

Islamic Village As A Social Peace: Jamaah Muslimin Hizbullah Studies

Dewi Ayu Hidayati^{1*}, Yulianto^{2*}, Ifaty Fadliliana Sari^{3*}

University of Lampung, Indonesia

dewiayuhidayati@gmail.com, yulianto4761@gmail.com, ifaty.sari@fisip.unila.ac.id

ABSTRACT

Social peace is closely related to the freedom of society to make choices. The basis for making these choices is their desires and interests. This concept was adopted by the Muslim community in the form of an Islamic village which is currently being developed in Indonesia. One of them is the Muhajirun Islamic Village which was founded by the Jamaah Muslimin Hizbullah in Lampung.

The purpose of this study was to analyze the existence of an Islamic village as a form of social peace. The method used in this research is a qualitative descriptive approach. With this approach, data is obtained through interviews, observation, and documentation. The interviewed informants consisted of community administrators and local governments.

The results of this study indicate that the Jamaah Muslimin Hizbullah established the Muhajirun Islamic Village as a response to social conflicts it has faced. Starting from accusations of radicalism, terrorism to discriminatory treatment received. Another goal, to apply Islamic teachings properly. This becomes even more interesting because the Jamaah Muslimin Hizbullah can develop this Islamic village internationally.

Keyword: *Islamic village, a social peace, Jamaah Muslimin Hizbullah*

©2020 Published by *University of Merdeka Malang*

1. INTRODUCTION

Indonesia is a country with the largest Muslim population in the world. According to *Globalreligiustofuture*, the number of followers of Islam in Indonesia in 2010 reached 87% of the total population or around 209.1 million people¹. Even though the numbers are large, the issues of radicalism and terrorism are often associated with Islam. Though terrorism and Islam are two very different things. BNPT data states that the National Radicalism Potential Index in 2019 reached 38.43%². This means that

¹ Kusnandar, Viva Budy, (2019), Indonesia, Negara dengan Penduduk Muslim Terbesar Dunia. Available <https://databoks.katadata.co.id/datapublish/2019/09/25/indonesia-negara-dengan-penduduk-muslim-terbesar-dunia>.

² Rahayu, Lisy Sri, (2019), BNPT Bikin Survei, Hasilnya Potensi Radikalisme Menurun Tahun Ini. Available <https://news.detik.com/berita/d-4817431/bnpt-bikin-survei-hasilnya-potensi-radikalisme-menurun-tahun-ini..>

the potential for radicalism that threatens integration cannot yet be eliminated from multicultural Indonesia.

Interestingly, in the midst of the issue of radicalism that continues to be associated with Islam, many Islamic settlements have sprung up in Indonesia. Some examples of Muslim settlements that are commonly referred to as Islamic villages include Kapaon Islamic Village in Denpasar, Qurani Islam Village in Deli Serdang, and Temboro Islamic Village in Magetan. All of these Islamic villages are not only villages with Muslim populations, but Islam can also be seen from the daily activities of the community and also the rules or norms that are enforced in accordance with Islamic law.

Lampung is one of the provinces in Indonesia which also has a majority Muslim population. According to data from the Ministry of Religion of Lampung Province in 2016, there are 7.4 million people who are Muslims, or around 83.67%³. The large number of Muslims in Lampung cannot be separated from the history of the entry of Islam in Lampung Province. Islam has entered Lampung Province through three main doors. The first door is from Minangkabau, the second from Palembang and the third from Java, especially Banten⁴. Of the three doors, the gate from the south (Java) has the greatest influence. The three entrances to Islam have caused Islam and Lampung culture to become an inseparable unit. This is evidenced by the almost absence of un-Islamic traditional events since the days of Pak Sekala Brak.

The strong influence of the southern route in influencing Islam in Lampung as well as bringing the Muslim Community Hizbullah to the Lampung region. This community was initially based in Pringsewu and then moved to South Lampung by establishing the Muhajirun Islamic Village. This Islamic village was originally a boarding school. Then over time, this Islamic boarding school has expanded into an Islamic village. This Islamic village is well known in the international world.

In the early days of the Hizbullah Muslim Community, it faced various problems. Starting from accusations of radicalism, terrorism, to separatism. The various conflicts faced are always resolved without violence as a form of Islamic teachings. Due to strong pressure, this community then moved to Natar, South Lampung. There, this community was able to introduce Islam well so that it could be accepted by the surrounding community. And in the end it was this community that founded the Muhajirun Islamic Village to strengthen its existence in spreading Islamic teachings and living in peace

2. METHODS

This research use descriptive qualitative approach. With this approach, the data collected is in the form of interview scripts, field notes, photographs, recordings, personal documents and other official documents. All the data collected can be the key to the things being researched.⁵

The research was conducted in Muhajirun Islamic Village, located in Negararatu Village. This Islamic village is the center of the Jamaah Muslimin Hizbullah community in the Lampung region. Data collection was carried out through interview, the research team conducted interviews with 18 informants who were officials of the Muhajirun Islamic Village and the local government. The informants were obtained by purposive sampling. With this technique, sample selection is carried out sequentially, then adjustments are made continuously. Sample selection ends when information repeats.⁶

Data collection was also carried out by means of observation and documentation. Observations are made by recording data using photos, voice recorders or video recorders. Then the results of the recording are reviewed for each symptom in accordance with the active research focus⁷. Data collection through documentation is complementary to the data that has been successfully collected through the

³ Available <https://lampung.kemenag.go.id>.

⁴ Junaidah, Nanik, (2008), *Islam di Lampung 1552-1570*, Thesis, UIN Sunan Kalijaga Yogyakarta.

⁵ Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2008, pp.111

⁶ Ibid, pp. 224-225.

⁷ Denzin, Norman K. and Lincoln, Yvonna S., *Handbook of Qualitative Reseach*, Yogyakarta: Pustaka Pelajar, (2009), pp. 524.

interview and observation process. The documentation that is presented provides a more comprehensive historical insight.⁸

3. RESULTS AND DISCUSSION

The Jamaah Muslimin Hizbullah Muslim is a community originating from the West Java area, precisely in Bogor. Currently, the Jamaah Muslimin Hizbullah community has 2 main locations in Indonesia. First, it is located in Bogor as a maktab 'aam (public institution). Second, it is located in Natar, South Lampung as second headquarters. Both have a boarding school with the same name, namely Al Fatah.

The Al Fatah Islamic Boarding School has several formal and non-formal education. The formal education in this boarding school includes Raudatul Athfal (RA / TK), Madrasah Ibtida'iyah (MI / SD), Madrasah Tsanawiyah (MTs / SMP), Madrasah Aliyah (MA / SMA), and Shuffah Quran Coolege. The non-formal education held at this boarding school includes the Arabic Language Institute, Tahfidzul Qur'an, Halaqah Diniyah, and the I'dadiyah Program. All of this Education has a systematic curriculum.

The presence of the Jamaah Muslimin Hizbullah in Lampung began with the presence of the figure Saefudin to Pringsewu in 1965. The spread of Islamic teachings by this community was carried out from mosque to mosque with an invitation to migrate and practice the sunnah. This process took quite a long time, until his followers continued to grow and grow. With the increasing number of followers, this community activity became even more massive. However, in its development, the Jamaah Muslimin Hizbullah also faces many kinds of conflicts that are not small.

The Jamaah Muslimin Hizbullah has gone through a long process to be accepted by the community. Since its establishment until now, this group has faced various problems. In the early days, the first problem the organization faced was the detention of the community leader, namely Saefuddin, who was accused of being a figure of the PKI movement. This resulted in the community leader being detained for 40 days. Another problem faced by this community is the accusation of being a radicalism group and also the assumption that the teachings conveyed by this community are heretical teachings. This was done by parties who did not like the existence of Jama'ah Muslimin Hizbullah.

Peaceful conflict resolution is often done by Jama'ah Muslimin Hizbullah in order to maintain the existence of this community. Several times the activities of the Jama'ah Muslimin Hizbullah, such as recitation in several places, had attempted to be disbanded by several elements. However, this community still avoids fighting and chooses a compromise to solve the problem. On the other hand, this community believes that peace is part of the teachings of Islam.

The various problems faced and the increasing number of followers of Jamaah Muslimin Hizbullah have aroused people's desire to live together. Therefore, Jamaah Muslimin Hizbullah established a Muslim settlement called "Dusun Muhajirun", which is now better known as Kampung Islam Muhajirun. The existence of this Islamic village, Jama'ah Muslimin Hizbullah has become more flexible and comfortable in their activities.

During its development, the Muhajirun Islamic village was not only an area inhabited by the Muslim community (Jamaah Muslimin Hizbullah), but the existence of this Islamic village was able to meet various aspects of community needs. These aspects include education, socio-culture, economy and politics. In the field of education, this Islamic village has both formal and non-formal educational institutions capable of meeting the needs of both internal and external communities. The education system managed by the Islamic boarding school in this village is organized professionally in accordance with national education standards.

In the economic sector, Jamaah Muslimin Hizbullah has several businesses which are jointly managed. One of them is plantations for the community's food needs and also to be processed into products that have sale value. The plantations managed by the community include rubber, coconut, areca nut and vegetables. Apart from plantations, the community also develops clean water management so that it can be consumed directly by the community. Other economic activities are cooperatives. The function of this cooperative is apart from providing loans as well as accommodating community products. In addition, the cooperative also manages the results of the use of the land and pool together. The land used for this joint venture is congregational waqf. Another business owned by this community is horse riding, which is also in great demand by people outside the village.

⁸ Ibid, pp. 545.

The community's economic activities also develop fish farming which is managed by the youth. There are also chicken and layer chicken farms owned by residents to meet their daily needs. Some of the plantation products are sold directly and also online via the WhatsApp application. Even so, the food produced in this village is prioritized to meet the needs of the community first and then sold to other areas.

In the socio-cultur, Jamaah Muslimin Hizbullah has social norms that bind every member of the community and immigrants who enter the village. These norms or rules include saying greetings when meeting other people, wearing Muslim clothes and not smoking. In addition, this community has regular studies as well as general studies that can be followed by the outside community. There are routine studies specifically for fathers, special routine studies for mothers, and routine studies specifically for adolescents. All of these agendas are binding for community members.

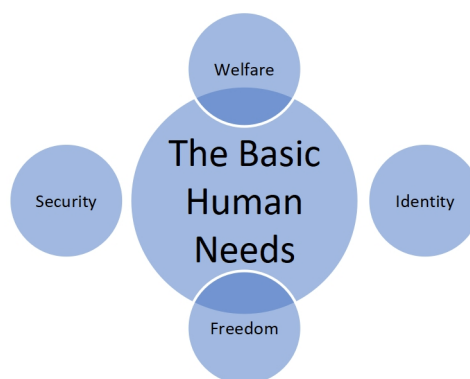
The Hizbullah Muslim Community also has external social activities. There are two types of activities that are members of the Ukhuwah Alfatah Rescue (UAR) and Aqsa Working Group (AWG). UAR is an organization that sends assistance to natural disasters that occur in Indonesia. UAR collaborates a lot with Basarnas and BNPB. Apart from providing technical assistance, this team also provided spiritual assistance to disaster victims.

AWG or Aqsa Working Group is a group specifically formed to help victims of war in Palestine. There have been several people sent to Palestine. This assistance has been running continuously. Apart from assistance, another form of cooperation that was established was the annual agenda which presented the imam of the Al Aqsa mosque from Palestine. This collaboration was formed because this community realized that the Al Aqsa Mosque was the center of Islam.

Politically, the existence of the Hizbullah Muslim Community is recognized by the local government and the central government. This condition occurs because this community is open to various parties who want to get to know the Muslim Community Hizbullah. Several activities in Muhajirun Islamic Village invite and collaborate with stakeholders as a da'wah program to the community. On the other hand, this actually maintains the existence of the Muslim Community Hizbullah in society.

Islamic Village As A Social Peace

Peace is the ideal of all society. This condition can be achieved if basic human needs can be met. The basic human needs consist of 4 aspects. These aspects include security, welfare, freedom and identity⁹. Every aspect of this basic human need reinforces one another.



The Human Basic Needs

⁹ Trijono, Lambang. (2007), *Pembangunan sebagai Perdamaian*. Jakarta: Yayasan Obor. pp: 14

a. Security

In overcoming conflict in society, there are several ways that can be done, namely coercive, incentives, persuasive and normative action¹⁰. The Hizbullah Muslim community often uses persuasive and normative methods to deal with conflicts. Persuasive actions are carried out by inviting those who oppose the existence of this community to participate and get to know Islamic teachings better. Normative action is carried out by building communication so that those who are not familiar with this community can change their perceptions.

The steps taken by the Muslim Community Hezbollah had several effects. One of them is fostering public trust in order to accept the existence of this community. This trust from the community will indirectly provide security for the existence of the community.

Security can also be created through the cohesiveness of group members. Every activity organized by the Hizbullah Muslim Community produces community closeness and social ties. The social binding power created affects the fighting power of the community.

b. Welfare

The concept of welfare is not just the achievement of economic needs. In Law Number 11 of 2009 concerning Social Welfare Chapter I Article 1 paragraph (1) states that social welfare is a condition of meeting the material, spiritual and social needs of citizens in order to live properly and be able to develop themselves, so that they can carry out their social functions¹¹. This is in line with the main goal of the Muslim Community Hizbullah which is to achieve its social welfare. The concept of welfare adopted by this community is not only a material need, but also spiritual needs through their religious teachings, and social through acceptance from society. This community believes that to achieve optimal welfare, it is necessary to have a protected area in the form of an Islamic village.

c. Freedom

The concept of peace is often associated with freedom. This freedom can be in the form of freedom from fear, or freedom to make choices or freedom of expression¹². The Hizbullah Muslim Community also agrees with this. Through the Islamic village, this community is indirectly recognized for its rights and is free to express its spiritual needs according to their beliefs.

d. Identity

The problem of identity arises because of the construction of meaning. It can be said that identity comes through experience, not just a role. History experienced by an individual or a social group is a process that creates meaning. This meaning is then constructed and embedded in individuals or groups¹³.

The identity that the Hizbullah Muslim Community has acquired has gone through a long process. The struggle to get positive values from society has borne sweet fruit in the form of an Islamic village. This identity also needs to be maintained so that public trust does not fade. Therefore, this community continues to preach and implement the teachings of Islam. They realize that humans are caliphs on earth, so when they do injustice, punishment will come not only from God, but also from society.

¹⁰ Jurdi, Syarifuddin, (2010), *Sosiologi Islam dan Masyarakat Modern: Teori, Fakta dan Aksi Sosial*, Jakarta: Kencana, pp. 269

¹¹ Notowidagdo, Rohiman. (2016). *Pengantar Kesejahteraan Sosial; Berwawasan Iman dan Takwa*, Jakarta: Amzah.

¹² Suharto. (2017). *Membangun Masyarakat Memberdayakan Rakyat; Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial*. Bandung: Refika Aditama. pp. 228

¹³ Wirawan, I Gusti Made Arya Suta and Putu Sukma Kurniawan, (2017), *Dinamika Strategi Penguatan Identitas Sosial Keagamaan Mahasiswa Muslim di Kota Singaraja*, Seminar Nasional Riset Inovatif, pp. 216

4. CONCLUSION

The description describes the conditions that have been achieved by the Muslim Community Hizbullah. This shows that a conflict can be constructive if it produces positive things, one of which is increasing group cohesiveness. With the cohesiveness of this group, conflict resolution can run more optimally. Social peace is the ideal of society. And social peace can be realized if basic human needs can be met. Basic human needs include welfare, security, freedom and identity.

Muhajirun Islamic Village is a forum for the Hizbullah Muslim Community to implement a system in accordance with common expectations. In addition, this Islamic village is a form of social security, certainty and trust, so that life becomes more orderly, open and reliable.

Based on the data previously described in the results and discussion, the conclusions obtained are as follows:

1. A conflict can be constructive if it produces positive things, one of which is increasing group cohesiveness. With this group cohesiveness, conflict resolution can run more optimally.
2. Social peace is the ideal of society. And social peace can be realized if basic human needs can be met. Basic human needs include welfare, security, freedom and identity
3. The Islamic village that was formed by the Hizbullah Muslim Community is considered capable of meeting basic human needs.
4. This Islamic village is a forum for the implementation of social insitutions in accordance with the expectations of the community
5. Kampung Islam is a form of social security, certainty and trust, so that life becomes more orderly, open and reliable
- 6.

Acknowledgment

This article is one of the outputs of the DIPA BLU research grant from University of Lampung in 2020. This research has been carried out well, resulting in this article as part of the publication.

REFERENCES

- Denzin, Norman K. and Lincoln, Yvonna S., (2009). *Handbook of Qualitative Reseach*, Yogyakarta: Pustaka Pelajar.
- Herdiansyah, Haris. (2015). *Wawancara, Observasi, dan Focus Groups sebagai Instrumen Penggalan Data Kualitatif*. Jakarta: Rajawali Pers.
- Junaidah, Nanik, (2008), *Islam di Lampung 1552-1570*, Thesis, UIN Sunan Kalijaga Yogyakarta
- Jurdi, Syarifuddin, (2010), *Sosiologi Islam dan Masyarakat Moden: Teori, Fakta dan Aksi Sosial*, Jakarta: Kencana.
- Kurniawan, Hendra dan Suryo Adi Sahfutra. (2017). *Sejarah Kampung Qurani: Artikulasi Islam Lokal di Bandar Setia, Deli Serdang, Sumatera Utara*. Vol. 1 No. 1. Juspi.
- Kusnandar, Viva Budy, (2019), *Indonesia, Negara dengan Penduduk Muslim Terbesar Dunia*. Available <https://databoks.katadata.co.id/datapublish/2019/09/25/indonesia-negara-dengan-penduduk-muslim-terbesar-dunia>.
- Moleong, Lexy J., (2008). *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- Notowidagdo, Rohiman. (2016). *Pengantar Kesejahteraan Sosial; Berwawasan Iman dan Takwa*, Jakarta: Amzah.
- Rahayu, Lisye Sri, (2019), *BNPT Bikin Survei, Hasilnya Potensi Radikalisme Menurun Tahun Ini*. Available <https://news.detik.com/berita/d-4817431/bnpt-bikin-survei-hasilnya-potensi-radikalisme-menurun-tahun-ini>.
- Suharto. (2017). *Membangun Masyarakat Memberdayakan Rakyat; Kajian Strategis Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial*. Bandung: Refika Aditama.
- Sukarta, Agus Wira. (October, 29th 2014). *Al Fatah Bangun Masjid Terbesar di Lampung*. Available <https://lampung.antaranews.com/berita/277224/al-fatah-bangun-masjid-terbesar-di-lampung>

Trijono, Lambang. (2007), *Pembangunan sebagai Perdamaian*. Jakarta: Yayasan Obor.

Wirawan, I Gusti Made Arya Suta and Putu Sukma Kurniawan, (2017), *Dinamika Strategi Penguatan Identitas Sosial Keagamaan Mahasiswa Muslim di Kota Singaraja*, Seminar Nasional Riset Inovatif, pp. 216