*Library of Congress Classification: HM(1)-1281, HM1001-1281*

# SOCIAL INTERACTION IN HIZBUT TAHRIR ORGANIZATION: THE RELATIONSHIP BETWEEN RELIGION AND STATE IN MAKASSAR

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**ABSTRACT**

Modernization that creates secularism became a historical fact in the life of modern western society. The focus of this research is to reveal the social interaction of Hizbut tahrir organization in the implementation of the pattern and strategy of social interaction, especially relating to the religion and the State. This study used qualitative research methods with a phenomenological approach. The location of the research was in the city of Makassar area. The research used purposive sampling technique. The process of data collection used in-depth interviews, observation and documentation. Analysis of the data is by using descriptive-interpretative techniques. The findings of this study show that Hizbut-Tahrir has built social relationships with other groups intensively. Construction theory is made by composing two sets of propositions. First, if a religion designs and conducts social interaction in the context of the relationship between religion and the state, it should have the ability to interact socially with the community as a movement. Second, if the interaction goes well, the socialization of values and goals of this religious organization will be able to be understood and accepted by the public. The above proposition is in accordance with the theory of Social Construction of Peter L Berger. Cycle of externalizing, internalizing, and objectification are a general pattern of any form of social interaction for better change.

**Key words:** Social Interaction, Religious, State

## 1. INTRODUCTION

Social interaction creates a religious movement that emerged as a phenomenon. The social interaction offers to the public that the secular principle that keeps people from God is a real loss for human civilization. The phenomenon of secularism brought by Western civilization is strongly triggered the rise of social interaction for religious. Kaufmann, Goujon and Skirbekk (2012:71) [1] describe 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 that the existence of social differentiation, cultural relativism and individualist expression causes the decline of religion in modern society. The merger of secularism and politics bring out political secularism. Madood (2012: 130) [2] 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"*
The idea of political secularism is getting resistance from supporters of the idea. They assume that the public authority should be under the authority of religion. The relationship between religion and state is a concept that describes a problematic relationship. On the one hand, the relationship between religion and state is a harmonious relation. On the other hand, there are some also assume that this relationship is an antagonistic relation. In the interaction of Islam in this country, this view can be found in the Islamic organization called Hizbut.
This organization views that the organization of the Islamic caliphate (khilafah islamiyyah), is the only way that most basic right to achieve the welfare and progress of the country. One rivalry that is sometimes raised is the idea of Islam and democracy Democratization is considered part of western interests that do not coincide with the views of Islam. It seems clearly in view of the Sheikh (2003:12) [3] which states that: *"Islam has figured prominently in post-cold war paradigm of international politics. Given the disappearance 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" toward western interest."*

Islam is a prominent figure in the post-cold war international politics. The disappearance of the threat of Communism creates many experts in the discipline of international relations describing Islam as an ideology that threatens the next world order that was built by the Western world. Samuel Huntintong, Francis Fukuyama, Joseph Nye, RD Kaplan and other experts have portrayed Islam as a single monolithic threat western interest.

Phenomenon that became the object of research was Hizbut Tahrir. It is one Islamic organization that positions itself as an organization that advocates Islamic caliphate interaction with the antithesis of Western civilization, which is considered unjust. The characteristic of the struggles of Hizbut tahrir is ideological-political. There are two forms interaction patterns of Hizbut tahrir as follows:

1. Internal pattern is by establishing a cadre of militants through regeneration and radicalization of thought.
2. Externalizing pattern is by making the interaction such as demonstrations, mass mobilization, strikes and boycotts for imaging the presence of those who defend the oppressed.

For Hizbut Tahrir, the civilizations in the world are a conflictual relationship. They refuse dialogue of civilizations with a variety of arguments put forward by the foundation of the Qur'an and Hadith. This idea has similarity substance to the concept of the civilization clash by Samuel P Huntintong.

## 2. METHODS

This study used qualitative research methods with a phenomenological approach. Qualitative research was chosen based on that if the theoretical foundation of this research takes the social definition paradigm is by itself the character of this research method is a method of verstehen. Phenomenological approach chosen is because the researcher wanted to describe the phenomenon purely as phenomena manifest themselves in research. The process of data collection using purposive sampling technique. The process of data collection using in-depth interviews, observation and documentation. Data analysis was done by using a description-interpretative.

## 3. RESULTS AND DISCUSSION

### Description of Hizbut Tahrir in Makassar

Hizbut Tahrir was established in 1953 in Al-Quds (Baitul Maqdis), Palestine. Interaction focusing on a struggle arouses people around the world to restore the life of Islam through the enforcement of the Caliphate of al-Islamiyah spearheaded by Sheikh Taqiyuddin An-Nabhani. He is an alumnus of the scholars of Al-Azhar, Egypt. He had been a judge in the Sharia Court, in Palestine. Hizbut Tahrir has now grown to all Arab countries in the Middle East, and other countries including Indonesia. Hizbut tahrir entered to Indonesia in 1980s by pioneering propaganda at large campuses in Indonesia. In the 1990s, the ideas of Hizbut-Tahrir propaganda spread to the community through a variety of activities in mosques, offices, companies, and housing. From primary research, the researchers found that Hizbut tahrir in Makassar has been growing rapidly. This study is crucial because Hizbut Tahrir is as the forefront in fighting for the enforcement of the Islamiyyah Caliphate. Members' perception of Hizbut tahrir on the concept of religion and state as the principal of qualitative research domain affect their interactions with the community in order to realize a general awareness that the Caliphate is the solution in solving problems in Indonesia.

### Social Interaction of Hizbut Tahrir in Implementing Religious Social Interaction

Logical consequence for a religious interaction that has a sacred ideology and goals are his efforts in promoting the idea of a distinctive religious organization either internally or externally to the public. At the point of external, social interaction that goes well will bring up a positive perception of the community.

Hizbut Tahrir activists are trying to maximize the social interaction with the community. In introducing the ideology of interaction, Hizbut tahrir conduct a series of attempts in the form of intellect and social activism activities. The facts prove that in the realm of intellect, Hizbut tahrir seeks to introduce the concept of the Caliphate by conducting an infiltration to the universities. It affects various forms of propagation Institute in the universities and establishes an Organization of Student Affairs Liberation. Rijal (2010:749) [4] describes the forms of Hizbut Tahrir as a recruitment effort to present the philosophy of Hizbut Tahrir as follows:

*" Most of the recruitment process in the Hizbut tahrir takes place through the interpersonal relationships between the activists of Hizb ut tahrir and prospective members. This recruitment mechanism is similar to the one used by religious sects in the West of the 1960s that utilize "existing social networks and interpersonal bonds." Lorne l. Dawson states that mode used is "friends recruit their friends. Family members recruit other family members. Neighbors recruit neighbors."*

Sociologically, Abercombie, Hill and Turner (2010: 529) [5] explain two things about socialization. First, socialization is considered as the internalization of social norms. Second, socialization is considered as a fundamental element of social interaction. In an effort to promote the concept of the Islamiyyah Caliphate, Hizbut tahrir should avoid social conflict with the community.

It is expressly stated by Soekanto (1990: 71) [6] that, socialization contains processes related to the individuals to learn the code of conduct for a social environment, and adjust the interaction patterns that manifest in non-conformity, conformity, self-avoidance and conflict.

A socialization model implemented by Hizbut Tahrir is a political socialization. Hizbut tahrir in principle etymologically means the party of liberation. Political socialization is a concept of Scruton (2007:647) [7] defined as follows: *"In sociology, the process whereby an individual acquires the characteristic that fit him for membership of the society, including, most importantly, the perception of himself as an immovable social being, guided by norm, roles and relation with others. In politic, the transfer of an object from private into social ownership"*

Massialas (1970: 32) [8] describes the process of familiarization with the goals mentioned above as follows: *"Political socialization is the process of acquiring and changing the culture of one's own political environment. Political socialization is measured through the uses of indexes, the most important of which are political efficacy, political trust, citizen duty, expectation for political participation and political knowledge."*

Sociologically, social interaction in the form of established communities with proximity to do political socialization has its own mechanism. Damsar (2012) [9] states that political socialization mechanism consists of the following five mechanisms:

1. Imitation is impersonation known as the primary socialization process,
2. Instruction is delivering something that holds a decision by the person or party who has power toward people who are subject to or affected by the people who have power to be implemented,
3. Dissemination is the dissemination of political information so that the target group has the knowledge about things that disseminated.
4. The motivation is political socialization mechanisms to shape the attitude of a person or group of people about values, knowledge, beliefs, political attitudes and political expectations.
5. Upgrading is a form of political socialization to instill values, knowledge, beliefs, attitudes and behaviour which corresponds to *Pancasila* (the official philosophical foundation of the Indonesian state).

In the exercise of the activity of political socialization, Hizb ut tahrir uses various agents of socialization. Zuhri (2010:40) [10] describes the agents of socialization as follows:

1. *Family*. The great influence of family life is the powerful socialization structure experienced by a person.
2. *School*. Educated people are more aware of the influence of the Government's response to their lives.
3. *Socialization*. Group Association is as a social unit that could shape the political attitudes of a person.
4. *Job*. The job and the organization is also the communication channels of information and a clear confidence
5. *Mass Media*. Modern people cannot live without an extensive information and communication
6. *Direct Political Contacts*. No matter how positive view towards the political system that has been embedded in the society, either by the family or the school.

The facts show that Hizbut tahrir activists use media or political socialization agents for the sake of creating a good social interaction with the community. However, an interesting fact discovered is ambivalence the character interaction. On one side, there is a struggle contextualization and alignment with the purpose of establishing a harmonious relationship with the community. However, on the other hand, the concept of establishment the caliphate allows Hizbut-Tahrir struggling to change the system of the state to the Islamic system.

Social interaction is also externally coupled with social interaction internally. Diani in Zainuddin (2011: 7) [11] adds that there are four elements *"in social interaction. The elements are network of informal interaction, feelings and solidarity, joint actions by bringing the issue of which is conflictual, and set out the forms of protest."*

**Religious Social Interaction of Hizbut Tahrir in the Perspective of Social Construction**

Social interaction of Hizbut tahrir religious consists of two elements. They are structure and actor dimension. The theory of social construction is enforced to address conflict between the structural approach in the community and actor approach in sociology. Basrowi (2002: 204) [12] outlines the essentials meaning of the social construction theory that *"the term of social construction is defined as a social process through action and interaction in which individuals continually create a shared reality objectively."*

In the perspective of the theory of social construction, social interaction of Hizbut tahrir is a dialectical process. Riyanto (2009:110) [13] states *"at this stage, and the actions performed by someone are experiencing an objectification in their consciousness that perceives. At this stage of internalization of Hizbut tahrir, each member would receive in a total structure, which is institutionalized in order to become a guide for action and behavior. At this point, the individual become the product rather than its structure."* The real facts show that the Hizbut tahrir members have representation in action. The members also have a very high compliance to their leader.

**Theoretical Construction of research findings about the social interaction of Hizbut tahrir**

Construction of theoretic research findings on social interaction religious of Hizbut tahrir is an effort of the researcher to conduct the process of abstraction of the findings that have been obtained. The abstraction process is reached through the analysis of a series of propositions with the goal of constructing a theory. The researchers categorize this theory into a theory of irreversible linkage contingent. It means that certain selected ideologies in the view the Relationship between religion and state play a strong role in social interaction. This study confirms the theory of social construction, which provided the analysis model in this study. This theory also strengthens the social interaction theory that a social interaction for religious must have a strategy for social interaction and socialization. Social interaction for religious must also be in tune with the public space so that it does not get resistance from the community.

### 4. CONCLUSION

Social interactions for Religious formulate research conclusion as follows:

1. Hizbut Tahrir institutionally is a social interaction with feature transnational. Its principle is to have a single ideology i.e. enforcement interaction of Daulah Islamiyya. The strategy is executed the ideological-intellectual interaction. Hizbut Tahrir is an organization that attempts to create and socialize in a discursive intellectual idea that the concept of the caliphate that the ideal model of relationship existed with the state and religion. The pattern and strategy of social interaction of Hizb ut tahrir have specificity and distinguish them from similar organizations, i.e. the interaction of anti-violence. Nevertheless there are some fundamental weaknesses around human resources strategies and interactions that are too dominant focusing on cultural interaction or intellectual awareness and ignoring the structural interaction even denied by trying to take advantage of the existing political instruments.

2. The relationship of social interaction in the Hizbut tahrir is running well even though it cannot be denied that the dynamics of such misperceptions can still be found in the society. It can be concluded that building a powerful social relationships will be a media in realization of the principal ideals of Hizbut tahrir. The idea is the rule of the Islamiyyah Caliphate on the Earth.

3. Construction of theoretical research is a series of propositions for the edification of the theory of social construction of Peter l. Berger. This study proves the accuracy of the theory of social construction in analyzing social interaction in Hizbut Tahrir organization.

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