

CHAPTER II

A. Introduction to Hizbut Tahrir

Hizbut Tahrir is a political party with Islamic ideology. Politics is its activity and Islam is its ideology. Hizbut Tahrir moves in the midst of the people and together they struggle to make the establishment of Islam as the main case, and guide them to return to Hilafah system and enforce laws that Allah revealed in the reality of life.¹⁶

Hizbut Tahrir is a political organization, it is not a spiritual organization (like congregations), nor a scientific institution, nor a social institution that engages in society aspect. Politics carried by Hizbut Tahrir is a sharia politics that service to the people. Islamic ideas become its core soul, and at the same time the secret of the continuity of the group.¹⁷

As an ideological political party, Hizbut Tahrir Indonesia (HTI) continues conducting development efforts to its members in the form of halaqah (development/guidance) and books systematically. Hizbut Tahrir Indonesia also engages with the people by conducting in the Friday sermons, Ramadan lectures, and Kultum (short lecture) as general guidance. Recruitment efforts are also made continuously through a number of preaching and spiritual trainings. Those mentioned above are parts of the political activity and propagandas of Hizbut

¹⁶ *Hizib Al Tahrir* (accessed on Monday, July 8th, 2008): gained from: <http://cokhiehti.wordpress.com/apa-itu-ht/>

¹⁷ *Hizbut Tahrir, Mengenal Hizbut Tahrir dan Strategi Dakwah Hizbut Tahrir (Introduction to Hizbut Tahrir and Propaganda Strategy of Hizbut Tahrir)*, page 3

Tahrir Indonesia to build the awareness of the people to establish Khilafah Islamiyah.

Hizbut Tahrir was founded in 1953 in Al Quds.¹⁸The movement emphasizing the struggle to arouse people around the world to restore Islamic life through the re-establishment of Khilafah Islamiyah was spearheaded by Sheikh Taqiyudin An-Nabhani.¹⁹He was judge in the Sharia Court of Palestine together with his colleagues which was a splinter from the Muslim Brotherhood (Ikhwanul Muslimin) organization centered in Egypt.

The party was founded by Syaikh Taqiyiddin Nabhani, born in Ijzim, a village in the Haifa area, Palestine.²⁰ Finishing education in his village, he then went to Al Azhar and Dar-al Ulum, Cairo.Syaikh who was born in Palestine had been a lecturer and a judge in several cities in the his come country . After the 1948 events, he and his family left his homeland and headed to Beirut. Later he was appointed as an Appeal Court of Bait al Maqdis²¹. He had also been a lecturer at the Islamic College in Amman. Then in 1952, he founded his party. With great concentration, he led the party, published books and brochures that served as the are principal sources of the party.

He lived in a way to move between Jordan, Syria and finally settled in Lebanon. Syaik who was highly respected by his followers later died and was

¹⁸ Also foremost with the name BaitulMaqdis Palestine ad Yerusalem

¹⁹ 1909 – 1979 M

²⁰ The history of its establishment and leaders (accessed on Monday, July 8th, 2008), gained from <http://cokiehti.wordpress.com/apa-itu-ht/>

²¹ Islamic People usually call and know Palestine especially Jerusalem with Al-Maqdis

buried in Beirut, the capital of Lebanon²². It is very difficult to know the foremost leaders of the party, because its activity was done secretly. After the death of Nabhani, Hizbut Tahrir was led by Abdul Qadim Zullum, born in Khalil city, Palestine. He was the writer of Hakadza Hudimat al Khilafah book²³. On 19/10/1378 H, a branch of Hizib al Tahrir²⁴ was established in Lebanon. In August 1948, 32 activists of Hizib al Tahrir in Egypt were brought to court for allegedly plotting a coup.

Those who were accused as the coup leaders were Ir.Abdulghani Jaber Sulaiman, Dr.Shalahuddin Muhammad Hasan²⁵, an electronics doctor and Palestinian descendant who was called Abu Lihyah and 'Alauddi Abdul wahhab Hajjad. Another Hizbut Tahrir leader was Abdurrahman Mailiki from Syria, one of the party executive council figures and the author of al-'Uqubat. Hizbut Tahrir now has expanded to the entire of Arab, Middle East, including Africa such as Egypt, Libya, Sudan and Algeria, also in Turkish, English, French, German, Austrian, Dutch, and other countries to the United States, Russia, Uzbekistan, Tajikistan, Kyrgyzstan, Pakistan, Malaysia, Indonesia and Australia.

Hizbut Tahrir was founded in order to meet the call of Allah SWT.: "And let any of you a party of people (pilgrims) who calls on the kindness (invites choosing goodness, i.e. to embrace Islam), commands the ma'ruf/kindness and prohibits the unjust. They are the ones who are lucky. (Surah Ali Imran: 104)²⁶. Hizbut Tahrir intends to revive the Muslims from a very severe downturn, release

people from the Kufir/pagan ideas, system of laws, and laws, as well as release them from the grip of domination and influence of pagan nations. Hizbut Tahrir aims to continue the life of Islam and carry the message/propaganda of Islam to all over of the world.

This goal means to invite Muslims back to the Darul Islam and Islamic societies, where all of life activities are governed by the syara' laws. The view of life which will be the guidelines is permissible and forbidden, under the auspices of the Daulah Islamiyah. The Daulah Khilafah, led by a Caliph is appointed and sworn in by the Muslims to be heard and adhered to run the government based on Kitabulloh²⁷, the Sunnah of Allah's Prophet, and carry the Islamic message to all corners of the world by preaching and jihad²⁸. In addition, Hizbut Tahrir aims to revive the Muslims with the right revival, through a brilliant mindset.

Hizbut Tahrir seeks to restore the position of the people to the glory and golden era as ever, where the people will take over control of the countries and nations in this world. And the Khilafah state will again be the number-one country in the world, as happened in the past, i.e. leading Islam by Islamic law. Hizbut Tahrir is also intended to convey guidance/hidayah (shari'ah guidance) for mankind, lead the Muslims to oppose paganism with pagan ideas and rules. So Islam can cover up the earth?

Hizbut Tahrir aims to continue the life of Islam and carry Islamic propaganda to all corners of the world. These goals mean to invite the Muslims to

²⁷ It means Allah's holy book, i.e. Al-Qur'an

²⁸ The Goals of HizbutTahrir (accessed on Monday July 8th 2008): gained from <http://hizbut->

return to the life of the Darul Islam and Islamic societies, where all of life activities are governed by Islamic rules.

The view of life which will be the guidelines is permissible and forbidden, under the auspices of the Daulah Islamiyah, led by a Caliph. After Hizbut Tahrir conducts research and study of the people's situation and how far decline they suffer, then compared with the situation in the era of Messenger of Allah (Rasulullah), the era of Khulafaur Rasyidin²⁹, and the era of tabi'in thereafter: then by referring the Messenger's history and his way in carrying Islamic mission from the beginning of the mission until success in establishing Islam in Medina.

After looking further all of those Hizb then selects and assigns ideas, opinions and laws relating to fikrah and thariqah³⁰. The source is wholly and purely from Islam and not based on any famous ushul Islam, neither ushulhudin nor ushulfiqh and its sharia texts.³¹

Hizbut Tahrir relies on commonsense thinking in the stipulation. Islamic ideas and the provisions of Islam have been chosen by Hizbut Tahrir to carry the Islamic propaganda by establishing the DaulahKhilafah and appointing a Caliph. The ideas are collected in books and leaflets. Everything has been published and disseminated to the people.³²

²⁹Rasulullah's Companions

³⁰HizbutTahrir's premise (accessed on Monday, July 8th, 2008); gained from:
<http://cokiehti.wordpress.com/apa-itu-ht/>

³¹HizbutTahrir Op.cit.,p.3

³² Ibid

B. The Presence of Hizbut Tahrir in Indonesia

Hizbut Tahrir receive membership of every Muslim, regardless to the race or ancestry. Hizbut Tahrir is a party to all Muslims and calls on to carry the Islamic propaganda and to take and set the rules of Islam, regardless to their race or their madzhab/sect. Hizbut Tahrir sees everything from the view of Islam. The way to bind the individuals into Hizbut Tahrir is by embracing Aqidah Islamiyah, being mature in Tsaqafah of Hizbut Tahrir, as well as retrieving and setting the ideas and opinions of Hizbut Tahrir³³. He himself who requires him to be a member of Hizbut Tahrir after he involves himself with the Islamic guidance and missionary activities of Hizbut Tahrir, when the Islamic mission begins to interact with him and he has set ideas and perceptions of Hizbut Tahrir. So the ties that bind the members of Hizbut Tahrir are aqidah Islamiyah and Tsaqafah of Hizbut Tahrir which are born from this aqidah.³⁴ Halaqah, or called by guidance, of women in Hizbut Tahrir is separated from Halaqah of men. The leader of Halaqah of women is the husband and their mahram, or the women.

Islam unites Hizbut Tahrir around the world and its ideology. This ideological factor unites all its activities, despite their different race, ethnicity, nation and language. This factor forms its basic character, which is reflected in the similarity of thoughts and feelings (kullun fikrun syu'uri).

³³ Membership of Hizbut Tahrir (accessed on Monday, July 8th 2008): gained from <http://hizbut->

Therefore, Hizbut Tahrir in the entire world has the same concept (fikrah) and method (tariqah)³⁵. The differences are the conditions, opportunities and challenges. Conditions, opportunities and challenges faced by Hizbut Tahrir Indonesia is certainly different from the conditions, opportunities and challenges elsewhere. Therefore, Hizbut Tahrir Indonesia also has its own uniqueness in accordance with its Indonesian context. In the context of Indonesian, we know that Indonesia is a country full of tolerance and with this Hizbut Tahrir Indonesia faces a condition where the largest Muslim country that once colonized by invaders infidel countries³⁶ during 3.5 centuries has not been entirely free from colonialism.

Indeed, physically this country has been independent, but in other contexts has not. Therefore, for Hizbut Tahrir Indonesia its Indonesian commitment is clear, releasing the largest Muslim country itself from the grip of colonialism.³⁷ This commitment has been evidenced through the intellectual activities of Hizbut Tahrir Indonesia abroad. But, above all, this commitment is actually manifestation of its ideological consciousness. Consciousness that is built based on the Islamic faith (aqidah Islam) and the life system that was born from it. This consciousness forces Indonesia to see more clearly in viewing Indonesia that in fact is the largest Muslim country.

³⁵ The struggle of Hizbut Tahrir Indonesia towards Khilafah (accessed on Monday, July 8th, 2008): gained from <http://rindusyariah.blogspot.com/2008/05/perjuangan-hizbut-tahrir-indonesia-html>

³⁶ Dutch

³⁷ The struggle of Hizbut Tahrir Indonesia towards Khilafah, Loc.cit

The threat of invaders in this country, particularly the United States has show their spiritual/moral crime, not only in the economic, political, education, social, cultural, defense and security aspect. From the beginning, between the early 1990s until the 2000s, Hizbut Tahrir Indonesia has convey edits view of this fact, but no one cared, moreover believe it³⁸. One way used by the West to inhibit the re-establishment of the Khilafah is malicious propaganda.

In December 2004, The Nixon Center, a nonprofit research institution in the America founded by former USA president Richard Nixon, released a book called Hizb at-Tahrir: Islam's Political Insurgency, Zeyno Baran's work.³⁹The study of this book intends to describe the extent of the views of the author of this book on Hizbut Tahrir, which is claimed based on a number of scientific research, and what needs to be criticized for those views. In the preface of this book, the President of the Nixon Center Dimitri K. Simes noted the importance of this book.

The findings and recommendations of this treatise is very important to ensure U.S. security in the long term. Baran said the purpose of this book is to provide a clear description about a group who are at the forefront in the thinking of radical Islamic movements. According to him, the war against terrorism is not the real one, but the real war is a war of ideology. Terrorism is a tool that we should see a political purpose uses it.⁴⁰ But it never breaks the spirit of its activists. Through its various intellectual and political activities, enlightenment to

³⁸ Ibid

³⁹ HizbutTahrir is a global threat? (accessed on Monday, July 8th, 2008): gained from <http://rindusvariah.blogspot.com/2008/05/perjuangan-hizbut-tahrir->

the people of this country, particularly Muslims, are constantly done. Thus, after the 1997 economic crisis and reformation in 1998, then followed by successive rulers and policies, which evidently was impartial to the people and this country, many people started to hear and believe Hizbut Tahrir.

Thus, there is no other activity that must be done in the effort of implementation of Islamic law (syariat Islam) everywhere, including in this country except by guiding the people and giving enlightenment to them about sharia. For that purpose, Hizbut Tahrir Indonesia issued books, *Menegakkan Syariat Islam* (Upholding Islamic Law) and *Bunga Rampai Syariat Islam* (Islamic Sharia Potpourri) Moreover, Hizbut Tahrir Indonesia has prepared a conception of Sharia Politics in the field of Politic, Economic, Social, and Education, which had been submitted to the candidates for President and Vice President near 2004 election and also the Cultural Strategy for Political, Economic, Social and Education aspects, which had been proposed to the committee of Muslims congress IV in Jakarta.⁴¹ That's why there is no other activities of Hizbut Tahrir Indonesia and also Hizbut Tahrir in the whole world except intellectual and political activities.

Hizbut Tahrir awares that this effort cannot be conducted alone. This effort will be successful if conducted together with the people and the strength of the entire people. Therefore Hizbut Tahrir Indonesia will always be together with people and in the midst of them. If the activities carried out by Hizbut Tahrir

⁴¹ <http://rindusyariah.blogspot.com/2008/05/perjuangan-hizbut-tahrir-indonesia-html>

Indonesia and also Hizbut Tahrir in the whole world are just intellectual and political activities, the effort to ban on Hizbut Tahrir is an embarrassing intellectual evidence.

C. Hizbut Tahrir Indonesia, as the Islamic Party and Movement

Hizbut Tahrir is now not only in the Palestinian state, but also has been growing throughout the Arab, including Africa such as Egypt, Libya, Sudan and Algeria, also to Turkey, Britain, France and Asia, including Indonesia, Malaysia. Hizbut Tahrir Indonesia entered Indonesia in the 1980s and pioneered the preaching in large campuses throughout Indonesia. In the 1990s, Hizbut Tahrir's ideas penetrated into society, through various Islamic propaganda activities in mosques, offices and housing.

Hizbut Tahrir Indonesia (HTI) which began to exist in Indonesia since the early 1980s is part of network of Hizbut Tahrir (HT) or Liberation Party, a political party that moves internationally in over 40 countries with tens of millions of followers. Hizbut Tahrir Indonesia is considered by International Hizbut Tahrir as one of their networks that has a very important position. This is due to the importance of Indonesia that is taken by International Hizbut Tahrir as a pedestal or a point of departure of the establishment of the Khilafah Islamiyah.

Hizbut Tahrir was born in 1953 in Al Quds (Yerssalem) Palestine. The movement that aims to raise the people of Islam through the establishment of Khilafah Islamiyah was founded by Syaikh Taqiyuddin An Nabhani (1908-1977),

radhiyathulohu 'anhu an honoured 'alim (scientist), a great thinker, eminent politician, and judge of Sharia Appeals Court in Al Quds.⁴²

Since the projects of modernization and development were run in the countries of the former colonies in Southeast Asia after World War II, indeed various Islamic groups always play a strategic role. In the decade of the 1970s and 1980s it lead the social analysis undergoing confusion in explaining why religious factors still exist despite the quick current of modernization. Those who haveliberal thought previously assumed that modernization would obscure religious identity, achievements would replace heritage and birth criteria, and far-reaching communication and education would create a homogeneous society, which isa secular modern society.

Meanwhile, the analysis that has a radical idea previously assumed, modernization would eliminate the differences in religion (also differences in langungae and culture), even religion, language, and culture will be able to cross national boundaries and class consciousness will emerge⁴³. But in fact, religious factors influence every life that exist in Southeast Asia.⁴⁴ Here is the actual location of the strategic role of various Islamic groups in Southeast Asia, where the most important is their role in maintaining Islamic values so that the influence of religion still exists but it is still worth to know, that the role and influence of Islam in fact have undergone forced reduction and distortion due to secular

⁴²HizbutTahrir, MengenalHizbutTahrir (HizbutTahrir), translation by Abu Afif and Nurkhalish, (Bogor: PustakaThariquIzzah, 2002), page 34

⁴³ Ahmad Ibrahim et al Islam di Asia Tenggara PerkembanganKontemporer (Jakarta: LP3ES,

modernization. In the era of the 1990s and the 21st century, the strategic role of Islamic groups can definitely be more significant.⁴⁵ The main role is to advise people and offer Islam as a solution to various domestic and global problems. This role is increasingly significant not only given socialism in the Soviet Union in the early 1990s, but also modernization and capitalistic development and globalization have failed in realizing its promises to the justice, peaceful, and prosperous world, the indication is clear here. Hizbut Tahrir is one of the Islamic movement which at this globalization era continues to have great influence in Indonesia, Southeast Asia, even in the world. Hizbut also confirms their identity by differentiating itself from other groups in Indonesia. It is said that Hizbut Tahrir is a political organization rather than a spiritual organization (like congregations), neither educational institution, nor social institution that engages in society aspect.⁴⁶ From the description above it is clear that Hizbut Tahrir and Hizbut Tahrir Indonesia are political party, not mass organization like Muhammadiyah which is non political.

As a political party, Hizbut Tahrir belongs to cadre party and ideological party. But Hizbut Tahrir Indonesia often gets the question, "If Hizbut Tahrir is a political party, why it does not join election?" This question is reasonable, because in the practical politics of Indonesia, a political party must be oriented to the election, while Hizbut Tahrir is not or has not joined the election in Indonesia. Thus often people then categorize Hizbut Tahrir as a mass organization that does

⁴⁵ <http://groups.yahoo.com/group/khilafah/massege/702>.

⁴⁶ Hizbut Tahrir. *Mengenal Hizbut Tahrir (Hizbut Tahrir)*. Op. cit. p. 34.

not join election or NGO, rather than as a political party. Actually, if it is viewed in terms of four functions of political parties according to Siggnmund Neumann (1981) above, Hizbut Tahrir Indonesia certainly can be called a political party, because Hizbut Tahrir Indonesia has run the four functions of political parties.⁴⁷

Three functions have been run wholly, i.e. aggregation, education, and articulation functions. One more function, i.e. recruitment function, is run incompletely because Hizbut Tahrir Indonesia only conducts party recruitment (in the party), not political recruitment in parliament and government.⁴⁸ Thus, only the function of political recruitment that has not been done yet, because Hizbut Tahrir Indonesia has not joined the election.

But it has been outlined by Hizbut Tahrir since its establishment in 1953. Shaikh Taqiyuddin an Nabhani in the book of the formation of Islamic Political Party (al-takattu al-Hizby)⁴⁹ describes the possibility of members of Hizbut Tahrir in the seat of government (the caliph) after Hizbut Tahrir manages to re-establish the caliphate: "Even if the party (Hizbut Tahrir) has succeeded in seizing power, it remainsexist as a party. Its organizational structure still exists, either its members occupy the seat of government or not. The party considers that the government is a practical step to implement the ideology in the country ..."⁵⁰ Now the problem is just a matter of time. Instead of political recruitment is not implemented, but not yet implemented by Hizbut Tahrir Indonesia. At the same time, Hizbut Tahrir Indonesia is suitable to the character of a movement as described by Miriam

⁴⁷<http://groups.yahoo.com/group/khilafah/massege/702>.

⁴⁸ Ibid

⁴⁹ Ibid

⁵⁰ Taqiyuddin An Nabhani, Pembentukan Partai Politik Islam, Page 74

Budiarjo (1992)⁵¹, because as a movement Hizbut Tahrir Indonesia wants a completely new society order. Hizbut Tahrir Indonesia does not merely improve the secular society today, but more than that, Hizbut Tahrir Indonesia is determined to replace it altogether with a new society, that is an Islamic society order.

Thus, Hizbut Tahrir Indonesia has a unique position in the world of Indonesian politics because it meets the definition of Islamic political party and movement as well although this time the character as a movement seems more prominent than as a party. If someday Hizbut Tahrir Indonesia joins the election, then the character of Hizbut Tahrir Indonesia as a political party will also stand out as the character of Hizbut Tahrir Indonesia as an Islamic movement.

In general there are similarities between Hizbut Tahrir Indonesia with other Islamic groups namely the Islamic principle which is used as the organization's basis and foundation to move, despite in the New Order regime Soeharto imposed the principles of Pancasila to all political parties and mass organizations, including Hizbut Tahrir Indonesia. The similarity of the Islamic principle distinguishes a number of groups that have non-Islamic (secular) ideology. The similarity of Hizbut Tahrir Indonesia is also located on the similarity of historical background why those Islamic groups emerged. All of them were born as a challenge to the imperialism that occurred in the Islamic

⁵¹<http://groups.yahoo.com/group/khilafah/massege/702>.

world, whether in the political, economic, military, intellectual and cultural fields; either in direct colonial era or afterwards.⁵²

Muhammadiyah was founded on November 18, 1912 by K.H. Ahmad Dahlan who dedicated his life to preaching, traveling to different places at once calling on Muslims to perform renewal in order to cleanse Islam from mistimisme sinkreti, Hinduism, Buddhism, feudalism, and colonialism.⁵³ Nahdatul Ulama which was founded in 1926 also cannot be separated from the imperialism context. In addition to its establishment due to renewal challenges of Muhammad Abduh in Egypt, it is also part of a wave of national awakening due to colonialism led by Sarekat Islam (SI) in 1912.⁵⁴

Likewise Masyumi founded in 1943, also cannot be separated from imperialism problems in Islamic World. Masyumi was initially a association of Shura Council 'ala Indonesian Muslims, which was formed by the Japanese military government that ruled in the former colony of the Dutch East Indies during World War II.⁵⁵ Hizbut Tahrir which was founded in 1953 is also not separated from the colonial context.

Hizbut Tahrir was founded in response to the destruction of the Islamic state (khilafah Islamiyah) in Turkey 1924 by British conspiracy colonialism (kingpin of imperialism) and Jews and the establishment of Israel in 1948 in Palestine. Hizbut Tahrir Indonesia also wants to practice Islam in kaffah and inqilabiyah way (overall and at the same time), rather than partial improvement

⁵²Hafizh Muhammad Al Ja'bari, Gerakan Kebangkitan Islam (Harakah Al Ba'ts Al-Islami)

⁵³John I. Esposito (Ed.) Ensiklonedi Oxford Dunia Islam Modern. (Bandung: Penerbit Mizan,

(islahiyah), therefore Hizbut Tahrir Indonesia does not take power in part for example: position of certain department.

Power will not be accepted unless all power in one country. In other words, Hizbut Tahrir Indonesia does not accept the authority, unless the state in order to practice Islam thoroughly at once, not gradually. In order to realize the application of sharia thoroughly in the frame of the caliphate state, Hizbut Tahrir has prepared various necessary concepts (economic, social, cultural, and so on) which are contained in 23 books called *tsaqafah hizbiah*.⁵⁶

In this case it is clear that Hizbut Tahrir Indonesia differs from PKS (Partai Keadilan Sejahtera/Prosperous Justice Party), PAS, and Masyumi. All the three are in general not be revolutionary (as defined by Hizbut Tahrir) but accommodationist-compromise, in a sense of willing to compromise with secular power and receive a partial power (not whole power of the state) to practice Islam in a particular aspect or area.⁵⁷

Hizbut Tahrir Indonesia to this day is extra-parliamentary party. Hizbut Tahrir Indonesia does not get into parliament because they do not want to or have not wanted yet to be a participant in the election. This is different from PKS, PAS, and Masyumi which are the electoral parties so that they have parliamentary nature. The character of Hizbut Tahrir Indonesia that is extra-parliamentary beyond expectations turns out to give a positive image. People see Hizbut Tahrir

⁵⁶Taqiyyudin An Nabhani, *Op.cit.*, page 74

⁵⁷<http://groups.yahoo.com/group/khilafah/massege/702>.

Indonesia as a neutral and sincere group because does not seem to have practical political importance directly so that the invitation or call of Hizbut Tahrir Indonesia is more easily accepted. On the other side, extra-parliamentary character is more likely to maintain the purity of the idealism and the political doctrine of the party.

This is different from the parliamentary party, which is often because of its participation in the power sacrificing some idealism, in order to achieve short-term pragmatic goals. Hizbut Tahrir Indonesia is also a part of the international Hizbut Tahrir. This is different from other political parties like PKS, Masyumi, which only tends local or national. As an international movement, of course, the issues become comprehensive.

Hizbut Tahrir Indonesia does not only focus on local issues like other political parties do, but also international issues. While Hizbut Tahrir Uzbekistan was oppressed by the cruel regime of Karimov, Hizbut Tahrir protested and marched in the front of Uzbekistan embassy in Jakarta. When Al Quran harassment happened in Guantanamo by U.S. soldiers, Hizbut Tahrir along with its Islamic group revealed their anger and condemned the United States.⁵⁸

Hizbut Tahrir Indonesia and PKS specifically have a greater closeness than to other Islamic groups. Hizbut Tahrir Indonesia and PKS together can be

categorized as a cadre party and ideological party although there are differences between them as described above.

However, recent programs of Hizbut Tahrir Indonesia and PKS also highly emphasize the increase of the number of their members and sympathizers. If Hizbut Tahrir Indonesia is compared to Nahdatul Ulama and Muhammadiyah, which is non-political organization Muhammadiyah for example, has many hospitals, schools and so forth Nahdatul Ulama also has many boarding schools, this is different from Hizbut Tahrir Indonesia, which has been focused on preaching activities.

Therefore, many people criticized that the activities of HizbutTahrir Indonesia is only boasting. This criticism is not wrong but also not appropriate because Hizbut Tahrir Indonesia moves in accordance with phases they go through, where until now it is not the practical phase. Hizbut Tahrir Indonesia will manage all affairs of society and state, including set Nahdatul Ulama and Muhammadiyah.

D. Hizbut Tahrir Indonesia perspectives before 2000

Hizbut Tahrir Indonesia known by people on 2000 but before it Hizbut Tahrir still done missionary endeavour to uphold Khilafah, whereas in Middle State still conflict. Hizbut Tahrir generally born in Palestine whose brought by Taqiyudin Nabhani as explain above this called tatsqif founding and cadre. And next presence to Indonesia they interaction with society and support to do

propaganda in Islam.untill now Hizbut Tahrir is acceptance power. And the perspectives of Hizbut Tahrir is find khilafah and do small demonstration. Hizbut Tahrir Indonesia has convey edits view of this fact, but no one cared, moreover believe it. Hizbut Tahrir in the entire world has the same concept (fikrah) and method (tariqah)⁵⁹. The differences are the conditions, opportunities and challenges. Conditions, opportunities and challenges faced by Hizbut Tahrir Indonesia is certainly different from the conditions, opportunities and challenges elsewhere From the beginning, between the early 1990s until the 2000s, Hizbut Tahrir Indonesia has convey edits view of this fact, but no one cared, moreover believe it⁶⁰.When presence to Indonesia, Hizbut Tahrir has done Tafa'ul that is Interaction toward society. They do Islamic propaganda as syiriah or from home to home from people to people and the last on 2000 is istalamu al-hukmi(acceptance power)in this stage the peoples can accept Hizbut Tahrir in Indonesia.⁶¹

⁵⁹ The struggle of Hizbut Tahrir Indonesia towards Khilafah (accessed on Monday, July 8th, 2008): gained from <http://rindusyariah.blogspot.com/2008/05/perjuangan-hizbut-tahrir-indonesia-html>

⁶⁰ Ibid

⁶¹ Mengenal Hizbut Tahrir dan strategi dakwah Hizbut Tahrir "metode dakwah Hizbut Tahrir"p.38-