, Egypt to the east and Sudan to the southeast. Islam is deeply rooted in this republic located on the shores of the Mediterranean Sea in North Africa. The name Libya comes from the Egyptian "Lebu", a name for the Berber people living west of the Nile, and was adopted by the Greeks as "Libya". In Ancient Greek times, the term had a broader meaning, encompassing all of North Africa to the West of Egypt, sometimes indicating the entire African continent. Most of Libya's population

is Arab, Barbara or Barbarian Arab with some Negroes. The majority religion in Libya is Islam. They are a strong, great and brave nation.

The long history of life in the North African region has never been separated from political upheaval, from the classical era to the Middle Ages and its peak in modern times, especially in the second decade of the 21st century, the uprising against Libyan leader Muammar Khadafi which began in Benghazi since February 2011, made the eyes of the world look at Libya. Khaddafi, considered one of the longest-serving and most powerful leaders on the African continent, eventually had to face a popular movement to bring him down. As a dictator, Khaddafi was known as a leader who was very repressive towards the opposition. But many observers did not expect that, in early 2011, Libyans took massive action against Khadafi. The action even resulted in a civil war between anti- and pro-Khadafi groups.

Muammar Khadafi began to shake in the Libyan political scene when in 2010, the international world was colored by the emergence of democratic turmoil in the Middle East. The people of Middle Eastern and North African countries demanded changes in government and political systems, changes in pro-people economic and social policies. Countries with authoritarian labels in the Middle East began to get pressure from the Libyan people for a democratic system of government. Then an internal conflict arose in Libya in February 2011, between ordinary people called the opposition and its leaders, which led to the revolution of Muammar Khadafi's regime (M et al., 2020).

His dictatorial leadership made Khadafi clash with various parties, nationalists, tribal groups, followers of the monarchy and Islamic political groups. Khadafi sought to make Libya a country with a political system free from religious influence. This is similar to what happened in Syria, an Arab country with a very religiously heterogeneous population.

Indeed, before the Arab Spring Revolution Khadafi had already been challenged by his opposition. Khadafi was disliked by Islamic groups and also disliked by other opposition groups due to the authoritarian nature of his government. Khadafi was not afraid to "annihilate" political parties against him. Even a group of Libyan armed forces opposed Khadafi, and staged rebellions in the 1980s and 1993, but were defeated by him. In 1981, the monarchists formed the Constitutional Union of Libya in 1981. Meanwhile, the National Front for the Liberation of Libya united nationalist and Islamic political groups to form one line against Khadafi in 1981.

However, when the Arab spring phenomenon hit several countries in the Middle East region, it had a huge influence on the social and political situation of the Arabian Peninsula in general. When the people no longer recognize the sovereignty of the ruling regime because it is driven by dissatisfaction with government performance. Various corruption activities, arbitrariness in enforcing regulations and high economic inequality are the reasons for the people's revolutionary movement in an effort to overthrow the existing government and replace it with a new one (Ridho et al., 2020).

Then for the rebellion carried out by Libyans in 2011, it could not be separated from the role of tribal leaders. Pro and anti-Khadafi groups can be identified according to tribal affiliation. The pro-Khadafi group came from Khadafi's own tribe, and some from the

Margahira tribe. The anti-Khadafi group came from the Warfala, Tahuna, Zawiya, Zentan, Bani Walid and Obeidat tribes. These tribesmen felt that Khadafi could no longer be a leader, especially with his dictatorial style that made him hated by Libyans.

Nevertheless, Muammar Khadafi's dictatorship has been credited with achieving the highest level of what is called a country's economic independence. This achievement was the main argument his leadership based its revolutionary economic policies on after 1969. The economic goal of becoming more purposeful by promoting justice is called socialism. His unique concept written in the Green Book about his distrust of the private sector, and hatred of the profit motive, he ran the economy only through state intervention, so that equity could be achieved. The state took over almost all economic domains since Colonel Muammar Khadafi came to power in Libya (M et al., 2020).

The government's controversial policy of withholding freedom of economic activity for the private sector has adverse effects on the labor force who need jobs in the private sector. Employment opportunities become narrow, because they are controlled by the public sector. The unpreparedness of the labor force to enter the labor committee or the public sector became a problem, such as the lack of knowledge, education and training which is the quality of human resources, making Khadafi choose to hire foreigners who are more skilled in the industry. The number of unemployed people is increasing, while the opportunity to carry out economic activities such as business as a self-employed person is also difficult, because policies aimed at equity in society make it difficult for entrepreneurs to make profits in the market (M et al., 2020).

As for previous research studies (The existence and novelty of research), many studies discuss politics in Libya, and there are some that are directly related to the research in this article. The first is from a journal entitled "Political Dynamics in Libya Pre-Arab Spring". This article discusses the history of contemporary Libyan political dynamics that can be traced back to the time of Muammar Qaddafi (1969-2011). Since then, Qaddafi's role and actions have significantly changed Libya's political climate. After the coup against King Idris on September 1, 1969, Khadafi formed his own political system, such as the Arab Socialist Union and the state concept "*Al- Jamahiriyyah Al-Arabiyyah ASy-Sya'biyyah Al-Libiyyah Al-Isytirakiyyah Al-Uzhma*".

Furthermore, there is research in the form of a thesis discussing "Religious Policy During the Reign of Muammar Qadhafi in Libya in 1969-1985 AD". The thesis produced research that Muammar Qadhafi was able to replace the leadership of King Idris as the leader of Libya. During his leadership Qadhafi made new policies more specifically in the religious field. This policy gave rise to many reactions and impacts from various circles in Libya at that time. Like the scholars who were led to give a fatwa that Qadhafi was a misguided heretic. He was accused of being atheist and pro-Soviet by supporting the Russian occupation of Afghanistan. Qadhafi was also accused of being a heretic. In addition, there were also various groups rejecting the policies implemented by Muammar Qadhafi such as the Libyan Islamic Fighting Group, Inqat, Ikhwan, Hizb al-Tahrir al-Islami.

Finally, there is research in the form of a journal article from Jenni Irene Conny Marpaung, Karina Septiani and Maulana Diki with the title "Factors Causing the Coup against Moammar Khadafi's Power in Libya", the study discusses the factors that caused the coup against Moammar Khadafi's power in Libya, because Khadafi used his own thoughts to run his government by creating the Green Book as a guideline for the rules of political, economic and social life of the Libyan State.

Based on some of the editorials and literature reviews of some of the works above, there is significance in the scope of research with this article, because this article explains about two views of Libya, especially from the reign of Muammar Khadafi as the longest-ruling leader in the oil country. The positive side of Muammar Khadafi's reign is the ability to advance the country's economy from the country's oil production, but the negative side of it is that the authoritarian regime-based government makes a bad view of Muammar Khadafi, making his country experience stability and chaos in a short time, especially during the Arab Spring.

The above reasons are the cause of the urgency of research in this article, then in order to provide a more straightforward explanation in this study, the formulation of the problem is: The arrival of Islam to Libyan Independence, the Libyan State during the Muammar Khadafi Regime and the Political Crisis until the Arab Spring in Libya. Then the research objectives of this article, namely to describe the arrival of Islam to Independence in the country of Libya, specifically analyzing the Libyan state during the reign of Muammar Khadafi until the Arab Spring era.

Research Methods

The study in this article enters into the study of the history of Islamic politics in the North African region. According to Gilbert J. Garaghan, the historical research method is a collection of systematic rules and principles for gathering historical sources, critical assessment, and effectively incorporating the synthesis of request results in written form (Abdurahman, 2011). The flow or procedure of the historical research method has four stages, namely heuristics in the form of collecting materials/sources; source of criticism in the form of internal-external criticism; interpretation in the form of data classification and search for the law of cause and effect; and explanations in historiographical form, which are clearly described below.

Heuristics is a method of finding sources in various forms of sources in spoken, written and moving image forms. There are two classifications: primary and secondary. The primary sources in this article come from Muammar Gaddafi's own writings entitled Kitabul Akhdar, and some of the secondary sources in this article come from books and articles, such as: "Libya: Missile Interception" by Mustafa Abd. Rahman, then "Libya: Qadhafi's Revolution and the Modern" by Lillian Craig Harris, and so on.

Verification is the stage of maintaining the authenticity (authenticity) and integrity (intactness) of a historical source which is called external criticism. Then the fact of truth or validity of the source is called internal criticism. After that, only the head is known in the criteria of hard facts (the truth has been tested) or weak points (the validity still needs to be tested).

Because not everything is immediately included in the historical writing, the study obtains facts that are valid and scientifically justifiable (Hamid & Madjid, 2011) .

Interpretation or historical discovery is also called historical analysis. Analysis means deciphering, and in contrast to synthesis, terminology means determination. However, analysis and synthesis are the main methods of historical interpretation. Historical analysis itself aims to synthesize several facts obtained from historical sources with compiled theories that lead to understanding one another (Abdurahman, 2011).

Finally, historiography is the stage of writing, presenting, or reporting the results of historical research. The results of the historical study provide a clear picture of the research process from the stage to drawing conclusions. Based on the history of writing, it can be judged that the research took place according to the right procedure or was diverted; sources or data supporting conclusions have adequate validity and rehabilitation or not, and so on (Abdurahman, 2011). Historical writing in this study still uses descriptive-narrative and slightly descriptive-analytic.

Research Result

The Arrival of Islam to Libya's Independence

The arrival of Islam to the area around Libya in 642 AD through Amar bin Ash and Islamic troops during the reign of Umar Bin Khatab. Umar bin Khatab at that time managed to control Libya in the Cyrenaica region and built a defense base in Barce (Sejarah Peradaban Islam, 1993). The period of Caliph Uthman bin Affan had begun to expand the territory to North Africa (Algeria-Libya). After the death of Caliph Uthman, the power of Islam expanded under Caliph Muawiyah bin Abu Sufyan sent Uqbah bin Nafi al-Fihri as the leader of the troops to conquer the Romans (Maryam, 2002). Before the presence of Islam in the North African region, Byzantium had first controlled the North African capital of Chartago (Tunisia), then could be conquered by Bani Umayyah in the expansion of the territory and the agenda of spreading the teachings of Islam. Islamic troops carried out the expansion assisted by the Nomadic Berber tribe who embraced Christianity until finally making the tribe embrace Islam (Siti Maryam, 2002, 221). Before Bani Umayyah, there was a change of power, the region was also controlled by the Vandals (Maryam, 2002). After being controlled by the Vandals, Algeria and its surroundings were taken over by Byzantium in 534-647 AD. The transfer of power occurred, until the time of Islamic rule came and began to control the North African region. In 670 AD, the Arab conquest of the Maghrib region occurred, the spread of Islam was carried out during the Umayyad Dynasty. The government was organized in accordance with Islamic law and many Berbers converted to Islam. This period, the politics of Arabization won unity with the mission of spreading Islam.

In the 8th century AD, the regions of Libya, Tripolitania and Cyrenaica were under the rule of the Umayyad Dynasty centered in Damascus. The Umayyad dynasty was able to unify the political and religious life of North Africa. The government was based on sharia (Islamic law) based on the Qur'an and Hadith. Libya's prosperous and peaceful community life under the rule of the Islamic caliphate included non-Muslim communities. In Cyrenaica, church

leaders welcomed the arrival of Islam, as it had freed them from Byzantine oppression. After the Umayyad Dynasty's rule ended, the Libyan region came under the auspices of the Abbasid Dynasty (Maryam, 2002). At this time, the Islamic political agenda emphasized the spirit of religious socialism as a liberation from Western imperialism and the advancement of Islam in thought and religious movements.

The government system prevailed in the North African region including Libya led by an emir under the control of the caliph. In 800 AD, Caliph Harun Ar-Rashid appointed Ibrahim bin Aghlab to establish the Aghlabiyah Dynasty in Qairawan which ruled Africa and Tripolitania as autonomous states. The administrative areas were controlled directly by the chieftains and the population was selected to deal with the injustices by the various tribes in Algeria and its surroundings. The tribal structure was formed by combining the power of small tribes so that there was an option to appoint local leaders. This allowed the people to be unified by the central policies set by the Ottomans (1258-1826 CE) (Levy, 2010). After North Africa was free from Ottoman rule, Europeans began to arrive on the Algerian coast, with weak border defenses that made it easy for European military forces to enter Algeria and Libya (Anam, 2020) .

In 1911 AD, Libya fell to Italian colonialism, sparking the Libyan people's resistance to colonialism under the leadership of nationalists and heroes remembered by history such as Sheikh Muhammad al-Syarif al-Sanusi, commander of Ramadan and hero Sayid Umar Mukhtar (1858-1931 AD). Italian colonization continued until World War II.

Italy's defeat in World War II led to its departure from Libya and was replaced by British and French military forces from 1942 to 1951. In December 1951, Muhammad Idris Al-Mahdi Al-Sanusi, as the head of the Sanusiyah Order and the first descendant of the king of Libya, proclaimed his country an independent kingdom (Ajid Thohir, 2009; Lillian Craig Harris, 1987) King Idris' leadership transformed Libya from one of the poorest countries in the world to one with a dynamic and potential economy. During his reign, he built the first oil refinery centered in Jelten in 1961. However, during his tenure, he was not able to capture the aspirations of the younger generation. This left him unable to deal with the demands of the younger generation who were affected by the growing sense of nationalism. Finally, in 1969 Muammar Khadafi staged a coup against him and became the next leader of Libya.

Political Dynamics of The Muammar Khadafi 1969-2011

The young Muammar Khadafi's political thinking has been shaped by the political situation and conditions of the war engulfing the Middle East region, such as the Arab-Israeli War in 1948, the Egyptian Revolution in 1952, the Suez Canal Crisis in 1956, and the emergence of the Arab Republic Union between 1958-1962. This unfavorable situation in the form of the Middle East conflict influenced Muammar Khadafi's mindset until he was interested in entering the military. Muammar Khadafi admired Egyptian President Gamal Abdel Naser, so in terms of politics Khadafi was slightly influenced by Gamal Abdel in the form of anti-Western imperialism thinking. This is evidenced by Muammar Khadafi participating in political activities to oppose Western interference in the Arab world.

Libya's domestic policy in the form of jamahirriyyah (Harris, 1987) means that all policies originate from one power, namely Muammar Khadafi, implementing populist government procedures and leading the government and stipulating that all power is regulated by Muammar Khadafi himself. Libya has been known as a radical state since the 1980s due to its domestic policies. Its ideology is based on a combination of Arab nationalism, welfare state aspects in the form of popular democracy. Muammar Khadafi's ideology is called the Universal Theory formed in 1973. Muammar Khadafi called it the third universal theory because he thought there was a new way to reject capitalist materialism and communist atheism. The basis of the third ideology, Muammar Khadafi calls it an alternative to capitalist materialism and communist atheism, which is a way to get out of the nature of multiplying material or money and free from indifference to religious beliefs.

An ideology calling for people to return to the path of Allah, Muammar Khadafi claims that there is no greater need and importance in human beings than faith in Allah. Muammar Khadafi emphasized to his people that religious obedience is the key to state life and gives a call for humans to be fair as creatures managing the earth. The ideology coined by Muammar Khadafi is an ideology based on humanitarian principles and not an aggressive theory as a racial theory to destroy the world. According to Muammar Khadafi, ideology is not made by humans, not thoughts appear and made by humans because of bad intentions, Muammar Khadafi's ideology is a truth (Blundy & Lycett, 1987).

Muammar Khadafi's political career began when he successfully carried out a coup against King Idris starting on August 31, 1969 and succeeded on September 1, 1969. This coup was carried out by Muammar Khadafi and his colleagues due to dissatisfaction with the government of King Idris. The disappointment was caused by political turmoil during Egypt's defeat in the six-day Egypt-Israel war, in this conflict King Idris tended to favor Israel, thus triggering riots to occur in Tripoli and Benghazi. The next reason for disappointment was that King Idris had corrupted the oil business since oil was discovered in 1959.

After the end of King Idris' monarchical rule in Libya, Muammar Khadafi became President of Libya in 1969. At the beginning of Khadafi's rule, he began to roll out anti-western policies. Government policy focused on the military rather than the economy. Muammar Khadafi used the military to kill his political opponents (Irenewati, 2014). Muammar Khadafi grew up in a world where religion and politics were intertwined. His family and neighborhood always referred to religious teachings, pious ancestors, and the teachings of the struggle against European colonialism. Muammar Khadafi himself did not intend to establish a state based on Islam, but his main goal was that his thoughts and actions could contribute to Libyan society and Arab society in general (Khadafi et al., 2019). Before Muammar Khadafi became president of Libya, the Libyan state was a federation characterized by monarchy. King Idris after being crowned leader began to be reluctant to give his leadership seat outside his bloodline, so this led King Idris to prepare his descendants to become his successors (Lapidus, 2000).

Since Khadafi became the supreme leader in Libya, Khadafi used oil as a force to help Arab interests, especially in opposing Israel and helping Islamic movements around the world.

During his reign, he built hill oil centers, oil pipelines in Jelten and in Dabra. With the abundance of wealth, petroleum export capital was used to develop agriculture and industrial development. Libya's legal system established criminal law provisions based on the Qur'an. Article II of the 1977 constitution of Libya states that the Qur'an is the Shari'a of the people. In addition, Libya also developed the idea of religious socialism by adopting the Arab socialism system (Lapidus, 2000).

Khadafi maintained his power by establishing the Revolutionary Command Council led by Khadafi with most of its members being military. In addition, in running his government, Khadafi formed a council of ministers appointed and dismissed directly by the Leader of the Revolution. In January 1970, Khadafi abolished the 1951 constitution and replaced it with the constitution contained in the Akhdar Book (Green Book). Kitab Akhdar mentioned that Al-Qaid in this case Khadafi is the great leader of the revolution and make Islam as the source of law Al-Islam Huwa Shariatul Mujtama' (Qaddafi, 1977).

Political Crisis to Arab Spring in Libya

Various domestic and foreign policies of Muammar Khadafi's government aimed to maintain his legitimacy as the supreme leader of Libya. The policy did not consider the interests of its people. The fundamental thing that caused the collapse of Muammar Khadafi's power was when political policies in the form of banning the existence of political parties and mass organizations and the lack of freedom as a citizen's right. Muammar Khadafi did not want any competitors or did not want him to step down from his position as leader. The main problem in Libya is political. This policy led to the 2011 Libyan Revolution.

The rise of demonstrations in various countries in North Africa and the Middle East region starting from Tunisia and Egypt has spread to Libya, a country with a famous anti-western leader, Muammar Khadafi. As a country rich in natural resources in the form of natural gas and oil, Libya is a country with a high income of 1.38 billion US dollars. Libya is also the largest oil producer in the European region, but it is inversely proportional to the situation of the people who are actually in a state of economic deprivation and lack of employment (Musthafa, 2011).

On the evening of February 15, 2011, about 200 people held a demonstration in front of the police headquarters in Benghazi City to protest the arrest of a human rights activist named Fathi Tarbil, voicing their aspirations demanding a more democratic change of government and wanting to uphold human rights in Libya. Then the number of demonstrators continued to grow until the violence by the Libyan military under the command of Muammar Khadafi. This triggered the anger of the Libyan people so that the riots got bigger. Muammar Khadafi was demanded to resign by the people he had led for 42 years.

Many scholars in Libya chose to live as ordinary people by working as traders, because they were afraid of being arrested by the Libyan military because they were considered to jeopardize Muammar Khadafi's continuity in power. This is a form of authoritarian rule applied by Muammar Khadafi, limiting the movement of his people in aspiration. Muammar Khadafi began to improve security for himself and his country after an attack from the United States in

1986. Economic problems were not as bad as those of Egypt and Tunisia, but political life was worse than other Arab countries, and political issues were used as a weapon to bring down Muammar Khadafi by the opposition.

There was a social gap between the leaders and the people. Muammar Khadafi's family lived in luxury and squandered large amounts of money through corrupt practices, even though the people did not have many economic shortcomings, corruption was still wrong (Patrinistik, 2011). Muammar Khadafi's leadership was considered a violation of the rights of his people because there was no freedom and a lack of future for the youth. Libyan youth who graduated from university found it difficult to get a job. Libya is an oil-rich country with a small population. However, the state does not provide decent jobs for its people, and since the war broke out in Libya, 5 million out of 6.5 million Libyans are unemployed (Musthafa, 2011). Libyan youth who receive free education are unable to develop their own skills.

Libya is a country made up of many tribes so there are often misunderstandings between tribes. Muammar Khadafi, from the small Arab tribe of Qhadadfa, also relied on his tribe for support in governing Libya. The basic thing Libyans need is freedom and openness in the form of democratic government. The Libyan people want to express their opinions peacefully without any threat from Muammar Khadafi's regime and demand a transfer of power in an effort to bring about a change in the order of a democratic, pluralist and multiparty state. The main milestone of the continuity of a country is the youth, and so is the case in Libya (Musthafa 2011).

The 2011 Libyan revolution lasted for approximately nine months, from February 2011 to October 2011. The impact of the upheaval in Egypt was very influential in Libya, it can be seen from the movement of the Libyan opposition starting from the East, near Egyptian territory. The city where the upheaval began was Benghazi, Libya's second largest city after Tripoli, which means "son of war". According to Libyan history, Benghazi is the origin of strong men who love war. A place where it is possible to always be turbulent and then oppose Tripoli to become the center of Muammar Khadafi's power.

Libya after the Arab Spring is characterized by the emergence of Islamic political forces in several Middle Eastern countries. For some, Islamic politics is often seen as a combination of "religion and politics", or in modern Islamic terminology referred to as collaboration between din wa daulah (religion and state) (Qutb, 1973). Based on some literature written by Muslim and non-Muslim scholars, Islamic politics is a universal Islamic perspective on the affairs of nation and state. Dr. Schacht said that Islam is more than just a religion, but also reflects the theory of legislation and politics. In short, Islam is a system that includes religion and state simultaneously (Bosworth et al., 1997, 350). Meanwhile, according to Taqiyuddin An-Nabhani, politics is seen as the regulation of the affairs of the people at home and abroad carried out by the state and the people, the state directly manages state affairs, while the people oversee the state (An-Nabhani, 2002).

At present, the spirit to ground the teachings of Islam in the life of the nation and state is increasingly widespread along with the continuity of democratization after the collapse of

authoritarianism regimes in several Middle Eastern countries. The revival of Islamic politics or Islamic political revivalism in Bubalo's view has several forms, including public awareness to act in accordance with Islamic teachings in socio-political life. Meanwhile, Dekmeijan views that Islamic political revivalism is characterized by the strengthening of religious activities including the emergence of political parties, movement groups in Islamic society. Islamic thinkers such as Hasan Al-Banna, Al-Maududi, Sayyid Qutb, Khomeini, Muhammad Baqi Sadr, Said Hawa and others provide the ideological basis for contemporary Islamic political thought. Olivier Roy, views that political Islam is a new style of a modern Islamic movement that has a specific goal of creating a prototype of the true Islamic society (Roy, 1994).

In line with Roy, Mohammed Ayoob views that Islam is not just a religion but also a political ideology that becomes a tool to achieve political goals as reflected in the use of Islamist symbols and concepts in the public sphere (Ayoob, 2008). The use of the concept of Islamic politics in the end is often associated with Islamism, which considers that Islam is not just a religion but also an ideology, values and doctrines that provide the foundation for social movements. Therefore, according to Denoux, Islamic politics is the result of the instrumentalization of Islamic ideology, values and doctrines in an Islamic movement organization to achieve political goals in response to challenges and problems in the social life of Islamic society (Denoeux, 2002). The current political reality of the Middle East, Islamic politics seems to be a new force that is undeniable, especially after the Arab Spring.

After the 2012 elections, the spirit to enforce Islamic sharia emerged in Libya's political life. On several occasions, Libyan reform movement leader Mahmoud Jibril emphasized his support for the implementation of Islamic sharia. Together with other figures such as Mustafa Abdul Jalil, Jibril declared Islamic sharia as the source of law in Libya, as stated in the new constitution, that Libya is a sovereign state, the supreme power is in the hands of the people. The official state religion is Islam with Islamic sharia as the source of state law. Arabic is the national language of Libya. The establishment of Islamic sharia as the source of law in Libya shows the spirit of restoring Islam in Libya's social, political and economic life. Meanwhile, the coalition of Islamic parties in Parliament is getting stronger under the leadership of the Justice and Development Party (JDP). The JDP is able to embrace other groups consisting of scholars, representatives of tribes, businessmen, academics and the middle class. The non-party seats are the votes that count, as around 80% of the seats were won by Islamic figures through independent channels. In other words, the Islamists in parliament have captured 80% of the votes, ahead of the NFA party, which received 70%. Therefore, it is not surprising that Islamic groups can play an important role in voicing their aspirations, especially with regard to laws based on Islamic law.

Conclusion

Libya is a North African state with an Islamic-based system, this region before the arrival of Islam was ruled by Christian rulers of the Byzantine era. Historically, the country's territory was the basis of the majority of Islam and before gaining independence from the colonial state, in reality it has been an area of Islamic civilization from ancient times to the present. The initial

upheaval of Islamic politics in Libya over time occurred from the beginning of independence to the reign of Khadafi in 2011 from the coup to the Libyan revolution in 2011.

Libyan Political Dynamics Pre Arab Spring, ushered in a new history of contemporary Libyan political dynamics since the time of Muammar Khadafi (1969-2011). Since then, Khadafi's role and actions have significantly changed Libya's political climate. After the coup against King Idris on September 1, 1969, Khadafi formed his own political system. For example, the Arab Socialist Union and the state concept "Al-Jamahiriyyah Al-Arabiyyah Al-Sya'biyyah Al-Libiyyah Al-Isytirakiyyah Al-Uzhma". The military through the Revolutionary Command Council played an important role in drafting the country's policies and constitution. After the end of the Khadafi regime, the political dynamics in Libya brought significant changes.

The Political Crisis in Libya did occur in full when the Arab Spring occurred in the Arabian Peninsula and entered the Libyan region so that the country experienced political chaos that affected the country's destabilization and resulted in social decline in the country. Muammar Khadafi was considered a dictator and authoritarian in his state policies that negatively affected the social of Libyan society. As a result, the people agitated against the country by demanding that Muammar Khadafi step down from his position. However, these demands were rejected, leading to riots and chaos in various regions in Libya. Libya after the Arab Spring is characterized by the emergence of Islamic political forces in several Middle Eastern countries. For some, political Islam is often seen as a merger between "religion and politics", or in modern Islamic terminology referred to as a collaboration between din wa daulah (religion and state).

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