The role of legislators from the Islamic parties will determine the future of the formalization of sharia in Pamekasan. Because the accommodation of Islamic law through the Regional Legislation (Prolegendsa) is the only way that's most effective in transforming Islamic law. But the struggle of the Islamic parties foundered because of the way the issue of minority votes obtained, so that the law should also seek formalization synergistically supported by the sound of the Nationalist Party and the nationalist - religious parties in parliament. However, synergistic efforts formalization of sharia Islamic party, religious and nationalist parties nationalist parties have differentiation pattern of significant struggle. One side of the elite Islamic party seeking textual formalization of normative Islamic law, while the party elite and elite nationalist party of nationalist - religious party seeking substantive formalization. Thus departing from the problem research focus of this research into two important questions: 1) How do elite political parties regarding the formalization of sharia in Pamekasan? 2) How does the pattern of elite social construction of political parties in the fight for the formalization of sharia in Pamekasan? Expectations, this study could provide important contributions, such as; are theoretically capable of becoming a model rule formalization of Islamic law that could be ideal theoretic outstanding in the field of legal science, especially the study of the formalization of Islamic law. As a practical manner, the results of this study are expected to be a reference or a new material for the elite policies of political parties in mereaktualisasikan progressive formalization of Islamic law in Pamekasan and in other areas that require formalization of sharia.

In this study, the views of the party elite in the formalization of sharia, will be analyzed using the theory of social construction Berger. This is to find out the motive behind each other's religious elite Islamic party, the party elite and elite nationalist - religious nationalist party into a regional legislator, so it will be configured in the formalization of sharia transformative. Also in terms of research method, the researchers used a qualitative approach with naturalistic paradigm. While the results of the research in this thesis are 1) political party elites both parties berideologikan Islamic, nationalist - secular, and nationalist - religious political parties saw the need for formalization of sharia in Pamekasan; 2) The social construction of political elites in the fight for the formalization sharia in Pamekasan, they understand that: First, the construction of theological elite Islamic parties tend dogmatic and normatively requires formalization of sharia - textual. While the elite secular nationalist political parties and religious nationalists in the construction of his theological system theological substantially more likely. Secondly, Construction sociological elite Islamic parties rested his argument on Islam as the religion of the majority community Pamekasan. In this capacity the party elite nationalist and nationalist - religious also have the same sociological argument with the elite Islamic party, it's just that they added a system built democratization in Indonesia as a sociological reasons to give the people the freedom to choose the law what must be accommodated in prolegsda. Third, the political construction of the elite Islamic party construction argument rested on the grounds of ideological commitments of each party.
While trying to built a political construction by the secular nationalist party elite and religious nationalist parties except CLA tended pragmatic. The CLA of nationalist-religious parties tend to be a compromise between the political construction of pragmatic and ideological.

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