

# Hizbut Tahrir's Political and Legal Movement in Indonesia During the Reformation Period

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## ABSTRACT

This research tries to explain and describe the political movement of Hizbut Tahrir in Indonesia. By using qualitative methods through literature studies, this research produces the conclusion that Hizbut Tahrir Indonesia is one of the most solid, neat and efficient sharia enforcement movements. has an international network. In fact, Hizbut Tahrir Indonesia is also known to be the most radical, in the sense that it does not just fight upholding Islamic law but more than that also establishing an Islamic caliphate because according to Hizbut Tahrir Indonesia, the application of Islamic law is absolutely impossible applied except within the framework of the caliphate. One of the strategies used by Hizbut Tahrir Indonesia in spreading ideas, by controlling strategic arenas in the middle public.

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## 1. INTRODUCTION

For followers of the Islamic religion, Islam is not just a religion connecting individuals and Just God. Far from it, Islam is considered as a guide life for its adherents covers all aspects of life. However, this actually causes differences between followers of Islam. This is due to the existence of differences in interpretation of teachings Islam. One of the new phenomena of the current diversity of Islam relatively widely appears in Indonesia is a movement that fighting for the implementation of sharia Islam is formal in life country or government, which different from the mainstream of Islam not as formalistic as displayed by Muhammadiyah and Nahdlatul Ulama during this time. The Islamic movement in particular referred to as "Movement Islamic Sharia", namely a movement who strives diligently to fighting for the formalization of sharia Islam in state institutions (government) Apart from the above phenomena, from from the 1980s until after reformation, the revival of Islam too marked by the emergence of actors new Islamic movement (Jamaan, 2014).

This new actor different from Islamic movement actors such as Nahdlatul Ulama (NU), Muhammadiyah, Persis, Al-Irsyad, Al-Washliyah, Jamaat Khair and so on. Their movements are located outside the mainstream framework of political processes and internal discourse dominant Islamic movement. Phenomenon the emergence of new actors is frequent called the "New Islamic Movement" (new Islamic movement). Groups tarbiyah, Hizbut Tahrir Indonesia, Mujahideen Council Indonesia, Islamic Defenders Front, Laskar Jihad and so on is a new representation of the movement Islam in Indonesia. This New Organization has the basis of ideology, thought, and different movement strategies with existing Islamic mass organizations previously. They are suspected puritanical, has character more militant, radical, scripturalist, conservative, and exclusive. Various new mass organizations It does have a platform varied, but in general have the same vision, namely creation of an "Islamic State" (dawlah Islamiyah) and make it happen application of Islamic law, both in community areas, as well as country.

Even though the spectrum is different This movement is quite extensive and complex, but ideologically, this group as a whole adheres to the ideology of "Salafism radical", that is, oriented towards re-creation of salaf society (Generation of the Prophet Muhammad and para his best friend) in hard ways and radical. For them, Islam on This is the time of the Salaf is the most perfect Islam, still pure and clean from various additions or mixtures (Bid'ah) that are seen as polluting Islam. This religio-historical radicalism strengthened by understanding to the verses of the Koran and hadith literally. Even though it's in the background different socio-political backgrounds past and present, this new Islamic movement equalizes their ideas about implementation Islamic law.

For example Hizbut Tahrir seeks to offer about implementation of Islamic law. For example Hizbut Tahrir is trying to offer so that the caliphate system ever existed applied during the time of the prophet and Khulafa rausyidin was turned on return. Hizbut Tahrir organization Islamic views are limiting single form of power, viz the government runs it the law is in accordance with what has been revealed by Allah SWT. In The same view of Islam too have determined at once limiting forms of government with the caliphate system and make it the only one government system for daulah Islamic (Ubaedilah, 2021).

The existence of a system government and state really needed by society. So also for Muslims, recognized or Islam does not really need it an Islamic state system in the context of order teachings Islam can be applied in any way comprehensive (kaffah). Because, for secure a policy a force (institution) is needed political). Just an example, to uphold justice, maintain peace and order, absolute power is needed, is it? it's a political organization or a state.<sup>5</sup> Suppose those policies refers to the upholding of Islamic teachings then the rules should be that Islamic too. It's a thing not quite right if you want to uphold Islamic principles but uses a non-system Islamic.

## 2. METHODS

This research uses library research with content analysis techniques. This research was carried out by analyzing library data, namely teaching materials related to the title. Next, the author uses a descriptive method from the data collected by explaining or explaining the main theoretical issues, comparing them to get the right conclusions and formulating differences in material, as well as analyzing different materials to be selected as comparison material

### 3. RESULTS AND DISCUSSION

Islamic Politics in this article is the political activity of some people Islam which makes Islam as reference of values and basis of solidarity group. This group is called as a dream support group Islam, Islamic political group also emphasizes symbolism religion in politics, such as using Islamic symbols and Islamic terms in basic regulations of the organization, khittah struggle, as well as political discourse. Political Islam is the result facing Islam with power and state give rise to political attitudes and behavior (political behavior) and culture politics (political culture). oriented towards Islamic values. Attitudes and behavior and culture politics using adjectives Islam, conditions like this began from a moral concern and doctrinal towards wholeness Islamic spiritual community. This happens along with development Indonesian nation starting from before independent until now (Syarif, 2013).

Hizbut Tahrir (HT) or Liberation Party (Party Liberation) is an organization political Islamic ideology on a scale active international fight for Islamic da'wah, so that Muslims return to Islamic life through its establishment Islamic Caliphate. Hizbut Tahrir founded by Taqiyyudin al- Nabhani (1909-1977), who officially published in 1953 in Al-Quds, Jerusalem. Then the center of movement moved to Jordan. Since its founding, Hizbut Tahrir led by Taqiyyudin al- Nabhani until he died, namely the date June 20, 1977. Taqiyyudin al-Nabhani is a scholar influential in Palestine, doctor graduate of Al-Azhar University, Cairo, Egypt, which previously was a supreme judge on the Court Isti'naf, al-Quds, Palestine. After the death of Taqiyyudin al-Nabhani Hizbut Tahrir is led by Abdul Qodim Zallum until his death in 2003. current leadership of Hizbut Tahrir was replaced by Sheikh Atha' Abu Rastah Internationally (Riyadi, 2013).

HT's tough political concept and rejected any more ideas moderate makes this organization as a banned organization in several countries such as Jordan, Tunisia and Egypt. HT is recorded as having carried out a coup in Jordan in 1969 and 1971, in Iraq in 1976, in Egypt in 1974 and in Tunisia in 1970s. Nevertheless, according to a report from Haritage Foundation, HT is active in 40 countries in various parts of the world. HT is active operating in the Middle East region, Africa, Central Asia, South Asia, Southeast Asia, and in countries West. In general, Agenda carried out by Hizbut Tahrir, namely continuing Islamic life and carrying out Islamic da'wah to all corners of the world. This review means inviting Muslims return to living in an Islamic way Islamic state, where all life activities according to rules Islam.<sup>10</sup> HT has understanding that the law that was made was not based on the Koran and Hadith is kufr. HT too forbids the ideology created by humans such as democracy, nationalism, Pancasila, Marxism, communist and so on (Manik, 2017).

Understanding HT comes in Indonesia was brought by HT ulama from Australia named Abdurahman Albagdadi. Albagdadi came to fulfill the invitation from the Al-Ghazali Islamic Boarding School in Cirebon in 1982. However, with the political conditions in Indonesia in at that time it was dictatorial style HT's political movement was carried out secretly. HT did preaching from mosque to mosque, from house to house and on campus by forming a network campus preaching. In 1998 when Suharto was overthrown by the movement reform, change occurs political constellation, namely era openness which is characterized by amendment to the 1945 Constitution Article 28E verse 3 states it emphatically that every citizen is free to have an opinion and be free to associate and assemble (Rabbani, 2017).

This matter opens up opportunities for organizations who have been trapped for a long time by the Suharto regime to begin with shows the status included Hizbut Tahrir. Hizbut Tahrir Indonesia officially carrying out its activities at Indonesia has been open since 2019 2000. Hizbut Tahrir in context Indonesia then became known as the name Hizbut Tahrir Indonesia then abbreviated as HTI chaired

by Hafidz Abdurrahman.<sup>12</sup> HTI in the declaration mentions self they are a political party but they are an organization registered society in Ministry of Home Affairs with Number 44/D.III.2/VI/2006 (Rizki, 2018).

In the post-reformation era, HT political movement in Indonesia can be said to be more flexible compared to during the New Order era. Matter This is proven in various ways activities held by HT in campaigning for the system caliphate such as, discussions, meetings with figures, conferences, conferences, training, coaching and cadre. Example the biggest activity is Caliphate Conference and Jakarta International Conference of Muslims Intellectual (JICMI). In addition, HT makes efforts lead public opinion through the media he creates is media electronic and print. HT assume that every the problem that occurs is because of the Indonesian state system secularism and enforcement of Islamic law and the caliphate is the solution. This opinion sharing is intended so that people can have it think the way they want and can support them to establish the caliphate. Not only through the media, in implementing ideas and the idea is that HT uses movement for power. HT attempting to infiltrate in the midst of society with how to master strategic arenas by controlling resources strategic areas, including mosques, campuses, government agencies and private and others (Zulfadli, 2013).

#### 4. CONCLUSION

A dark journey and high tide the decline of the Hizbut political movement Indonesian Tahrir from history begins stood (before reform) up to in the era of influential democracy towards the thought patterns of movements other organizations general, including within the organization Hizbut Tahrir Indonesia. This becomes more interesting because in organizations this happens ambiguity in movement his politics. On the one hand, HT refuses there is a system that they call kufr, on the other hand they are take advantage of the kufr system to carry out political movements. When viewed from existence this organization, HT actually lives in countries that adhere to the system democracy. Plus, they hold on stick to principles and try realize its main goal for establishing a world caliphate. Although they even realized it achieving their goals It's a utopia.

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