

Population Policy in Government Politics from The Ottoman Time to The Recep Tayyip Erdogan Period in Raising Turkey Islamism

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Abstract

Population policy in government politics is dynamic from time to time. This study was conducted to answer the question of how the population policy in the political field of government in Turkey from the Ottoman period to the time of Recep Tayyip Erdogan built Turkey as a country with an Islamic pattern. This research uses descriptive qualitative methods and secondary data from books, journals, articles, and the internet to answer this question. Turkey stands on the ruins of the Ottoman Empire, which ruled for nearly six centuries (1342-1924 AD). The Ottoman Empire reached its peak during the reign of Suleiman Akhanuni. The Ottoman Empire was utterly ruined at the end of the early 19th century. During 1924-1928, the government of Mustafa Kemal tried to abolish all institutions and symbols that referred to traditional Islam, which are considered to hinder the modernization of Turkey. In 1983, democracy in Turkey was restored. Erdogan's domestic political policies include: (a) Freeing education fees and (b) Erdogan reinstating the old habit of teaching the Koran and Hadith in public schools. (c) The policy requires Islamic religious education from primary and secondary school to 12 levels. This is the new face of Turkey under Erdogan's political management

Keywords

Turki; policy; Erdogan



I. Introduction

Found from various written sources, in the 16th century, the Ottoman Empire 1512-1566 AD, was very influential in Islamic-style countries in the Middle East, especially the Hijaz (الحجاز). During this reign, the period of the Ottoman Empire from 1512 to 1566 AD, the Hijaz experienced many tangible and intangible developments, including the construction of trading ports and naval bases, mosques, bridges, hospitals, schools, and cities. The development of these cities led to a shift in the direction of the Ottoman economy from agriculture to cities (especially coastal cities, which became their maritime trade bases, resulting in a shift of the agricultural population to urban residents, which led to the emergence of an industrial sector and an established industrial sector). The factory that produces the desired goods.

Immaterial developments included laws enacted as the official laws of the Ottoman Empire, but also sciences such as philosophy, astronomy, navigation, and medicine. 14 The fiscal policy of the Ottoman Empire in the form of special subsidies for the two holy cities or al-Harâmayn (المدینة والحج) (Mecca and Medina) accused the governor of Egypt (Affan, 2018). Turkey stood on the ruins of the Ottoman Empire, which ruled for nearly six centuries (1342- 1924 AD). The Ottoman Empire reached its peak during the reign of Suleiman Akhanuni. Its territory includes Asia Minor, Syria, Iraq, Egypt, North

Africa, the Arabian Coast, Azarbaijan, Balkans, Hungary, the Volga region, and Russia's southern border.

As the military advanced, so did administration, social systems, architecture, and public works. Istanbul, the capital of the Ottoman Empire, was one of the largest cities in the world. But this glory began to decline in 1571 slowly. One by one, the Ottoman Turks lost territory to Portuguese and Russian attacks. At the beginning of the 19th century, the Ottoman Empire had not completely collapsed. The emergence of the Tanzimat movement, a reformist movement in Turkey, fostered a fiery spirit of nationalism that eventually gave up its identity as an Islamic state. At its peak the formation of a secular Turkish state led by Mustafa Kamal Atatürk. The Ottoman Empire was officially abolished in 1922, forming the Republic of Turkey. Meanwhile, the Caliph of Turkey was abolished in 1924.

The Turkish nationalist movement began in response to the collapse of the Ottoman Empire. Initially, nationalism was a religious movement leaning towards progress and modernism. Nationalism became secular after the nationalists won the Turkish War of Independence. On March 3, 1924, he officially abolished the caliphate on Turkish soil (Jannah, 2019). For Kemal, the intervention of Islam in various public spheres, including politics, contributed to the decline of Islam. Kemal boldly equated it with the West, removed religion from the political arena, and secularized it to create a high-level civilization. Therefore, if Turkey wants to advance and modernize, it can only follow the example of the West and pursue secularization. Turkish society needs to become Western society.

Under Mustafa Kemal's guidance, Turkey was a secular state, proclaiming the place of religion in private areas under state control. Also, for Mustafa Kemal, secularism, like Western countries, especially in Europe, is the most appropriate choice to improve Turkey. The idea of secularism got more robust because the army protected the Turkish constitution under Mustafa Kemal. The army is the iron fist of his strength to support his ideas.

However, with the existing developments, secularism has caused the decline of the existence of the Turkish government and society, so they are worried that their conscience will change for a better Turkey. The constitution inherited from Mustafa Kemal will slowly thaw and change according to Turkey's needs and developments. The worldwide wave of democratization in the 1980s was accompanied by a wave of political awareness in civil society worldwide. For Turkey, in particular, the desire to become a member of the European Union helped achieve full democracy and opened the eyes of many people in Turkey. They know that Mustafa Kemal's secular thinking has lost its way and has embarked on a healthy political path, forming political parties and trying to challenge constitutional elections. It was also used by the Muslim middle class and supporters of Islamic ideas as a driving force for the rise of political Islam, after which the Islamic Party was formed (Rohayati, 2020a)

Necmettin Erbakan then collaborated with the leader of the Homeland Party, Tancu Chiller, and later the Turkish government as the party he led. The party that supported him, the Refah Islamic Party, won in the 1996 elections. Formed, Erbakan became Prime Minister. However, his reign did not last long, only a year, because the disbandment of the Turkish army, which did not want to develop Erbakan's Islamic views, later became Turkish policy. This is an example of the illegal invasion made of Necmettin Erbakan during his tenure in 1997 and is an example of the tension between nationalism and Islamism that still characterizes Turkish political culture.

The battle for Islamization in Turkey does not stop. Necmettin Erbakan students Recep Tayyip Erdogan and Abdullah Gul are known to have snatched the baton from establishing an Islam-based party. Two complex steps in the struggle for Islamic ideology in Turkey have in common with their teachers. The AKP Party (Justice and Development Party, *Adalet ve Kalkınma Partisi*), founded on August 14, 2001, has been able to observe the development and success of the people in the form of victory in the 2002 parliamentary elections. It has been proven to be recognized and won. AKP became the ruling party which won 367 seats out of a total of 550 seats in parliament.

The AKP victory was repeated in the 2007 parliamentary elections, with the party led by Recep Tayyip Erdogan gaining the strategic position of President Abdullah Gul and the Prime Minister being occupied by Prime Minister Recep Tayyip Erdogan in parliamentary seats. Dominated by the majority. One of Erdogan's actions and policies is to revive old habits. Namely, the teachings of the Koran and Hadith in Turkish public schools, which have long been abolished, and the freedom to wear the hijab on Turkish campuses. Due to the rapid progress of the Turkish state, which Prime Minister Erdogan leads, Turkey is considered one of the most powerful countries in Europe today. Based on the above background, the main problem in this research can be formulated as follows: How is the Population policy in the Political field contained in the Turkish government from the reign of the Ottoman Empire then during the secularism period until Recep Tayyip Erdogan transformed Turkish Secularism into Contemporary Turkish Islamism?

II. Research Method

Research Literature Review is carried out with the initial stage of collecting and critically reviewing the ideas, knowledge, and findings in books relevant to the topic to be studied. The purpose of the Literature Review is to describe theories relevant to the problems studied as reference material in the discussion of research results. In conducting a study with this, literature is obtained by reading, understanding, reviewing, criticizing, or reviewing literature from specific sources. This paper applies a qualitative descriptive method in the form of library research, namely collecting information or scientific writings that have a relationship with a literature review. This research is descriptive and qualitative, with the primary sources in journals, articles, books, and other relevant writings. The analysis technique describes and concludes briefly on various conditions from a collection of information derived from the literature (Ridwan et al., nd). The method of analysis is used to conclude objectively and systematically. The stages carried out in this literature study include:

1. Conduct an inventory of the titles of library materials related to research problems such as books, reports, theses, journals, and so on;
2. Conduct research on the contents of library materials that have been inventoried;
3. Group the reading results according to the problem formulation in the research.
4. The data that has been collected, namely primary and secondary data, were collected using library research, classified, and selected. After that, it was rearranged into a discussion result.

III. Result and Discussion

3.1 Population Policy During Turki Utsmani 1512-1566 M

Two factors were driving the Ottoman policy: internal and external factors. The internal factor was a sense of satisfaction when the Ottoman Turks achieved European expansion (the imperial power). As custodians of the Sunni Orthodox Church, the Ottoman Turks had an obligation to protect the Sunni Muslim world from the threat of Shia. External factors are challenges and threats from outside, such as the arrival of the Portuguese in the Indian Ocean. The ambitions of the Ottoman Turks in the Middle East made them a solid Islamic caliphate in its time, so it was obligatory to save the entire Islamic world, especially the Muslim region. After succeeding as ruler, the Ottoman Empire issued a policy from 1512 to 1577 AD to build and maintain government stability in facing the challenges that existed during his reign. Several policies were issued by the Ottoman Turks related to several fields, such as politics and government (Rohayati, 2020b)

After Selim I succeeded in conquering Egypt, the rulers of Hejaz put their trust in the Ottoman Turks as the heir to the Islamic caliphate and were seen as guardians of religion against infidels. With the submission of Egypt, there was no other choice for the syarîf of Mecca but also to submit to the Ottoman rulers. And when Selim I was still in Egypt, he received Abu Numai, the son of the syarîf of Makkah, Barakat II Ibn Muhammad came to declare submission to the Ottoman Turks. Since the declaration of submission, the Ottoman rulers began to establish diplomacy with the Hejaz.

Through this diplomacy, the Ottoman rulers paid more attention to the Hejaz and its surroundings which were designated holy places. As the new leader, the Ottomans tried to protect the pilgrims, including their lives and property. Therefore, the Ottomans facilitated those who wanted to make the pilgrimage by forming hajj caravans, building roads, building forts, digging wells along the pilgrimage routes, and establishing accommodation and posts.

The control of the Hijaz and the recognition of the title of caliph had a significant influence in the political field because many Muslim sultanates that existed at that time recognized that the Ottoman Turks were the leader and protector of Islam and asked for the legitimacy of the sultanate title to him. That way, diplomatic relations were built to build Islamic solidarity because, at that time, the Islamic world was faced with Portuguese attacks operating in the Indian Ocean.

During the first half-century in Egypt, the Ottomans sought to improve irrigation, increase agricultural production, and reform trade by opening shipping routes between India and Egypt. The Ottomans considered a crucial geopolitical position in controlling the Red Sea region, the holy sites of the Arabian Peninsula, Yemen, Nubia, and Abyssinia. As for the infrastructure of Egypt itself, the Mamluk Sultanate was the most important militarily. For Egyptian religious institutions, the Ottomans organized more progressive organizations by appointing the main qâdhî (قاضي). In contrast, other religious institutions were left to local ulema and grouped according to their respective schools of thought. The leadership of Sheikh al-Azhar organized the grouping.

In the socio-political realm, Ulama and Sufis play an essential role. From the Mamluk period, as an intermediary power between the political elite and the ordinary people, on the other hand, these clerics and Sufis were also clients of the royal political elite, who paid them salaries, and gifts and administered the waqf and paid for them—teaching salary entitlement. In addition, scholars and Sufis have developed harmonious relations with society. However, after some time, the relationship between the Ottoman Turks and the Mamluks began to change, the political power of the provincial governors

began to wane, and the Mamluks benefited from the control of military spending, taxes, control of religious funds, and let it all be their right to exist.

As far as religion is concerned, since the transfer of power from Turkey to the Hejaz, the Sufis have played a rather prominent role, and the military elite increasingly respects them for their ability to explain their role in Egyptian tradition. According to Syafiq A. Mughni, the Sufi movement became an essentially religious phenomenon during the Ottoman occupation of Egypt, where several tarekat developed, such as the Khalwâtiyyah, Syadzîliyyah, Qadîriyyah, Rifâ'iyah, Naqsbandiyyah, and their subordinates. They played an essential role in shaping Egyptian society's new face of religious life.

The concept of an Islamic state used as the basis for the kingdom or Daura, especially the Ottoman dynasty, made several figures who lived during his reign hot. Forward-thinking and the turmoil of the early twentieth century began to buzz. Several figures with the idea of revival emerged, one of them Mustafa Kemal Ataturk, who eventually changed the Turkish state's shape after the Ottoman dynasty's end. His name became known to the Turkish public when he was appointed military attache in Sofia in 1913. His name soared after he successfully led the army and fought to fend off the British Allied invasion, which also meant saving the city of Istanbul from the enemy occupation in World War I. Because of his talent, he was awarded the rank of general and served as Minister of Defence.

According to Badri Yatim, the problem of education in the Hijaz is more focused on socio-economic development. Because this educational institution is tactical, however, the development of this educational institution at any time could be influenced by changes in the political climate of the Hijaz itself. Education and teaching institutions did not develop until the Ottoman Empire ruled Hejaz. For more than three decades, the educational institutions in Medina have not changed. Several factors determine the progress of these educational institutions, including economic conditions, the attitude of the authorities towards education, and the presence of religious groups in holy places.

Suleiman, I established educational institutions in the Hejaz with about four schools, the most significant number since the Abbasid rule. The Ottomans built five educational institutions, but one was built by Sultan Murad (928-1300/1517-1594). Construction of the Great Mosque itself, which was built thoroughly by the Ottoman Turks during the time of Suleiman al-Qânûni, was carried out in 980/1572 AD and completed in 984 AD during the reign of his son Murad II H. /1576.

3.2 Mustafa Kemal Ataturk's Political Policy

Mustafa Kemal Ataturk was born Mustafa, and because he was good at math, he was nicknamed "Kemal," which means perfect; he is known as Ataturk, meaning "Father of Turkey," as the founder of modern Turkey—born on March 12, 1881, the son of a pious woman named Zubaydah and his father, Ali Rida, a regular employee of the Istanbul government office. His father died when Ataturk was a child; since then, his mother has been his only parent. His mother wanted him to be a hafiz (recitation of the Qur'an) and an Hoja (teacher/Ustaz). However, Ataturk was not satisfied and chose to leave and enter the public school (Shemsi Effendi) in Thessaloniki. At 12, he finished elementary school and entered the Thessalonian military. He then received a military education at the Montacir military training school. In 1898 he continued his studies at the Military Academy in Istanbul until he received the certificate of captaincy in 1905 (Mahendra, 2021)

On March 23, 1924, the fall of the Ottoman Caliphate ended, and the fall of the Ottoman Turks was caused by nationalist and religious feuds over Turkey's economic decline. As president, he was considered a dictator when running his government. The

party that was allowed to exist in Turkey at that time was the People's Republican Party (Cumhuriyet Halk Partisi [CHP]), which is known for its strict adoption of nationalist ideas. Secularism and westernism. As a soldier, he led the country like an army, giving orders to create a modern Western-style country. He dreams that Turkey can become a strong, modern, and respectable country. According to him, the only way to realize this idea is to do secularization, even Westernization. For Ataturk, Turkey's progress can only be achieved through full acceptance by the West (Domo et al., 2018)

Exactly March 3, 1924, Mustafa Kemal Attaturk officially replaced the Muslim government system, namely the caliphate, which had existed for approximately 14 centuries, replaced with a republican government system. Until now, Muslims no longer apply Islam in aspects of their lives holistically. As for the impact caused by the absence of a caliphate, first, Muslims are insulated from the notion of nationalism, resulting in the birth of nation-states (Jannah, 2019) . He dreams that Turkey can become a robust, modern and respected country. According to him, the only way to realize this idea is through secularization, which in practice is Westernization. For Ataturk, Turkey's progress can only be achieved by total Western acceptance.

Mustafa Kemal proposed that the two functions carried out by the Turkish Sultan be separated, namely spiritual and thermal functions. During the period 1924-1928, the government of Mustafa Kemal tried to abolish all institutions and symbols that referred to traditional Islam, which gave great power to the clergy, as well as to Arab culture, which was considered to hinder Turkey's modernization: forbidden orders, fez (a type of skullcap or cap). red male heads) was banned (1925), the Syarikat law was replaced with various books of the European Act (1926), the articles of the Constitution declaring Islam the state religion were abolished, and the Arabic script was replaced with Latin letters for writing the Turkish language (1928). After April 10, 1928, amendments were made to the second article on state religion from the 1921 constitution, and the Turkish state was declared to be severing its relationship with religion. Nine years later, after the principle of secularism was officially incorporated into the constitution in 1937, did the Republic of Turkey officially become a secular state.

Alphabetization campaigns related to literacy change are all ways to replace the influence of the ulama with the influence of secular state agents. In 1930, the names of several cities were tokenized, including Constantinople to Istanbul and Angora to Ankara. On January 1, 1935, the use of surnames, as in Europe, was mandatory. At the same time, Mustafa Kemal himself was awarded the name Kemal Ataturk (Ataturk means father of the Turks). All changes to the state and society were imposed from above by the government and its apparatus, and the possibilities for policy debate and criticism of the government were minimal.

One of the essential acts of Westernization by the Kemalist regime was the adoption of Western laws and judicial systems. A commission of jurists was appointed in 1926 to outline ways and means to achieve this goal. Revolutionary action had been thought of for a long time, but it could only be implemented after the abolition of the caliphate for political considerations. This is to Ataturk's political concept that Turkey must fully merge with Western culture. Adopting Western laws paved the way for the abolition of Sharia courts and Muslim civil law. It paved the way for implementing Western reforms in the political, social, and economic fields. The Kemalist regime has been preparing its Western programs for a long time for secularization. But it was carried out bit by bit as it faced difficulties caused by political turmoil and opposition from the Sultan's government. Preparations for the new Turkish Civil Code had begun in 1923, soon after the establishment of the Turkish Public Corporation.

The movement to take over Western law in Turkey started from the beginning of the Tanzimat in 1839. European laws adopted by the Ottoman government until 1881, the French Criminal Code of 1810, and the Turkish Commercial Court Act of 1860 were based on the -Trade Act of France and other European countries. The Turkish Maritime Trade Act of 1864 was based on the Maritime Laws of the smaller countries, Italy, the Netherlands, Belgium, Spain, and Prussia. Later the French Civil Code was also adopted. The new Turkish Civil Code is an adaptation of the Swiss Civil Code of 1926. In the same year, the Turkish Criminal Code was enacted based on the Italian and German laws. Turkey's trade law of 1926 is an adaptation of the trade laws of various European countries.

Since 1924, Islam is no longer established as the basis of the state and is increasingly being pushed into political life in Turkey. This situation becomes more apparent when the Turkish government has committed to and becomes part of Western society. The non-achievement of concessions regarding this matter can be seen after Ataturk's death, which raised the awareness of the Turkish people to return to the teachings of Islam, and Islam is more vital today in Turkey, although without having an evident influence on the political, legal and economic fields

Kemalist is a complete secularization and upholds the concept of nationalism. In theory, religion and the state are expected to function independently. However, in practice, religion is under the control of the state, with the establishment of a Directorate of Religious Affairs directly under the supervision of the Funding Minister. This situation has created a sharp conflict between secularists and Islamists, where the state has castrated religion. The emergence of various government regulations has made the space for religion so narrow and limited.

Gradually, the Kemalist policy resulted in the rise of Islam evenly in Turkey. Ataturk's religious beliefs remain unclear; what is certain is that his campaign for secularism in Turkey is not seen as an attack on Islam, which he considers the most rational and natural religion. He views that the decline of Islam was caused by the fault of the Muslims, who were dominated by their erroneous thinking. Ataturk's consistent efforts to make the Koran and the language of worship the official Turkish version for public use were meant for religious enlightenment. He wanted Turkey to be a secular Muslim society, in which the preservation and promotion of Islam depended on the sincere loyalty of individual Muslims: a non-religious government for a religious society and not a religious government in a secular state.

There are three most important areas of his policy in pushing for Mustafa Kemal's secularist policies from the Kemalist reforms. The first is the secularization of the state, education, and law; attacks on traditional and institutionalized centers of clerical power. The second is an attack on symbols of European civilization, and the third is the secularization of Islamic and social life (Siti Awaliyah, 2019)

The first is the secularization of the state. Education and legislation began during the reign of Sultan Mahmoud from 1913-1918. In 1922 the sultanate and caliphate were abolished, a republic was proclaimed, and a new constitution was promulgated. The most shocking phase of secularization was the closure and abolition of Islam as a Turkish religion, which had been Turkey's religion for about 600 years. The separation of Islam as the official religion and all Islamic religious practices must be abolished, indicating the first secularization by Mustafa Kemal

the Second, the secularization of the sphere of religious symbols. Some reforms have been carried out through the custom of coercing the Turks. Examples include the replacement of the ko yah (fez) with the Kobe hat in 1925 and restricting religious

(Islamic) clothing in public places. 15 In addition to the physical aspect, there were no less critical reforms, namely the replacement of clocks in 1926 Hijri and Western. The third is the separation of social life and Islamic life. Such as changing positions for women who are allowed to become drivers, pilots, singers, and beauty queens. After the Kemal regime came to power, the change in the status of women who were allowed to work and have careers in the field of work was massive. In 1928, Mustafa Kemal introduced the Latin alphabet by converting Arabic to Turkish. Arabic is no longer allowed in any way.

One of the weaknesses of Mustafa Kemal and his successor government is that the gap between urban and rural residents is not narrowing in terms of welfare, mentality, and lifestyle. The secular way of life never penetrated the countryside. Many city dwellers also wanted to give Islam a more important place in Turkish society. Therefore, after World War II, secularization policies began to be discussed with the development of political openness. In the first free elections in 1950, the Democrats won and formed a government. Since then, a series of party-based governments have recognized the social and moral role of the Islamic religion, although they have never directly restored Islamic legal traditions, religious institutions, or ulama in political affairs.

3.3 Turkey under Recep Tayyip Erdogan

Erdogan has taken several political steps to transform Turkey into contemporary Turkish Islamism. One of them is reflected in Erdogan's domestic and foreign political policies. Many policies are implemented in Turkish politics for various purposes. Erdogan's domestic political policies include (Junaidi et al., 2016)

1. Eliminating the education costs of all Turkish people's education costs borne by the government and increasing the costs of scientific research or research to become world number one by 2023,
2. Bringing back the old habits of teaching the Koran and hadith in Turkish public schools that have long been abolished and the freedom to wear the hijab in Turkish schools.
3. Mandatory Islamic religious education from elementary and junior high school to grade 12. Previously, religious education was only available at religion-based secondary schools – such as Aliyah in Indonesia – starting from grade 9. As a result, Erdogan has shed his stigma on formal education to fulfill students' academic certification requirements.
4. Applying Arabic as a second language, students are expected to be able to understand the Qur'an. Therefore, Turkey is moving forward to recover its lost golden civilization; the primary and first step is to root the Qur'an in its territory, the gateway of liberation to the blessed land of Sham, as Muhammad Fatih (Muhammad Al-Fatih) was once glorious. The rapid development of the Turkish state under Erdogan as prime minister has earned Turkey now revered as one of the most powerful countries in Europe.

Many observers - Turkey and the West - think that Turkey's foreign policy has shifted to a "new" axis, focusing on a "too Islamic" East, which goes against the basic principles laid down by Ataturk Turkey. Despite the rejection of Erdogan and the AKP that point of view, Turkey's refusal to provide facilities and Washington's request for cooperation in the 2003 invasion of Iraq was not only a bold decision but "As-Sarah Al-Haqiqoh (the right decision) about starting a policy In early March 2003, there were many criticisms of the DPR's decision, this is the attitude of the Turkish government at that time on the Iraq issue. Erdogan's other policies in the field of foreign policy include:

1. Denial of Quarantine and Embargo after Invasion of Syria and assassination of former Lebanese prime minister Rafik Hariri.

2. Refuse to isolate the Islamic resistance movement Hamas and keep in touch with it As the official and elected government strongly condemns the Israeli massacres and other atrocities in the Gaza Strip in Palestine over the past few years.
3. Refusal to add troops to Afghanistan and oppose the use of force or embargo against Iran Iran's nuclear program.
4. Opposing the US treatment of the often protected and armed Kurdistan Workers Party (PKK).

A policy that Erdogan considers a betrayal of Turkey's secular ideology is lifting the hijab ban. In fact, since the establishment of Turkey's Mustafa Kemal Ataturk, the hijab is no longer allowed in the dynamics of the Turkish government and society. Erdogan was forced to send his daughter to the US because of the hijab ban; Europe does allow students to wear headscarves. This keeps the hijab from being separated from the girls' clothes. Increasingly, Turkey is experiencing a change back to the principles of an Islamic state. Turkey is proud of its identity, civilization, and status in the Middle East, Central Asia, and Europe countries. This is the new face of Turkey under Erdogan's political management.

According to Ahmad Junaidi, the existence of political policies developed by Recep Tayyib Erdogan is prophetic politics that is more directed towards humanization, liberation, and transcendence. During his tenure as Istanbul mayor, Erdogan instilled his image in the poor and those in need. There he gave a lot of help to many people, both financially and materially. At the same time, Erdogan also displays the image of a man who prays on time. He always includes arguments from the Qur'an and Hadith in every speech and commentary he makes. As the leader of the bureaucratic order in the city of Istanbul, he could take advantage of his current position. Moreover, Erdogan indirectly provides an example and a tremendous influence on Turkish society as a good Muslim ummah.

Including scholarships to students at the beginning of the school year. This action is also reflected in supporting Erdogan's policy role in various fields, including freeing all education costs for the Turkish people from the education costs borne by the government and increasing research or research costs. They are aiming to be No. 1 in the world in 2023, to restore the old practice of teaching the Qur'an and Hadith in Turkish public schools, which has long been abolished and wearing the hijab freely in Turkish schools, which requires Islamic religious education from primary school to grade 12 in middle school. Previously, religious education was only offered in religion-based secondary schools, such as Aliyah in Indonesia, starting from grade 9. As for teaching Arabic as a second language, students were expected to be able to understand the Qur'an.

Judging from Erdogan's policy, the provision of scholarships to students at the beginning of the academic year if it leads to the orientation of the concept of humanizing the prophecy of politics. This action is related to Erdogan's actions to elevate the dignity of the Turkish people, who are predominantly Muslim. The correct order from Islam to Muslim nature is contained within the narrow scope of prophetic political humanization in a humanized form.

The same applies to his policy of allowing the wearing of the hijab in Turkey and weakening the power of the Turkish army, which was previously the power of Mustafa Kemal Ataturk's secular constitution. This is in line with the concept of liberation from prophetic politics, which is essential to Erdogan's policy to provide a new space for the Turkish people to enforce their Islamic law before the banning of the veil was an act that limited the rights of the Turkish people to wear the hijab. Religious tolerance.

By going beyond the concept of prophetic politics, the values of belief (transcendence) should be an essential part of the process of building civilization. That's

what Erdogan has done from Istanbul's mayor, prime minister, and now president of Turkey. Of course, this is inversely proportional to Mustafa Kemal Atatürk's secularization, which excludes religion from the government order.

IV. Conclusion

Turkey stands on the ruins of the Ottoman Empire, which ruled for nearly six centuries (1342-1924 AD). The Ottoman Empire reached its peak during the reign of Suleiman the Magnificent. Istanbul, the capital of the Ottoman Empire, is one of the largest cities in the world. Turkey is so influential in Islamic-style countries in the Middle East, especially the Hijaz. But this glory slowly began to decline in 1571. As a result of attack after attack by the Portuguese and Russians, Ottoman Turks lost territory after territory. The Ottoman Empire was utterly ruined at the end of the early 19th century. The Turkish reform movement's emergence of the Tanzimat movement fostered a burning nationalist spirit that eventually abandoned its identity as an Islamic state. At its peak, the formation of a secular Turkish state, Mustafa, was led by Kamal Atatürk. The Ottoman Empire was officially abolished in 1922, forming the Republic of Turkey. Meanwhile. One of the essential acts of Westernization by the Kemalist regime was the adoption of Western laws and court systems. During 1924-1928, the government of Mustafa Kemal tried to abolish all institutions and symbols that referred to traditional Islam, which were considered to hinder the modernization of Turkey. After World War II, In 1983, democracy in Turkey was restored. Erdogan returned to politics through the Istanbul region's Welfare Party (Refah Partisi). On August 28, Erdogan was officially sworn in as the 12th President of Turkey. Erdogan's domestic political policies include: (a) Freeing education fees and (b) Erdoan reinstating the old habit of teaching the Koran and Hadith in public schools. (c) The policy requires Islamic religious education from primary and secondary school to 12 levels. This is the new face of Turkey under Erdogan's political management, namely as a prophetic politics that leads to humanization, liberation, and transcendence.

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