

Islamic Village As A Social Peace: Jamaah Muslimin Hizbullah Studies

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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*

1. Introduction

Indonesia is a country with the largest Muslim population in the world, with 87.18% of the total population being Muslim. Therefore, the issues of radicalism and terrorism that are often associated with Islam often occur. Though terrorism and Islam are two very different things. On the other hand, many Muslim settlements have sprung up, even though this seems to strengthen the possibility of radicalism. Examples of Muslim settlements that are commonly referred to as Islamic villages include Kupaon Islamic Village in Denpasar, Qurani Islamic Village in Deli Serdang, and Temboro Islamic Village in Magetan. All these Islamic villages are not just villages with Muslims population, 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 sharia.

The history of Islam in Lampung shows that Islam entered the southern part of Sumatra Island through 3 routes. From the west (Minangkabau) this religion entered via Belalau (West Lampung), from the north (Palembang) through Komering during the Duke of Arya Damar (1443), and from the south (Banten) by Fatahillah or Sunan Gunung Jati, via Labuhanmaringgai in Keratuan Pugung (1525). Of the three entrances to Islam, the most influential is through

the southern route. The number of pathways to Islam has caused Islam and Lampung culture to become an inseparable unit. This is evidenced by the almost absence of traditional events that are not Islamic since the Pak Sekala Brak era.

The strong influence of the southern route in influencing Islam in Lampung further brought the Hizbullah Muslim Community to enter the Lampung region. This community was originally centered in Pringsewu and then moved to South Lampung by establishing the Muhajirun Islamic Village. This Islamic village is well known internationally.

The existence of this Islamic village faces 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. This community introduces Islam well so that it can be accepted by the local community. And in the end, this community established Muhajirun Islamic Village to strengthen its existence in spreading the teachings of Islam and to live 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.

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.

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 focus.. Data collection through documentation is complementary to the data that has been successfully collected through the interview and observation process. The documentation that is presented provides a more comprehensive historical insight.

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 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 Islamic village of Muhajirun 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 formal as well as non-formal educational institutions in the form of Islamic boarding schools. Formal education is in the form of early childhood education, basic education (elementary to high school) and also higher education (Quran high school). Non-formal education in the form of religious education and memorizing verses from the Al Quran.

In the economic field, the Hizbullah Muslim Community cultivates plantations for the food needs of the community and also to be processed into products of sale value. Apart from plantations, this community also develops clean water management so that it can be consumed directly by the community. Another economic activity is a cooperative. This cooperative functions in addition to providing loans as well as to accommodate community products. Apart from that, the cooperative also manages the proceeds from the benefits of the common land and pool. The lands that are used for this joint business are waqf from the congregation.

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 this group cohesiveness, 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 Muslim Community Hizbullah to organize a system that is in accordance with Mutual expectations. In addition, this Islamic village is a form of social security, certainty and trust, so that life becomes more orderly, open and reliable.

4. Conclusion

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

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