

Religious Social Movement (Social Construction Hizb Against Religious Relations with States)

Ibn Syahrir

Students Post Doctoral Program Prodi Sociology State University of Makassar

Abstract

Modernization engenders secularism into a journey of historical facts of modern western society. The phenomenon that will be the object of research is Hizb ut-tahrir that positioned itself as an organization supporting the Islamic Khilafat movement with ideological-political nature. From the point of sociology of religious movements, the Hizb ut-tahrir develop patterns of social interaction is tension conflict limit. Therefore the theory of Social Construction of the primary analysis used a knife to dissect how far the perception of members of Hizb ut tahrir about the concept of religion and the state as the primary domain of qualitative research affects their interaction with the community in order to bring public awareness that the caliphate is a solution to solve the problem in Indonesia. This study aims to (1) Reveal patterns and strategies of religious social movements particularly with regard to the relationship between religion and state by Hizb ut tahrir. (2) Reveal the meaning and attitude of members of Hizb ut-tahrir (3) Disclose organization Hizb ut tahrir social interaction. This study used qualitative research methods with phenomenological approach. Location research is devoted to the area of Makassar. As for the study using data gathered by in-depth interviews. The findings of this study indicate that (1) Hizb ut-tahrir referring to the typical ideological discourse of religion relations with countries where Hizb ut tahrir have a basic view that religion must be the basis of a country's concept of the Islamic caliphate. While the pattern and strategy of the movement Hizb ut-tahrir with socialization and infiltrate the student organizations, community and religious figures about the concept of the Islamic Caliphate (2) Meaning and attitude members of Hizb ut-tahrir against religious militancy social movement which is very strong by a very high social cohesiveness (3) social relationships built with other group Hizb ut tahrir built intense, because the foundation of the Islamic caliphate that realization would not be established without the support of all parties. . Construction theoretical propositions based on this research have the character irreversible linkage with type determinant. Thus the argument is found (1) A religious social movements are determined by ideology or perspective adopted by a religious organization (2) ideology based on religion-state relations will bind members of the group in an ideological attachment, cognitive, emotional and social strong (3) Institute of ideological, cognitive, emotional and strong social cohesion will lead to high militancy and for its members to realizing these ideals contained in ideology.

Keywords: Religious Social Movements.

INTRODUCTION

Modernization that developed in the early 20th century was the forerunner for an empirical rationality that makes the life of a measure in view of life. It is clear from the facts of how the Europeans start hostile to religion and to develop patterns of secular life. And being a historical fact way modern western society. Kaufmann, Goujon and Skirbekk (2012:71) describes a view that:

“Secularization theorists claim that human development, social differentiation, expressive individualism, and cultural relativism lead to religious decline in modern societies”

This view explains the view that the presence of social differentiation, expression of cultural relativism individualistic and then by itself will cause religion will decline in modern society. Beliefs such as this and then implemented in all aspects of life including politics. The merger led to political secularism and political secularism (political Secularism). Madood (2012: 130) states that:

By secularism or more specifically political secularism, I mean institutional arrangements such that religious authority and religious reasons for action and political authority and political reasons for action are distinguished; so, political authority does not rest on religious authority and the latter does not dominate political authority”

For the secular / political secularism states that religious authority and religious reasons for an action and political authority and political reasons for an action are different; therefore, political authority does not rely on religious authority and religious authority is not the opposite dominate political authority. The ideas of political secularism are getting resistance from supporters of the idea that political authority should be under the authority of religion. Relationship between religion and state is a concept that describes the relationships is basically still problematic. On the one side, the relationship harmonious relationship between religion and state. But on the other hand, some also believe that the relationship is antagonistic. In the Islamic movement in the country, this view can be found in the Islamic organization Hizb ut-tahrir view that the Islamic caliphate is the only basis for

the right to reach prosperity and progress of the country. Pancasila as the state ideology is not considered capable of making Indonesia into welfare state inner and outward. One rivalry that is sometimes raised is the idea of Islam and democracy that are still problematic. Where democracy considered is part of western interests that do not coincide with the views of Islam. It seems clear in view of the Sheikh (2003:12) states that:

“Islam has figured prominently in post-cold war paradigm of international politics. Given the disappearances of the communist threat, leading scholars within the discipline of international relation have described Islam as the “next ideological” threat vis-à-vis the current world order. Samuel Huntington, Francis Fukuyama, Joseph Nye, R.D Kaplan and numerous other scholars have painted a picture of Islam as a “monolithic” and “unified threat” to western interest”.

Islam is a prominent figure in the post-cold war international politics. Since the disappearance of the threat of communism, led many experts in the discipline of international relations further described Islam as an ideology that threatens the world order built west. Samuel Huntintong, Francis Fukuyama, Joseph Nye, RD Kaplan and other experts have portrayed Islam as single monolithic threat western interests. The phenomenon that will be the object of study is the Hizb ut tahrir is one Islamic organization that positions itself as supporter of the Islamic caliphate movement by antithesis of Western civilization which is considered despotic. A characteristic of Hizb ut tahrir struggle is ideological-political. Hizb-ut-tahrir had been known as a religious organization that explicitly echoed Islamiyaah caliphate ideas and patterns of movement have a very systematic. The pattern of movements Hizb ut-tahrir take two forms as follows:

- 1) Internal pattern that is formed by cadres and cadres of militant radicalization of thought
- 2) The pattern of externalization by doing movements such as demonstrations, mass mobilization, strikes and boycotts for the purpose of imaging the existence of those who defend the oppressed .

For Hizb ut tahrir civilizations in the world is basically a conflictual relationship. They refuse dialogue of civilizations by various arguments put forward by foundation based on the Qur'an and Hadith. This makes Hizb ut tahrir calls on Muslims to fight against all civilizations that are considered contrary to Islam. Suggestion organization Hizb ut tahrir related to their rejection of dialogue among civilizations as embodied in al-Jawi (2002:159-161) as follows: : In short, the clash of civilizations is a necessity. Clash of civilizations existed since the beginning until now, and will remain there until about the End Times. O Muslims, do not you ever fall for the caller dialogue among religions and civilizations is not willing to accept the fact, let all the humiliation, and defeat in the face of the infidels! Prepare yourself to deal with the conflict, because the civilization of Western capitalism has attacked you, militarily, politically, and economically! However, they will not be able to defeat Muslim thought. Because 'Aqeedah Aqeedah you are unbeatable ... Strive to establish the caliphate, and unite the people in a congregation under the leadership of a Deputy, that will make a variety of preparations, to unite people, to frighten the enemies of the people, to protect Muslim lands care for and treat their citizens fairly, and God, through the hands of the Caliph that that will make Islam the religion victorious over all other religions, though the polytheists dislike it. From the point of sociology of religious movements, the Hizb ut-tahrir was basically developed patterns of social interaction is conflict limit. This idea has a little more substance in common with the concept of the clash of its civilization Samuel P Huntintong.

Description of Hizb ut-tahrir Makassar

Hizb-ut-tahrir was established in 1953 in Al-Quds (Baitul Maqdis), Palestine. Movement which emphasizes the struggle of the people around the world awoken the member of religious community to restore life through the establishment of the Islamic Caliphate back was spearheaded by Sheikh Taqiyuddin An-Nabhani, an alumnus of Al-Azhar scholars of Egypt, and was a judge at the Shariah Court in Palestine. Hizb-ut-tahrir has now spread all Arab countries in the Middle East, and other countries, including Indonesia. Hizb-ut-tahrir entered Indonesia in the 1980's with the pioneering missionary in large campuses throughout Indonesia. In the 1990s, the ideas of Hizb ut tahrir propaganda penetrated into the community, through various missionary activities in mosques, offices, corporate, and residential. From the initial research I found out that Hizb ut tahrir in Makassar has grown quite rapidly. As for my initial interview about the number of members, the board in this case PR Hizb ut tahrir South Sulawesi DPP stated somewhat difficult due to the prediction generated by the cadre members on the increase. This study is very important because Hizb ut tahrir as frontline enforcement fight the Islamic Caliphate. Likewise, members of Hizb ut-tahrir extent perception of the concept of religion and the state as the primary domain of qualitative research affects their interaction with the community in order to bring public awareness that the caliphate is a solution to solve the problem in Indonesia.

Ideology, Patterns and Strategies of Social and Political Movements of Hizb ut tahrir

An important aspect in the study of the subject of religion and the sociology of religion is the view of the relationship between religion and state. The discourse of religion-state relations had divided Muslims into two parts, namely, characterized by accommodating and confrontational. Saifuddin (2007:4) states as follows:

"In response to the concept of the nation-state, Muslims are divided into two modes of thought. First, the response conformist, non-conformist second response, which is rejected in part or whole concept of the nation-

state.

In moving towards the establishment of the caliphate Ahmed and Stuart (2009:13) describes three strategic steps taken by Hizb ut tahrir as follows:

- a. Establish an expansionist Islamist state, the Caliphate, and implement the party's constitution based on a medieval interpretation of sharia, or Islamic, law.
- b. Muslims worldwide unify into a single political bloc, the "ummah"
- c. Annex all states to the Caliphate

The above statement shows that the unification of all countries into one unified caliphate done by interpretation of the shariah. Socialization of the format or the interpretation of the Muslim community does with a certain propagation models. The next step is to attempt unification of the people into the political bloc called "ummah" and the last step is to conquer the whole country into a single caliphate.

Meaning and attitude members of Hizb ut tahrir Top Political Religious Social Movements

Meaning and attitude towards Islam is determined how followers interpret Islam as a way of life. In relation to Islam as a way of life, Asror (2010:64) states that: *"Islam is theoretically a system of values and the teachings of divine is transcendent. That helps its adherents understand reality in order to create patterns worldview. However, sociologically, Islam is a socio-cultural phenomenon.*

Hizb ut tahrir is considered a religious movement has a very high level of cohesiveness. So contrary to foundations of religious institutions where the difference of opinion among the intellectual elite usually impact on members. Hizb-ut-tahrir can be seen in the very high compliance of its cadres. This becomes interesting because of sociologically cohesiveness members of Hizb ut-tahrir reflect a pattern of solidarity Durkheim called mechanical solidarity with the characteristics of the community tend to come together and have a strong bond by unity cohesiveness follow a very real and visible. Of course this is based on religious doctrine that is so strong. Jaluddin (2004: 123) corroborate research by stating that *"People who have Religiosity be visible from one's ability to understand, appreciate and apply the noble values of religion in everyday life.*

Movement Hizb ut tahrir many campus-based campus portrayed great motivation in studying the doctrine of Hizb ut-tahrir comes from students, especially students who come from these areas. Muljono (2007:483) describes the factors that trigger motivation among students in the study of religion as follows : *"Motivation student religious activities on campus are not independent and the material and the learning process that occurs in formal education on campus is concerned .."*

But in general perceptions, attitudes and behavior of activists or members of Hizb ut tahrir is relatively uniform. Do not reveal any significant differences in perspective between by elite members of Hizb ut tahrir. Homogeneities perceptions, attitudes and behaviors is what reap cohesiveness and morale high sacrifice activists of Hizb ut tahrir. Attitudes and behaviors reflected in a dignified manner into added value that makes Hizb ut tahrir respected among intellectuals and scholars of Islam, especially in Makassar.

Social Interaction Hizb ut tahrir In Implementing Social Movements Sites

The activists of Hizb ut tahrir are trying to maximize the social interaction with the community. Hizb ut tahrir in introducing ideological movements they perform a series of measures in the form of activities characterized by intellectual and social activism. Facts on the ground indicate that the activists of Hizb ut tahrir using means or agents of political socialization in order to create a good social interaction with the community. Despite this interesting fact found is ambivalence character movement in principle anti-nationalism with claims that the movement Hizb ut tahrir is not in conflict by Homeland order. On one side there contextualization efforts and struggle with the aim of aligning a harmonious relationship with the community, but on the other hand the concept of the rule of the caliphate allows Hizb ut tahrir struggle to replace the state by the Islamic system. Sociologically, the basis of Hizb ut tahrir strengthening social relationships by other agencies and the public is Hizb ut tahrir efforts in creating associative relationships and where possible is not to build social relationships that are dissociative or otherwise does not create a conflict relationship by community and other organizations.

Analysis of movement Hizb ut tahrir Religious Social Movement in Perspective

Given Hizb ut tahrir religious social movement perspective then it will be exposed to a variety of strategies to achieve organizational goals such as the establishment of the Khilafah. Religion is a set of values that must be the torch lights of human life. It is strongly seen in the general worldview of religious organizations. Nasution (1979:11) adds that "Religion means the bonds must be held and followed man". Descriptions of theoretical social movements are also highly visible on Hizb ut tahrir. Despite the claim that their movement is not anti-government, but the ideology of Hizb ut tahrir carried indicates resistance despite discursive space. Hizb ut-Tharir religious social movements have nurtured over the years and showed significant improvement despite the country where the activities of Hizb ut tahrir is not so worried about this movement because the characters are not as radical movement Hizb ut tahrir fundamentalist with other Islamic movements.

Hizb ut-tahrir Religious Social Movements in the Social Construction Theory Perspective

Looking at the socio-religious movement Hizb ut-tahrir from the perspective of social construction theory Peter

L Berger require researchers looked at two dimensions of the structure and elements of the actor. Social Construction Theory enforced to resolve the conflict between the structural approach in the community to approach an agent / actor in sociology. Basrowi (2002:204) describes the essence of the basic theory of Social Construction of the "social construction term is defined as a social process through action and interaction in which individuals continually create a reality that is owned and subjectively experienced together."

In the perspective of social construction theory, social movements, religious Hizb ut tahrir is a dialectical process in which social processes as they go through the stages of externalization. That agency made efforts outpouring of liberty in the form of independent expression of both rational and emotional deterioration of the condition of Muslims as the surrounding social context. The success of the externalization process itself Hizb ut tahrir objectification entered the stage. Riyanto (2009:110) states "At this stage, the actions are executed men suffered objectification perceive it in their consciousness. At this stage of internalizing every individual in this case members of Hizb ut-tahrir will receive a total of institutionalized structures to be an escort for movement and behavior. They will adhere to the ideology, strategy and tactics imposed on them from the organization. At this point, the individual becomes the product rather than its structure. Facts on the ground indicate that the members of Hizb ut-tahrir have the same motion and very high levels of adherence to their leader.

Theoretical Construction of Research Findings about Hizb ut tahrir Religious Social Movements

Construction theoretical research findings on religious social movement Hizb ut tahrir is a research effort to make the process of abstraction on the findings that have been obtained. The process of abstraction is achieved through analysis of a series of propositions in order to build a theory. This theory can be authors categorize the models category irreversible linkage. This means that a particular ideology chosen in view of relations religion a contingent state is very strong role in the socio-religious movements. This reinforces the theory of Social Change Theory was initiated by Weber that the roots of social change is the main ideology as embodied in his "Protestant Ethics and the Spirit of Capitalism". This theory is in itself contrary to the theory of social change initiated by Karl Marx who claimed that social change is the basis of an economy. While ideology is the impact of the economic interests

CONCLUSION

Conclusions generated in this paper are:

1. Hizb-ut-tahrir based on the typical ideological discourse relations with the state religion. Hizb-ut-tahrir has a basic view that religion must be the basis of a state with the concept of the Islamic caliphate. While the patterns and strategies of movement Hizb ut tahrir in principle begins with outreach to the community about the concept of the Islamic Caliphate to socialize and to infiltrate student organizations, community and character, to make use of the media. Patterns and strategies of socio-religious movement Hizb ut-tahrir own peculiarities and distinguishing them from the kind of organization that is anti-violence movement. View through a weakness in the ability of Hizb ut tahrir in the field of resource economics and science. While claims utopiah movement Hizb ut tahrir is still a discourse which each party has a rational basis claim.
2. Meaning and attitude towards members of Hizb ut-tahrir religious social movements are very strong and militant, and they have a very high social cohesion. Members of Hizb ut tahrir is a collection of individuals who are willing to sacrifice for the realization of the goals of their organization. They coordinated with solid direction and guidance of elite ideology of Hizb ut tahrir and understanding, direction and purpose of their movement.
3. Social relationships are built Hizb ut tahrir with other groups, both religious organizations and secular organizations run either by means of periodic visits to other organizations such. Patterns of social relations are run in a very polite and refrain from actions that contain violence. In particular, social relations with the state are ambiguous, on the one hand social movement Hizb ut tahrir is intended to replace the political and social system that secular but on the one hand claim that criticism of the state is an attempt to remind the country that is far from the spirit of hatred. In particular, Hizb ut tahrir claim their movement is not intended to undermine the Republic of Indonesia (Republic of Indonesia). It clearly illustrates that the social interaction built by Hizb ut tahrir is an effort to create social relationships associative patterns and where possible avoid dissociative social relationships, because relationships are full dissociative conflictual relationships, both with other organizations, public and countries.

REFERENCES

- Abercrombie, Nicholas. Hill, Stephen&Turner Bryan S. 2010. *Kamus Sosiologi*. Yogyakarta. Pustaka Pelajar
- Agustang, Andi. 2011. *Filosofi Research Dalam Upaya Pengembangan Ilmu*. Makassar. Universitas Negeri Makassar
- Ahmed, Houriya&Stuart, Hannah. 2009. *Hizb ut-Tahrir: Ideology and Strategy*. England-Wales. The Centre for Social Cohesion
- An-Nabhani, Taqiyuddin. 2009. *Konsepsi Politik Hizbut tahrir*. Jakarta. Hizbut tahrir Press

- , 2009. *Daulah Islam*. Jakarta. Hizbut tahrir Press
- , 1998. *The Islamic State*. London. Al-Khilafah Publications
- Basrowi, Sukidin. 2002. *Metode Penelitian Kualitatif Perspektif Mikro*. Surabaya. Insan Cendekian
- Baran, Zeyno. 2004. *Hizb ut-Tahrir: Islam's Political Insurgency*. Washintong DC. The Nixon Center
- Berger, Peter L & Luckman, Thomas. 1990. *Tafsir Sosial atas Kenyataan*. Jakarta. LP3ES,
- Eric, Kaufmann. Anne, Goujon & Vegard Skirbekk. 2012. *The End of Secularization in Europe?: A Socio-Demographic Perspective*. *Sociology of Religion*. 73 (1): 69-91
- Hasan, Noorhaidi. 2011. *Milisia Islamis, Demokrasi, dan Hak Asasi Manusia*. *Jurnal Dignitas* Vol VII (1) : 19-38
- Hilmy, Masdar. 2011. *Akar-Akar Transnasionalisme Islam Hizbut tahrir Indonesia (Hizbut tahrir)*. *ISLAMICA*, Vol. 6 (1) : 1-13
- Koentjoro & Rubianto, Beben. 2009. *Radikalisme Islam dan Prilaku Orang Kalah dalam Perspektif Psikologi Sosial*. *Psikobuana* Vol 1 No 1 hal 64-70
- Kung, Lap-Yan. 2010. *The Emergence of Exchange Politics in China and its Implications for Church-State Relations*. *Religion, State & Society*, Vol. 38 (1) : 8-28.
- Massialas, Byron E. 1970. *The School in the Political Socialization of Children and Youth*. *Educational Leadership*, 32
- Modood, Tariq. 2012. *Is There a Crisis of Secularism in Western Europe?*. *Sociology of Religion*. 73 (2): 130-149
- Mulyono, Ninin Kholida. *Proses Pencapaian Identitas Diri Pada Remaja Muallaf : Studi Kualitatif Fenomenologis*. Skripsi. Program Studi Psikologi. Fakultas Kedokteran Universitas Diponegoro. Semarang.
- Narwoko, J. Dwi & Suyanto, Bagong. 2006. *Sosiologi Teks Pengantar dan Terapan*. Jakarta. Kencana
- Nasution, Harun. 1979. *Islam Ditinjau dari Berbagai Aspeknya I*. Jakarta. UI Press
- Pettit, Bryce A. 1998. *New Religious Movement and Mission: An Historical Overview*. *International Journal of Frontier Mission*. Vol 15 (3), 125-134
- Raho, Bernard. 2007. *Teori Sosiologi Modern*. Jakarta. Prestasi Pustaka Publisher
- Rakhmat, Jalaluddin. 2000. *Rekayasa Sosial : Reformasi, Revolusi atau Manusia Besar*. Bandung. PT Remaja Rosdakarya
- Rijal, Syamsul. 2010. *Menarik Anak Muda Muslim : Studi terhadap Sistem Rekrutmen Hizbut tahrir Indonesia di Makassar*, Sulawesi Selatan. Makalah disajikan dalam Annual Conference on Islamic Studies (ACIS) Ke – 10. Banjarmasin, 1 – 4 November 2010
- Ritzer, George. 2007. *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*. Jakarta. Raja Grafindo Persada
- Riyanto, Geger. 2009. *Peter L Berger: Perspektif Metateori Pemikiran*. Jakarta. LP3ES.
- Saifuddin. 2007. *Konsepsi Khilafah (Studi Pemikiran Politik Hizbut tahrir Indonesia)*. Tesis. Program Studi Hukum Islam. Konsentrasi Studi Politik dan Pemerintahan dalam Islam. Program Pascasarjana UIN Sunan Kalijaga Yogyakarta
- Scruton, Roger. 2007. *The Palgrave Macmillan Dictionary of Political Thought*. *Hizbut tahrir, Third Edition*, New York, Palgrave Macmillan
- Setiadi, Elly M & Kolip, Usman. 2011. *Pengantar Sosiologi*. Jakarta. Kencana.
- Sheikh, Naveed S. 2003. *The New Politics of Islam : Pan-Islamic Policy in a World of State*. London and New York. RoutledgeCurzon Taylor & Francis Group.
- Siddiqui, Mateen. 2004. *The Doctrine of Hizb ut-Tahrir dalam Baran, Zeyno (ed). The Challenge of Hizb ut-Tahrir: Deciphering and Combating Radical Islamist Ideology*. USA. The Nixon Center
- Silahuudin. 2009. *Kekuatan Agama dan Adat Dalam Meningkatkan Prestasi Sosial Ekonomi Masyarakat Lampung Pepadun (Studi Komunitas Adat Desa Negeri Sakti Kecamatan Gedong Tataan Kabupaten Pesawaran Propinsi Lampung)*. Skripsi. Fakultas Ushuluddin. Universitas Islam Negeri Sunan Kalijaga Yogyakarta
- Sumartana, Th, Qadir. Zuly, Sarapung, Elga & Bless, Samuel A. 2002. *Agama dan Negara Perspektif Islam, Katolik, Hindu, Buddha, Konghucu, Protestan*. Yogyakarta. Interfedei
- Sztompka, Piotr. 2007. *Sosiologi Perubahan Sosial*. Jakarta. Prenada
- Wibowo, Annas I. 2009. *A Positive Agenda for Muslims in Britain*. London. *Hizb ut-Tahrir Britain*
- Zainuddin M, 2011. *Inisiasi Gerakan Sosial : Studi Kasus tentang Strategi Hizbut tahrir Indonesia Membangun Gerakan Sosial di Yogyakarta (1998-2010)*. Tesis. Fakultas Ilmu Sosial dan Politik. Universitas Gadjah Mada. Yogyakarta