



STRATEGIES OF LAMPUNG MUSLIM COMMUNITY TO FACE TRANSNATIONAL GLOBALIZATION

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Abstract

This research aims to identify and analyze the strategies of Muslim communities in Lampung in maintaining their cultural and religious identities amid the influence of transnational globalization, especially with the presence of imported ideologies such as Wahhabi-Salafi fundamentalism and secular liberalism, as well as transnational Islamic movements such as Hizbut Tahrir Indonesia (HTI). This research also seeks to understand how the interaction between globalization, local identity and religion affects religious practices and social structures in Lampung, as well as evaluate the policies and measures taken by the local government in dealing with the influence of these transnational ideologies. This research uses a qualitative approach with a case study method to explore the strategies of Lampung Muslim communities in dealing with transnational globalization and the influence of movements such as HTI. Data was collected through in-depth interviews with community leaders, religious leaders, and community members, as well as participatory observation at various religious events and activities. The research findings show that Lampung Muslim communities adopt various strategies to maintain their cultural and religious identity amidst globalization. These include preserving local culture through arts and customs programs, developing the local economy by utilizing digital technology, and strengthening religious education to ensure Islamic values are passed on to the next generation. Despite HTI's success in garnering support through proselytizing and street demonstrations, the government's decisive action in dissolving HTI reflects efforts to maintain national stability and defend the ideology of Pancasila.

Abstract

Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis strategi masyarakat Muslim di Lampung dalam mempertahankan identitas budaya dan agama mereka di tengah pengaruh globalisasi transnasional, terutama dengan adanya ideologi-ideologi impor seperti fundamentalisme Wahhabi-Salafi dan liberalisme sekuler, serta gerakan Islam transnasional seperti Hizbut Tahrir Indonesia (HTI). Penelitian ini juga berusaha memahami bagaimana interaksi antara globalisasi, identitas lokal, dan agama mempengaruhi praktik keagamaan dan struktur sosial di Lampung, serta mengevaluasi kebijakan dan langkah-langkah yang diambil oleh pemerintah setempat dalam menangani pengaruh ideologi transnasional ini. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus untuk mengeksplorasi strategi masyarakat Muslim Lampung dalam menghadapi globalisasi transnasional dan pengaruh gerakan seperti HTI. Data dikumpulkan melalui wawancara mendalam dengan tokoh masyarakat, pemimpin agama, dan anggota komunitas, serta observasi partisipatif di berbagai acara dan kegiatan keagamaan. Temuan penelitian menunjukkan bahwa masyarakat Muslim Lampung mengadopsi berbagai strategi untuk mempertahankan identitas budaya dan agama mereka di tengah arus globalisasi. Upaya tersebut meliputi pelestarian budaya lokal melalui program kesenian dan adat istiadat, pengembangan ekonomi lokal dengan memanfaatkan teknologi digital, serta penguatan pendidikan agama untuk memastikan nilai-nilai Islam diwariskan kepada generasi berikutnya. Meskipun HTI berhasil menggalang dukungan melalui dakwah dan demonstrasi jalanan, tindakan tegas pemerintah dalam membubarkan HTI mencerminkan upaya untuk menjaga stabilitas nasional dan mempertahankan ideologi Pancasila.

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Introduction

Since the democratic faucet opened wide with the symbol of the fall of the New Order regime, Indonesia has become an easy land for various ideologies to stop by.¹ In fact, the visit then led to a settlement agenda that shifted national identity. The ideology in question mainly concerns religious understanding (Islam) which comes from two different directions, namely Arab Islam with its fundamentalist style and Western ideology with its liberalism style. Furthermore, the presence of these two imported ideologies makes it difficult for people to distinguish between culture and religion. At this point, the idea of Islam based on local identity becomes a new locomotive to serve the visit of these ideologies. It seems that this is where the term Islam Nusantara gets its substantial value.

Ahmad Baso "curses" both groups with the terms Wahhabi Salafi and Secular Liberal. He writes about both Islamic groups offering seductive and pleasant thoughts but behind the scenes they are deceptive. They advertise the "number one ketchup" of their understanding and teachings. Liberals advertise that "Muslims need to enlighten their minds, so as not to be easily targeted by terrorist groups". Similarly, Wahabi groups advertise that "Muslims need to enforce Islamic law so that Indonesia can get out of the multidimensional crisis". The advertisements played by groups that carry this transnational ideology actually want to release the traditions of the Nusantara Islamic community in expressing their religion.²

Globalization has a significant impact on religious identity, both positively and negatively. On the one hand, globalization enables the spread of religious ideas and practices around the world, creating opportunities for religious communities to interact and learn from each other.³ This can enrich religious understanding and practice, and encourage cooperation across cultures and religions. On the other hand, however, globalization also brings great challenges to religious identity. Rapid and open information flows often introduce new values and norms that can conflict with local religious traditions. This can lead to confusion, identity conflicts and even a decline in religious practices among younger generations who are more exposed to global culture. Moreover, the cultural homogenization brought about by globalization can threaten the

¹ Sivfian Hendra Legowo, I. G. Krisnadi, and Hendro Sumartono, "Political Dynamics of the New Order Regime in Indonesia Study of the Failure of the Political Consolidation of the New Order Regime in 1990-1996," *Publika Budaya* 1, no. 1 (2013): h.8.

² Ahmad Baso, *NU studies: the turbulence of thought between Islamic fundamentalism & neoliberal fundamentalism* (Erlangga, 2006), p.5.

³ Tenda Budiyanto, "The Impact of Globalization on Changes in Religious Beliefs and Practices in the Context of Religious Pluralism and Secularism" 01, no. 02 (2019): h.12.



diversity and richness of local religious traditions, pushing communities to defend their identities more strongly or, conversely, making them more open to change and assimilation. Overall, globalization forces religious communities to constantly adapt and find a balance between maintaining their identity and integrating with an increasingly connected world. In this context, religious communities often adopt various strategies to maintain their identity. One of them is to strengthen religious education, both formal and informal, to ensure that religious values and traditions are passed on to the next generation. In some cases, religious communities may also experience revitalization or spiritual awakening as a response to globalization. The pressures of global social and cultural change can prompt individuals to seek meaning and stability in their religion, strengthening their commitment to religious beliefs and practices.⁴

The importance of cultural strategies to deal with transnational globalization In the midst of increasingly strong transnational globalization, cultural strategies are very important to maintain distinctive local identities and values. Globalization often brings strong external cultural influences, which can threaten the sustainability of local culture if not balanced with appropriate efforts. Cultural strategies play an important role in strengthening pride in local cultural heritage, such as language, art, customs and traditions. By strengthening local identity, communities can better cope with and respond to outside influences, maintain cultural diversity, and prevent cultural homogenization that can eliminate the unique character of each community.⁵

In recent decades, globalization has brought significant changes in various aspects of people's lives around the world, including in Lampung, an Indonesian province rich in cultural heritage and Islamic traditions.⁶ One dimension of globalization that has had a major impact is the influx of transnational ideologies and movements, including Islamic movements such as Hizbut Tahrir Indonesia (HTI). HTI is part of a network of transnational Islamic movements that propagate

⁴ Christiany Juditha, "Information Literacy Against Health Hoaxes in Online Communities," *Journal of Communication Science*, vol. 16, no. 1 (June, 2019): 79, <https://doi.org/10.24002/jik.v16i1.1857>.

⁵ Tannia Alfianti Putri, Reisyah Diva Maharani Putri, and Taswirul Afkar, "Language and Culture Interaction in the Context of Ethnic Communities: A Case Study on Minority Groups in Indonesia," *Ta'rim: Journal of Education and Early Childhood* 5, no. 3 (June 28, 2024): h.7., <https://doi.org/10.59059/tarim.v5i3.1371>.

⁶ Cindy Cintya Lauren, "Analysis of Local Community Adaptation to Social Change and Cultural Trends in Indonesia Viewed from the Perspective of Customary Law," *Law2*, no. 09 (September 29, 2023): h.2., <https://doi.org/10.58812/jhhws.v2i09.646>.



views on the importance of implementing sharia as a whole and establishing the khilafah as a form of government that is considered in accordance with Islamic teachings.

In Lampung, the people have long lived in harmony between local culture and moderate Islamic values. Lampung's own culture reflects a unique blend of local customs with Islamic principles that have been adapted and widely accepted in the community. However, the influx of HTI, which has strong views on the implementation of sharia and the rejection of local culture deemed un-Islamic, has begun to disrupt this harmony. HTI often emphasizes the importance of separating cultural elements that are not in line with their interpretation of Islam, which can lead to tensions and value shifts in the community.

Changes brought about by transnational influences such as HTI do not only impact on religious practices, but also on social structures and local cultural values. The main issue to be researched is the extent to which the influence of the transnational movement HTI has changed the cultural practices and cultural identity of the people of Lampung.

Results

Globalization as a symptom of the spread of certain values and cultures to all corners of the world (thus becoming world culture or World Culture) has been seen for a long time. The beginning of the spread of world culture can be traced from the journey of Western European colonizers to various places in the world.⁷ Culture itself can be defined as the work, taste, and creation of society. Work (material culture) is the human ability to produce or shape objects used in everyday life. Taste is all elements of human soul expression that embody the value of social norms, including religion, spiritual ideology, and art. Creation is the mental and thinking ability that produces knowledge.⁸

But nowadays, with the influx of foreign cultures into Indonesia as a result of the swift flow of globalization, more or less threatens the value of a region. The rapid influence of foreign cultures has caused a culture shock, which is a situation where the community is unable to withstand various cultural influences coming from outside, resulting in an imbalance in the life

⁷ Tsabita Zahra, "Building Awareness of the Important Role of Pancasila Values in Society in the Era of Globalization" 1 (2024): 1-8.

⁸ Sri Suneki, "The Impact of Globalization on the Existence of Regional Culture," no. 1 (2012): h.7.



of the community concerned.⁹ Factors that threaten the social value order of regional culture due to the entry of foreign cultures, among others.

Globalization brings various influences that can change the social, cultural and religious order in various regions. One phenomenon that has emerged is the influence of transnational Islamic movements, such as Hizbut Tahrir Indonesia (HTI), which bring religious ideologies and views that are often different from local values. In Lampung, this challenge requires a strategic response to maintain the deep-rooted identity of local culture and Islam. This discussion will elaborate on the strategies of Lampung Muslim communities in facing the influence of transnational Islamic Globalization, especially HTI.¹⁰

Hizbuttahir (HT) is one of the contemporary Islamic movements that has considerable influence in the Islamic world. Unlike other Islamic movements, HT is an Islamic political party based on Transnationalism. This recognition is in line with HT's ideals that the entire Islamic world is in a political system of power called khilafah. Compared to several transnational Islamic movements in Indonesia, HT can be said to be a movement that is growing rapidly and very clearly shows its transnational character and shows significant development in quantity. The movement founded by Taqiyuddin an Nabhani is included in the Islamic fundamentalism group.¹¹

The rapid development of HTI coupled with its active participation in recent political movements, during President Jokowi's regime seems to have received special attention and was considered dangerous which then led to its forced dissolution on the grounds of endangering the ideology of the Indonesian nation, namely Pancasila.

The entry of HT into Indonesia was initially an accidental exchange of ideas with the Middle Eastern HT community in Australia in the early 1980s. The exchange of ideas occurred between Abdurrahman al-Baghdadi and Mama Abdullah bin Nuh. At the time, al-Baghdadi was an HT activist from Lebanon who migrated to Australia in the early 1960s to escape persecution in his country. Meanwhile, Abdullah bin Nuh was a cleric and leader of the al-Ghazali Islamic boarding

⁹ Galatia Manoppo, *Modernization and Social Change*, 2022, <https://doi.org/10.31219/osf.io/z62jm>.

¹⁰ Aksa Aksa, "The Transnational Islamic Movement: A Nomenclature, History and Influence in Indonesia," *Yupa: Historical Studies Journal* 1, no. 1 (January 31, 2017): p.6., <https://doi.org/10.30872/yupa.v1i1.86>.

¹¹ Abd Qohar and Kiki Muhamad Hakiki, "The Existence of HTI Transnational Idiology Movement Before and After Dissolution," *KALAM* 11, no. 2 (December 31, 2017): h.6., <https://doi.org/10.24042/klm.v11i2.1403>.



school in Bogor, West Java. After the meeting, Abdullah bin Nuh asked al-Baghdadi to help him develop his boarding school. And from then on, al-Baghdadi began spreading HT ideas in Indonesia.¹²

This da'wah movement moves clandestinely. To avoid suspicion from the government, in every da'wah event, publication and training, HT's identity is always hidden. Even so, they actively spread the idea of the need for the implementation of sharia and the enforcement of the khilafah as the basic banner of the HT movement in Indonesia.¹⁰ According to Ismail Yusanto (HT spokesman), the government at that time never managed to uncover the existence of HT in Indonesia because of its members who always keep a low profile in the midst of society.

During the Soeharto regime, the attention of the HTI da'wah movement only focused on fostering members or cadres through halaqah and expanding the network to Muslim student activists on various campuses in Indonesia. In this phase, it can be said that HTI is in the tatsqif (coaching) stage of the three stages of HT's da'wah as mentioned above. HTI moved as an underground organization led by Abdullah bin Nuh until the end of his life in 1987, then replaced by Muhammad al-Khaththath, and later by Hafiz Abdurrahman. This is in accordance with the theory of Lorne L. Dawson who states in his research that the mode or mechanism of recruitment of religious sects or religious groups as occurs in the West is to utilize "existing social networks and interpersonal ties. The pattern used is "friends recruit friends, family members recruit other family members, and neighbors recruit neighbors."¹³

HTI (Hizbut Tahrir Indonesia) and other Islamic movements use the LDK (Lembaga Dakwah Kampus) network as the main channel to recruit new members and spread their ideology. HTI leaders, including Abdullah bin Nuh, were active in proposing and building LDKs such as BKIM at IPB Bogor as an important base for recruiting and spreading HT ideas. BKIM and other LDK

¹² Nafis Irkhami, "The Economic-Political Concept of Hizbut Tahrir Indonesia: Reflection on the Early Islamic Thoughts," *Indonesian Journal of Islam and Muslim Societies* 4 (June 1, 2014): h.12, <https://doi.org/10.18326/ijims.v4i1.105-134>.

¹³ Andri Haq, "Hizbut Tahrir Indonesia's (HTI) Efforts the Idea of Caliphate and Recruit Members after Being Banned by the Government," *Transformative Islam: Journal of Islamic Studies* 7 (June 30, 2023): h.6., <https://doi.org/10.30983/it.v7i1.6188>.



activists in cities such as Bandung, Malang, Surabaya, Makassar, and Yogyakarta later expanded their reach by recruiting new members and spreading HT ideology outside Bogor.¹⁴

Since 1994, HTI then began its proselytizing activities to the public even though it had not dared to use the name HT. In this case, HTI began to create organizations and covert activities such as seminars, halaqah to publishing books and magazines. Even so, all HTI activities during the Orba period were still limited to the level of dissemination of ideas and recruitment, without moving further to mobilization actions on the streets as HTI usually did. In May 2000, HTI held their first international conference at the indoor tennis court, Senayan Stadium Jakarta. This conference was HTI's public debut using the HT identity, marking their presence in the public sphere. Through this event, HTI introduced their ideas and leaders to the public.¹⁵

In 2006, HTI managed to obtain legalization from the Indonesian government, which allowed them to expand more freely in Muslim communities, campuses, and even in the government bureaucracy. They spread their call for the caliphate not only in mosques and campuses, but also through seminars in hotels and government offices. With its growing influence, HTI began to seek support from powerful figures to support their agenda towards the establishment of the caliphate. However, their efforts came to a halt when the Indonesian government disbanded HTI before they could achieve their goal.

Identity Politics and Recruitment Stages: An Analysis of HTI in Lampung.

HTI's most visible identity in the public sphere is its participation in protest movements through marches and street demonstrations. Since the early 2000s, HTI has been active as an intense Islamic movement in expressing its aspirations and demands through street actions. HTI demonstrations are often well organized at the national and provincial levels, in response to issues both at home and abroad. Their actions have always been known to be peaceful. One of their greatest achievements was to gather 12,000 people through a long march from Monas to Senayan Stadium, with the aim of emphasizing the need for the implementation of Islamic law through the return of the Jakarta Charter to the constitution.¹⁶

¹⁴ Lorne L. Dawson, "Who Joins New Religious Movements and Why: Twenty Years of Research and What Have We Learned?", *Studies in Religion/Sciences Religieuses* 25, no. 2 (June 1996): h.119., <https://doi.org/10.1177/000842989602500202>.

¹⁵ Abdur Rouf, "Hizbut Tahrir: Thought and Socio-Political Movement in Indonesia," 2022, p.12.

¹⁶ Nur Hanifah, "The Movement of Hizbut Tahrir Indonesia (HTI) Case study of HTI activities at Bogor Agricultural University (



In addition to responding to domestic issues in Indonesia, HTI is also active in responding to global issues relating to American policies towards Muslim countries, which seems to be their main focus. For example, on January 4, 2009, HTI held simultaneous demonstrations in various major cities in Indonesia to condemn the Israeli military aggression in Gaza. In expressing their solidarity, HTI always includes a message against the capitalist system and Western values that are considered to be the root of global problems. They also invite Muslims to unite and rebuild the khilafah system of government as an alternative solution.¹⁷

HTI in Lampung held a demonstration called the Meeting and Parade Akbar (RPA) 1436 Hijriah with the aim of establishing the Islamic Caliphate. Around ten thousand Lampung residents of various ages and backgrounds participated in the rally, coming from 13 regencies and 2 cities in Lampung Province. The event took place at the PKOR Way Halim Youth Oath Stadium, where the crowd gathered to attend a mass meeting and listen to political speeches from Hizbut Tahrir Indonesia (HTI) officials. One of the main speakers from the DPP HTI, Farid Wadjdi, emphasized that Muslims have one common law, namely Islamic sharia revealed from Allah SWT, which regulates all aspects of life. Farid Wadjdi's statement was greeted with thunderous shouts of takbir from the participants who were present at that time.¹⁸

In an effort to expand support for HTI in Lampung, the Management of DPD I HTI Lampung has taken steps to approach important figures such as the Rector of the University of Lampung. When meeting with these academic figures, representatives from HTI Lampung, Hammam Abdullah, discussed the ideology of HT and its da'wah efforts in the community. During the meeting, Hammam emphasized that according to them, the key to Indonesia's progress and prosperity is through the implementation of sharia and the khilafah system.

The approach taken by the administrators of DPD I HTI Lampung to universities shows their strategy in expanding their ideological support network. During the meeting, Hammam Abdullah of HTI Lampung discussed HT's ideology and its da'wah efforts, emphasizing that the implementation of sharia and the khilafah system is the key to Indonesia's progress and prosperity. This approach reflects HTI Lampung's efforts to strengthen the legitimacy of their

¹⁷ Syamsul Rizal, *The Development of Transnational Religious Beliefs in Indonesia* (Jakarta: Agency for Research and Development and Training of the Ministry of Religious Affairs, 2011), p.4.

¹⁸ Idham Khalid, "Hold Meeting and Grand March, Hundreds of Thousands of HTI Masses Fill GBK," detiknews, accessed August 08, 2024, at 18.20 WIB., accessed August 8, 2024, <https://news.detik.com/berita/d-2929403/gelar-rapat-dan-pawai-akbar-ratusan-ribu-massa-hti-penuhi-gbk>.



ideology through dialogue with influential academic figures, in the hope of gaining wider support from the community.¹⁹

Da'wah and Recruitment

HT is a movement organization based on Islamic ideology with the main objective of establishing a caliphate and implementing sharia. Although it began as a response to conditions in the Middle East in the 1950s by an-Nabhani, HT's official books refer to the Qur'anic verse Surah Ali Imran verse 104 as the basis for its existence. This verse invites Muslims to form a community or congregation in the form of a political party to spread da'wah. For HT, da'wah is essentially closely related to politics because one of the main elements is to invite the government to implement amar ma'ruf nahy munkar in accordance with Islamic law. HT's main goal is to lift Muslims from a severe downturn, free them from ideologies and legal systems that are considered kufr, and free Muslims from the dominance of the power of non-Muslim countries.²⁰

According to one of its leaders, HT's da'wah method is based on the historical experience of the Prophet when preaching Islam in the midst of pagan societies in Makkah and Madinah, namely from preaching secretly to preaching openly. According to HT, the current conditions are the same as the conditions of society in Makkah when the Prophet preached. This is because Muslims live in Dar Kufr (jahiliyah region) whose legal system is not based on God's revelation.²¹

Recruitment through interpersonal relationships.

HT seeks to revive Muslims by starting with analyzing the factors that are thought to have led to the ummah's decline. They believe that the weakness of Muslims stems from their failure to understand and apply Islam as a whole. An Nabhani asserted that the Islamic movement failed to mobilize the ummah for three main reasons: the lack of a comprehensive understanding of Islamic fikrah (Islamic thought) among Muslims; the absence of a clear picture of Islamic tariqah (Islamic method); and the inability to integrate fikrah and tariqah as a unified whole. HT tries to awaken the ummah by changing the current dominant thoughts and perceptions among the ummah, as well as spreading the understanding of Islam that they consider correct, namely the teachings of Islam that integrate fikrah and tarekat. Thus, HT activists are led to spread Islamic

¹⁹ Latifah Zahra, *Contemporary Indonesian Islamic Movements* (Yogyakarta: Adab Press, 2020), p.45.

²⁰ Mohamad Rafiuddin, "Getting to Know Hizbut Tahrir (Study of Hizbut Tahrir Ideology Analysis Vis A Vis Nu)," *Islamuna: Journal of Islamic Studies 2* (June 5, 2015): p.8., <https://doi.org/10.19105/islamuna.v2i1.653>.

²¹ Sudarno Shobron, "The Da'wah Model of Hizbut Tahrir Indonesia" 15, no. 1 (n.d.): p.11.



preaching with the aim of changing society from a society that is considered corrupt to an Islamic society that openly makes Islam the basis of their thinking.²²

Cadre in Lampung

One of the ways HT maintains ideological uniformity among its members is through the method of tabanni, the process by which members adopt an-Nabhani's major works. HT adheres to two types of tsaqafah: tsaqafah mutabannah, which includes books that the party and its members must adhere to and be guided by, and tsaqafah ghair mutabannah, which includes books that HT members and Muslims in general are encouraged to read but are not binding. Every member is obliged to follow tsaqafah mutabannah, and deviation may result in sanctions, while tsaqafah ghayr mutabannah is optional. Some examples of tsaqafah mutabannah include Nizamul Islam, al-Takattul al-Hizbiy, Mafahim Hizbut Tahrir, and ad-Daulah al-Islamiyah, while examples of tsaqafah ghayr mutabannah include Nizam al-Iqtishad fi al-Islam, al-Fikr al-Islamiy, and Nizam al-Uqubat. These books are the curriculum for new cadres and HT members, and all members are required to attend weekly halaqahs to study and deepen the contents of these books. Unexplained absences from the halaqah may result in reprimands, warnings, or even dismissal of the member.²³

Halaqah as an Indoctrination Process

In the regeneration process, HTI uses the term Halaqah, which is a circle-shaped study group. This method is considered unique and important as a means of indoctrination and regeneration.²⁴ Taji-Farouki describes halaqah as "a small unit consisting of party members and new cadres formed as a forum or medium for intensive study of party ideology under the guidance of an experienced senior member. Hizbut Tahrir Indonesia (HTI) members recognize their internal education system as "tatsqif". This system is different from formal education in schools or colleges as it focuses more on directing members to apply in real terms what they learn in the "halaqah". These halaqahs are not only to educate, but also to direct members in applying HTI ideology in their daily lives. The halaqah coaches, called musyrihs or musyrihahs, are responsible for keeping members aware of and following HTI's established views. They act as a

²² an-Nabhani Taqiyuddin, *The Formation of Islamic Political Parties* (Jakarta: HTI Press, 2007), p.51.

²³ Suha Taji-Farouki, *A Fundamental Quest: Hizb al-Tahrir and the Search for the Islamic Caliphate* (London: Grey Seal, 1996), p.34., <http://archive.org/details/fundamentalquest0000taji>.

²⁴ A Jauhar Fuad, "Movement Culture and Empowerment" 18, no. 1 (2018): h.8.



representation of the thinking of HTI's founder, an-Nabhani, and constantly monitor and direct members to maintain unity of thought in accordance with the HTI perspective. Therefore, HTI members tend to find it difficult to accept views from teachers or other figures outside the HTI circle after they join the organization. The indoctrination process uses traditional methods like in pesantren, where teachers have absolute authority in transferring knowledge without any room for criticism or debate. The members are asked to read and study the studied books in order, then ask questions relevant to the text that will be discussed by the coach. Female members (akhwat) take longer as they have to understand Arabic texts and translate them, while male members (ikhwan) use Indonesian translated books. Usually, each halaqah meeting only discusses a few paragraphs from a book, depending on the understanding of each member.

HTI requires every member to become a coach in the future. The task of the coach is not only to manage the halaqah, but also to assist members in improving their understanding of Islam, such as prayer, fasting, and reading the Qur'an with tajweed. Coaches are also responsible for overseeing members' daily behavior outside of halaqah so that it is always in accordance with Islamic law.²⁵ They must emphasize awareness and discipline to members, for example by making a rule that members who are 15 minutes late cannot attend halaqah. The role of coaches is very important in directing, instilling and maintaining HTI-style ideological, political and religious beliefs to new cadres.

Weighing the Fate of HTI After Disbandment

The discourse of dissolving community organizations that are considered anti-Pancasila has long been discussed, but the government seems hesitant to act. However, this issue is becoming increasingly crowded and controversial. The government is still weighing the advantages and disadvantages of issuing regulations to dissolve mass organizations that are considered anti-Pancasila. After the DKI Jakarta elections were won by the Anis-Sandi pair and the alleged involvement of radical and anti-Pancasila mass organizations supporting the pair, as well as the increasing political tension that threatens the unity of the nation, the government is increasingly confident and determined to issue a new regulation in the form of a Government Regulation in

²⁵ Sepri Yunarman, Nurul Fhadilah, and Ali Akbarjono, "Social Movements of Ex-Hizbut Tahrir Indonesia After Disbandment (Case Study in Bengkulu)," *Journal of Sociology Nusantara* 8, no. 1 (July 8, 2022): h.11., <https://doi.org/10.33369/jsn.8.1.59-84>.



Lieu of Law (Perpu) on Mass Organizations (Ormas). This step was preceded by the dissolution of HTI as the first action in an effort to enforce the regulation.²⁶

Based on the policies that have been implemented by many countries related to HT, it can be concluded that there are three options that a country can choose: First, recognize HT as an official organization; Second, do not recognize but also do not prohibit; and Third, prohibit its existence. For example, the British Government chose not to recognize HT but also did not ban its existence officially. With this status, HT can still operate like other organizations that are not officially registered by the government. However, this organization cannot receive assistance from the government. In addition, the government can take legal action against HT members if proven to have violated the law such as supporting terrorism, committing violence, spreading hate speech, or committing treason or money laundering.

Conclusion

This research reveals that transnational globalization, through the entry of foreign ideologies such as Wahhabi-Salafi fundamentalism and secular liberalism, as well as transnational Islamic movements such as Hizbut Tahrir Indonesia (HTI), has provided significant challenges for Muslim communities in Lampung in maintaining their local cultural and religious identity. In the midst of strong globalization, Lampung's Muslim communities have demonstrated various adaptation and resistance strategies to maintain harmony between their entrenched moderate Islamic values and the influence of transnational ideologies.

Community efforts include preserving local culture through arts and customs programs, developing the local economy by utilizing digital technology, and strengthening religious education both formal and informal. The local government also plays an active role in maintaining national stability and the Pancasila ideology through decisive actions such as the dissolution of HTI.

It contributes to the socio-cultural field by offering deep insights into how Muslim communities in Lampung adapt to and resist the influence of transnational globalization, particularly through foreign ideologies such as Wahhabi-Salafi fundamentalism and secular liberalism, as well as transnational Islamic movements such as Hizbut Tahrir Indonesia (HTI). This research highlights the importance of preserving local culture through programs on arts,

²⁶ Bayu Marfiando, "The Dissolution of Hizbut Tahrir Indonesia (HTI) in View of Freedom of Association," *Journal of Police Science* 14 (2020): h.6., <https://doi.org/10.35879/jik.v14i2.253>.



customs and strengthening local identity, which can prevent cultural homogenization and maintain the uniqueness of local communities. In addition, the research shows how strong religious education can help maintain religious values and traditions amidst the fast-changing flow of information and global norms. Thus, this research not only helps to understand socio-religious dynamics in the era of globalization, but also provides practical recommendations for strengthening cultural and religious identities, maintaining cultural diversity, and promoting social harmony amid rapid global change.

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