

ABSTRACT

Hizbut Tahrir Indonesian's view about state and politic Hamim Farhan

The objective of this study is to describe the concept about state and politic of Hizbut Tahrir Indonesia as part of the interpretation on its religious doctrine. Another important objective is to comprehend its social views as part of implementing the doctrine. Besides, the study is intended to give scientific contributions about its attitudes and behaviors of the religious doctrine on state and politic.

The results show that Hizbut Tahrir Indonesia is a movement declaring a political party (*al-Hizb*). Even though it is a political party, but this group does not follow the general election as a formal contestant. Its spirit for the struggle is not formally inspired by joining in parliament but its movement is an anti-confrontation and done by encouraging people's awareness (mass revolution).

As part of the missionary endeavor (*Dakwah*), the movement characterizes its political activities as a *scripturalist* movement that tries to realize the formality of religion. Therefore, in its views, *Aqidah Islam* should color all the aspects of life, not only as a part of private religion. Islam, in this opinion, should be assertively become the basis of state and the *Syariat* should be implemented in the life of the state building. The holder of *Syariat Islam*, therefore, is important to upright the state because the establishment of Islamic state is important to support *Dakwah Islam*.

The *Jamaah* views politic as the arrangements and maintenances of people's affairs (*ri'ayatul su'un ummah*) because politic is viewed as a high esteem, even, politic is inseparable with religion.

In term of Islamic state, it is a system that is highly different with any other governmental systems in the world. The differences of governmental system include the basic aspects to base the establishment, the thoughts, the concepts, the laws standardized for the peoples, the constitutions being implemented, and even the format describing the shape of Islamic state. In this opinion, Islamic government is not monarchy nor republic, not empire nor federation. The system being proposed is *Khilafah* system or *Daulah Khilafah*.

In the opinion of *Jamaah Hizb*, democracation concept is not from *aqidah Islam*. Other concepts that are not from *aqidah Islam* are nationalism and patriotism. Those concepts, in particular they are related to democracy such as monarchy, empire, and republic, are not related to *Aqidah Islam* and therefore they are rejected and are not permitted to develop in the concept of Islamic state. In short, all instruments about states that are not from "*Aqidah islam*" are denied.

In term of the structure of Islamic state, the *Jamaah* defines them into eight layers; *Khalifah* (The head of state), *Mua'win Tafwidh* (the subdivision concentrating on governance affairs), *Mua'win Tanfidz* (the subdivision concerning with administrative affairs), *Amirul Jihad* (Commander), *Wali* (The head of distciect I), *Qodhi* (judges), *Maslihah Daulah* (The department of state), and *Majlis Ummah* (The house of representative).

Key words: Hizbut Tahrir, State, Politic