

TRANSNATIONAL ISLAMIC MOVEMENTS IN INDONESIA

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Abstract: *Transnational Islamic Movement is a new vocabulary in academic view. This movement tends to focus on ideological ideas that side with Muslims all over the world. The main factor in the emergence of the Islamic Movement in Indonesia is because Indonesia is a country with the most adherents of Islam in the world. This study reviews the Transnational Islamic Movement in Indonesia. It aims to find out the history of the Transnational Islamic Movement and whatever groups exist in Indonesia. The type of this research is historical research. In this research, the authors review the premises and practice of the historical method to understand how it came to be. The result is the discovery of Islamic groups such as (1) Wahhabism, (2) Ikhwanul Muslimin, (3) Hizbut Tahrir, (4) Jihadi, (5) Da'wah Salafi and Sururi, (6) Tablighi Jamaat, and (7) Syiah.*

Keywords: *transnational Islam, Islamic groups, Islamic movements, ideological, historical.*

INTRODUCTION

In recent times, transnational Islamic movements have become an event that has attracted public interest. The presence of this group cannot be separated from the reform (1998) which gave birth to the emergence of religious organizations that were suppressed by the government. The emergence of the international Islamic movement was due to the Islamic struggle in the Middle East in the 18th century driven by the Wahhabis [1]. Indonesia is the largest Muslim country in the world because most of its population adheres to Islam. This is because Indonesia has a strategic position that is on the crossing line of sea traffic that connects two major continents in the West and the East and is a factor causing the ease of Islam to Indonesia [2]. The Indonesian nation is a multicultural country with the largest Muslim majority population in the world [3]. by has various ethnicities, tribes, cultures, and traditions that it has. This diversity becomes wealth and beauty for the Indonesian nation [4]. Religion has an important role in regulating and solving problems in social life as well as a guide for life in this world and the hereafter. Although Indonesia is not a country with an Islamic ideology, the growing Islamic population in Indonesia makes Indonesian Muslims an easy target for Islamic movement activists outside Indonesia to promote their movement as a major movement in Indonesia.

The presence of transnational Islamic movements is often accompanied by criticism and reproach in various parts of the world because the movement is influenced by various sources of radicalism in its religious activities, thus affecting the image of Islam [5]. If

culture is not considered Islamic, then it symbolizes error and should be avoided in the war of ideas (*ghazw al-fikr*). Since the State of Indonesia's independence, there have been many Transnational Islamic movements that have developed in the country. Transnational Islamic movements usually have ideological characteristics that are not based on the principle of the Nation-State but tend to centre on ideological concepts that benefit the Ummah. Groups in the name of religion do not consider what they do a crime, but rather an honour to believe and fight for the truth. The use of this vocabulary in Islamic literature in Indonesia, transnational Islamic movements on the one hand lead to hardline groups (radicals) and on the other hand western (liberal) [6].

Therefore, this paper tries to complement previous research by answering how the presence of Transnational Islamic movements in Indonesia and the development of these Islamic groups. This discussion is important to develop historical awareness of the people and to introduce their way of promoting their ideology to the people in Indonesia.

Literature Review

Transnational Islamic movements have been the subject of significant debate and analysis in the Indonesian context. Various studies highlight the complexity and impact of the movement on social, political, and cultural dynamics in Indonesia. Studies by Hasan show that the presence of transnational Islamic movements, such as Salafis and Wahhabis, has influenced the understanding and practice of Islam in Indonesia, by exerting influence on religious education, *da'wah*, and religious identity [7]–[9].

In addition, research by Hefner highlights the role of social media in facilitating the networking and ideological dissemination of transnational Islamic movements in Indonesian society, which sometimes results in polarization and conflict within society [10]–[12].

Nevertheless, research by Azra shows that there are also transnational Islamic movements that focus on social and humanitarian empowerment, such as movements involved in philanthropic activities and humanitarian aid in Indonesia. In conclusion, the literature highlights the complexity of transnational Islamic movements in Indonesia, from their influence on religious understanding to their role in social and political dynamics at local and national levels [13].

Transnational Islamic movements in Indonesia are complex phenomena involving various factors in social, political, and religious dynamics. This theoretical framework for understanding movement can be divided into several dimensions. First, in a religious context, these movements are often rooted in transnational interpretations of Islam, in which ideologies and teachings that developed abroad were adopted and spread in Indonesia [14]–[16].

The second dimension is politics, where the movement is often concerned with political and social aspirations that cross national borders. The third factor is globalization, which facilitates ideological exchange, funding, and support among Islamic groups in different countries. In addition, it is also important to consider the local dimension, where this movement can interact with social, cultural, and political dynamics at the national and regional levels. Through the incorporation of these dimensions, the theoretical framework of transnational Islamic movements in Indonesia can provide a more holistic understanding of their dynamics and implications in local and global contexts [17]–[21].

METHODOLOGY

In this study, researchers used historical research methods or historical research. The object of historical research is social events that occurred in the past that have an interval of time. According to Marwick, the historical research method is one of the oldest

research methods whose roots go back to ancient Greece. As for historical research according to Herodotus, that is to distinguish between the verifiable past or stories that can be proven according to the rules of evidence and those that are considered as myths that cannot be verified [23].

According to Bakri, in historical research methods, researchers always use historical data as sources. That's why first of all you need to look for the source (heuristics). If there are no sources, then it is impossible to write History [24].

RESULTS AND DISCUSSION

Transnational Islam

Islam is the only religion that Allah Almighty preaches. Islam is a religion handed down to the prophet Muhammad (peace be upon him) whose people are subject to obedience to all His commandments and prohibitions [10]. Transnational is an adjective that manifests business, wisdom, language, or anything that exists simultaneously in several countries, or in other words movements that cross national or international borders, from economic, political, or socio-cultural backgrounds [5].

Transnational Islamic movement is a word applied to Islamic mass organizations that switch between countries, with movements that cross the territorial boundaries of each country (nation-state). This vocabulary describes the cross-border understanding (ideology) of Islam that was deliberately imported from outside and spread in Indonesia. The movement aimed to purify Islamic teachings influenced by European Culture in the 20th century. Furthermore, the movement seeks to unite Muslims around the world on scriptures, texts, and norms of radical and fundamental ideas. In general, the International Islamic movement has an ideological character that is not based on political or national concepts. The movement tends to focus on ideological concepts of interest of Muslims throughout Indonesia. Later, the movement was also dominated by normative, scriptural, and fundamentalist mindsets, sometimes adapting modern ideas and devices. Transnational Islamic figures who were used as figures of Muslim mass organizations include Muhammad Ibn Abdul Wahab and Ibn Taymiyah. Meanwhile, in Indonesia, there are Abdul Hakim Abdat, Firanda Andirja, Badrussalam, Yazid Jawas, and so on [26]. This group spreads its ideas and understanding to all circles of society, especially Muslim communities who still strongly maintain traditional values in their religious system [6].

From the explanation above, it can be concluded that transnational Islamic movements are religious groups from the Middle East that come to a country with a deliberately developed ideology.

History of Transnational Islamic Movements in Indonesia

The history of the Transnational Islamic Movement due to the struggle in the Middle East initiated by Mohammad bin Abdul Wahhab from Saudi Arabia gave birth to the reform movement of the 18th century which was then continued through three generations. In the NU online journal, it is explained that in Indonesia in particular, the term Transnational Islam was first used by KH Hasyim Muzadi in 2007, a figure and former leader of the Nahdlatul Ulama Council (PBNU). The vocabulary refers to the idea of international religion that was imported from outside and developed in Indonesia. Remarkably, according to Hashim Muzadi, this idea not only came from the Middle East but also from the West. Groups such as the Mujahideen Council, Muslim Brotherhood, and Al-Qaeda are described as transnational understanding of the East, while liberal Islam is a sect that opens up the understanding of the Transnational West [26]. More specifically, he wanted to mention that the radicalism that emerged in Indonesia was supported by several developed countries and not just the aspirations of Indonesian Muslims [27].

The emergence of the term transnational Islam in Indonesia, as Hasyim Muzadi said, that transnational Islam is an imported ideology both from the Middle East and from the West developed in Indonesia. Hasyim Muzadi said the emergence of transnational Islam in Indonesia is an ideology imported from Central Timu or the West and developed in Indonesia [28]. Thus, the development of transnational Islam in Indonesia is influenced by many factors such as reform, globalization, and social transformation of society. However, it is noteworthy that ideological factors are undeniably contributing to strengthening transnational Islam in Indonesia [29].

From the explanation above, it can be concluded that the history of transnational Islamic movements is due to the renewal in the Middle East in the 18th century. Later, the term transnational Islam was first introduced by K.H. Hasyim Muzadi. His goal is to develop his organization in Indonesia.

Transnational Islamic Movements in Indonesia

The following variants of transnational Islamic movements are summarized in the table below:

Table 1. Transnational Islamic Movements in Indonesia

No	Transnational Islam	Its Mission and Movements
1	Wahabi	Wahhabism forbade politics and focused on Islamic da'wah and Islamic Education
2	Ikhwanul Muslimin	The main objective of the Muslim Brotherhood is to organize charitable activities and fight for nationalism, independence, and Islamic affairs
3	Hizbut Tahrir	He actively took action to ensure that the democratic system was replaced with the caliphate system
4	Jihadi	The thinkers of this movement were Abdullah Azzam, Aiman Zawahiri, and Muhammad Al-Maqdisy. The main operator was Osama bin Laden
5	Dakwah Salafi and Salafi Sururi	Salafis are a group that follows the lead of Salafi clerics (Manhaj Salaf al shalih). The Salafi Da'wah Movement is part of the Wahhabi ideology
6	Jama'ah Tabligh (Dakwah Movement)	This group has its character compared to other Transnational Islamic Movements in Indonesia. The method of da'wah used by Tablighi Jamaat is 'khuruj' or 'khuruj fii sabilillah' which is the hallmark of this movement and is called the jaulah (itinerant da'wah) group
7	Syi'ah	Syiah is a group or understanding that only relies on the opinion of Sayyidina Ali (the fourth caliph) and the descendants of the Prophet Muhammad since the reign of khulafa ar-rashidin because according to Syiah only descendants of the Prophet Muhammad (saw) are worthy to be caliphs (rulers on earth).

Here is a more detailed and detailed description of the transnational Islamic movement in Indonesia.

Wahabi

Muhammad ibn Abd al-Wahhab (1703-1787). Wahabi or Wahhabism is a term coined by people who go out of this direction. They opposed the ideology and sermons of Muhammad bin Abd al-Wahhab, named Wahhabism which means understanding the thought of Muhammad bin Abd al-Wahhab. Wahhabism is also defined as an Islamic renewal and municipality movement. They named themselves through the name "Al-Muwahiddun" or "Ahlu At-Tawhid" which describes the exclusive desire to use the

teachings of Tawhid as a basis in Islamic doctrine. This title began to appear during the da'wah of an Islamic theologian named Wahab bin Abdul Wahab bin Sulaiman At-Tamimi [30].

Wahhabi history is full of violence, murder, bombings against factions outside them, and the destruction of the graves of those whom the saint considers his life as historical monuments. They ran for power in Mecca and Medina. The Wahhabis still entered the territories under their control, applying their teachings by force. As a result, most Muslims felt hurt and opposed the Wahhabists [31]. The Wahhabi movement came into existence as a response to the decline of Islam. According to Muhammad bin Abdul Wahab, the cause of the decline of Islam at that time was due to the loss of tawhid. The authenticity of monotheism was destroyed by the tariqa in the 18th century [32].

The intermediaries of Wahhabism in Indonesia are Indonesian students studying in the Middle East, especially in Saudi Arabia. At that time, Saudi Arabia was a country that offered a place to study Islam. Not ruling out that, Wahhabism was indirectly introduced through various ways and ways of learning in Indonesia. The spread of Wahabi teachings occurred because Indonesian students were often invited to attend various conferences and institutions. Wahhabism is socialized through this forum. Thus the teachings of Wahhabism in Indonesia have their own style because Indonesia had various kinds of religious organizations before Wahhabism was born [32].

Wahhabism is difficult for Indonesian people to accept because Islamic teachings have been integrated into the nation's culture, while Wahhabism is very strict against foreign influences. Moreover, Wahhabis considered it very easy to judge others as infidels and judge the teachings of Islam based only on the Qur'an and the Sunnah literally. Some people say that they are embryos or seeds of the spread of radicalism and terrorists in Indonesia. Wahhabism forbade politics and focused on Islamic da'wah and Islamic Education [33].

Ikhwanul Muslimin

The study of Al-Ikhwan Al-Muslimun or Muslim Brotherhood, cannot be separated from the character of Hasan Al-Banna (1324-1368 H / 1906-1949 AD) in the city of Al-Mahmudiyah one of the cities in the Al-Buhairah region, Ismailia, Egypt. The Muslim Brotherhood was founded in April 1928 in Ismaili by Hasan Al-Banna to spread Islam based on "Love, Brotherhood and Friendship". This ruling group in Egypt wants to restore the power of Islam to the foundation of politics and escape from democratic principles and Western influence. Moreover, Salafism plays the most important role in promoting its global agenda. The Muslim Brotherhood is a prominent group. The group inspired and transmitted various Islamic movements in various places, one of which was Indonesia [34]. In his teachings, Hasan Al-Banna argued that Egypt should not follow the political, economic, and Western educational models. Instead, he thinks that Egypt should return to Islam and Sharia Law. Western foreigners cannot control Egypt. In essence, Hasan Al-Banna founded the Muslim Brotherhood to counter foreign domination and Egypt's moral revitalization [35]. The Muslim Brotherhood has contributed to the struggle for independence for the Egyptian people, as well as for other Islamic countries affected by Western imperialism, such as Palestine and Indonesia [36].

The Muslim Brotherhood entered Indonesia through students studying in the Middle East who came into contact with Islamic renewal ideas and movements in their interactions and brought them to Indonesia through the community. The main strength of this movement was the establishment of halaqahs (recitations). The Muslim Brotherhood grew in Indonesia after Muhammad Natsir formed a party that adopted the Muslim Brotherhood sect, the Masyumi Party. Furthermore, political parties in Indonesia that use the Muslim Ikhwanul sect include PSK (Prosperous Justice Party) [37]. The main objective of the Muslim Brotherhood is to organize charitable activities and fight for nationalism,

independence, and Islamic affairs. In the 1970s and 1980s, the pattern of maintenance of Islamic movements in Indonesia evolved from the pattern used by the Muslim Brotherhood. One of them was the famous *Usrah* at that time [38]. It's just that, the sentence *Usrah* finally found a decline in its use. The incident occurred because this group seemed particular and closed off from the outside world.

Hizbut Tahrir

The main originator who pioneered the formation of Hizb ut-Tahrir between 1949-1953 was Taqiyuddin An-Nabhani. Since the establishment of Jerusalem in 1953 in Palestine, the group has had the extraordinary goal of carrying out Islamic activities and carrying out Islamic campaigns globally. Hizb ut-Tahrir is a new Islamic organization in the system of government. Hizb ut-Tahrir views politics as its main activity and Islam as its principle. The purpose of this organization is to return Muslims to obedience to the guidance of Islamic law. Therefore, Hizb ut-Tahrir wants to restore Islam to the era of fame and gold as it used to be [39]. The way for this to happen, namely through 3 stages: (1) cadre, (2) dissemination, and (3) power struggle. Democracy according to Hizb ut-Tahrir is contradictory to Islamic law [40].

Hizb ut-Tahrir came to Indonesia in the 1980s thanks to Abdurrahman Al-Baghdadi. Abdurrahman Al-Baghdadi was offered to Bogor as a manager at the request of KH Abdullah bin Nuh Pesantren Al-Ghazali [39]. In Indonesia, Hizb ut-Tahrir proclaims itself as Hizb ut-Tahrir Indonesia. According to him, Indonesia is one of the most important targets to establish a caliphate. This event was carried out with the holding of a congress of the Khilafah between nations. Hizb ut-Tahrir views the Khilafah system is believed to be a way out of the complexity of life for Muslims starting from all aspects. HTI (Hizb ut-Tahrir Indonesia) wants to establish a caliphate or at least idealize its position. That is a logical consequence of the application of Sharia at the constitutional level. The enforcement of Sharia is not just a political issue, but a matter of faith. This mass organization is considered to clash with Pancasila and the 1945 Constitution and cause clashes with the people so that it is dissolved by the Indonesian state. Hizb ut-Tahrir Indonesia (HTI) is a banned organization in Indonesia. He actively took action to ensure that the democratic system was replaced with the caliphate system [41].

Jihadi

Of all types of political-religious terrorism, Jihadi (transnational) terrorism is the most threatening to Western values, interests and societies. A key feature that distinguishes jihadi groups from many other insurgent groups is their transnational dimension: they are part of a broader transnational social movement. This form of terrorism is the product of a fusion of Islamic ideology and the idea of jihad. Jihadist activists travel from one country to another in search of training and goals to fight for [42]. Jihad is a loanword from Arabic, meaning earnest effort. It connotes various meanings and has two different forms. The first is the so-called 'great jihad' as described by the Prophet Muhammad. This jihad seeks inward: it involves the efforts of every Muslim striving to improve himself and as a result, become a good Muslim. Moreover, the greater jihad is a test of every Muslim's obedience to Allah Almighty and willingness to carry out His commands on earth. The second form is called 'little jihad'. It sanctions the use of violence against unjust rulers, whether Muslim or not, and can be a means to mobilize such political and social struggles. The most radical and violent Islamist groups today ignore the larger jihad and adopt the smaller jihad as a complete political and social philosophy. These groups also advocate lesser jihad as an obligation for all individual Muslims. Salafi jihadists are a combination of two models of understanding, namely Wahhabism in *aqidah* and Qutbism in the movement. The outbreak of the Jihad movement was triggered by the Afghan war. This war then gave birth to two groups called the driving force of the Jihadis. The two groups are the right-wing Brotherhood movement and the radical Salafist wing. The

thinkers of this movement were Abdullah Azzam, Aiman Zawahiri, and Muhammad Al-Maqqdisy. The main operator was Osama bin Laden [28].

The radical "Jihadi" movement in Indonesia was formed in part due to the association of the Islamic community with Al-Qaeda [44]. Radical Islamic movements emerged in post-independence Indonesia because formalist Islamic groups saw the need for formal implementation of sharia in the Constitution and yearned for Indonesia as an Islamic State. The philosophy of radical Islam in Indonesia was strongly influenced by the Islamic opinions of classical scholars such as Ibn Taymiyah, Muhammad bin Abdul Wahhab, and Sayid Qutb, a radical Islamic thinker ukhuwah in Egypt who was later hanged. Qutbi ideology through Ma'alim fi at Thorieq motivated religious radicalism among youth in the 1980s. Especially his views on modern jahiliyah and the broad meaning of kufr. Furthermore, it was confirmed by Shaykh Abdullah Azzam in his work entitled *Ayatur Rahman fii Jihadi Afghanistan* with his concept of jihad. Osama bin Laden successfully persuaded Indonesian Islamic activists to go to Afghanistan for jihad [30]. On the contrary, in Indonesia's current condition, the interpretation of jihad is much more appropriate if it focuses on hard and smart efforts to uphold social norms against injustice, corruption, poverty, and ignorance of the nation's increasingly marginalized children. In his speech, Mahfud MD said, the Jihadist Movement is the most radical, they kill people who are not in the same ideology as them, even to the point of eliminating the lives of certain groups who are seen as hindering them from achieving understanding.

Dakwah Salafi and Salafi Sururi

Salafis are a group that follows the lead of Salafi clerics (Manhaj Salaf al shalih) [46]. The Salafi Da'wah Movement is part of the Wahhabi ideology. This step aims to prevent the impact arising from other Transnational Islamic Movements. Their programs are textual, sacral, faithful, and non-political. Then after Salafi Da'wah, Salafi Sururi emerged which became part of Salafi. Salafi da'wah is known as a da'wah movement with a cultural form in Islam that envisions the return of authentic or pure Islam. In addition, Salafi proselytizing is anti-Hezbiyyah, a movement that does not include itself in the political sphere. Salafi da'wah advocates emulating their ideology in terms of science, charity, jihad, dealing with rulers, social interaction, amar ma'ruf nahi munkar, and many other activities. The principle of Salafi Da'wah has several characteristics, namely: preaching to tawhid, sincere, with knowledge, fighting heresy, educating its preachers, using gentle means, teaching patience, taqiyah, doing justice, and fighting Hezbiyya da'wah. Imam Bonjol and the Padri movement from Minangkabau West Sumatra made the beginning of the Salafi Da'wah movement in Indonesia present approximately in the 19th century [47].

The Salafi da'wah movement in Indonesia began to develop on campuses. In the early 1990s, the movement received a new impetus with the arrival of other Middle Eastern graduates and veterans of the Afghan war. A man with a slightly different profile who also returned around that time was Ja'far Umar Talib, who would become Indonesia's most famous Salafist activist representative. The Salafi Da'wah Movement pursued several attempts to save the scheme to establish its impact in Indonesia. This method began with establishing a Foundation as a means to channel production factors to establishing broadcasts like a popular propaganda tool today. It is this incident that motivates Salafis to continue to grow.

Salafi Sururi or Sururiyah is a Salafi sect attributed to Muhammad Surur Bin Nayif Zain al-Abidin (a scholar of Salaf Timur Tengah) (b. 1938). Sururi Salafism is a hybridization of Sayyid Qutub's political ideas and Wahhabi religious views[49]. It was previously sanctioned by the Saudi Arabian government, but the sect has been under surveillance and legalized by the government since it came into the political realm. Salafi Sururi is a denial of the Wahhabi doctrine that is non-political and so dissolved by the Wahhabi clerical authorities for disobeying the government. Mohammad Surur bin Zaenal

Abidin is the main figure of Salafi Sururi or Salafi Politics. Through the Ak-Muntadha Foundation, Wahhabi Sururi preached Salafis to various countries including Indonesia [44]. Followers of the Radical concept (Sururi) are subject only to clerics classified as 'salafus shaleh ahlu tsuhur' i.e. Salafi clerics on the battlefield and people follow their arguments and opinions. Other than ahlu tsuhur, it will not be followed. They tend to take text (nash) literally. If you look at the model or form of democracy, Sururi Salafis apply more direct or participatory democratic systems, because they choose and support one of the pro-Islamic politics. Thus, it is certain that their political participation is higher. This group tends to be 'moderate' in response to other movements [50].

Jamaah Tabligh (Dakwah Movement)

Tablighi Jamaat, a transnational movement founded by missionary Sheikh Maulana Muhammad Ilyas in India, is headquartered in Nizamuddin on the outskirts of Delhi. From there it expanded quietly around the world from 1948 onwards eventually becoming prominent and influential in the late 1970s. It was founded on six basic principles: (1) The invitation (da'wa or tabligh) towards Islam is not the business of religious experts, but the responsibility of all, Muslims should devote their time and money to it. (2) One does not have to wait for people to come to hear the sermon, but rather the preacher has to travel to reach people. (3) Da'wah is carried out at the expense of the group's self-help. (4) The mixing of all social classes is compulsory in this group, (5) The main aim is to deepen the faith of those who are already Muslims, proselytizing against marginalized non-Muslims. and (6) Strengthening the unity of Muslims in its main goal, theological and political controversies are prohibited [36]. Tablighi Jamaat claims to be a community that does not side with either party, starting in terms of the school of jurisprudence in carrying out the practice of beliefs, mass organizations, and politics. It's just that by faith the Tablighi Jamaat declared itself as the ahl al-sunnah wa al-jamaah sect.

This group has its character compared to other Transnational Islamic Movements in Indonesia. The method of da'wah used by Tablighi Jamaat is 'khuruj' or 'khuruj fii sabilillah' which is the hallmark of this movement and is called the jaulah (itinerant da'wah) group. His preaching was done by travelling, by leaving his home and family for a certain period. This tariqa is believed to be closely related to 'Salafis' who have the virtue of salaf values. Tablighi Jamaat tried to emulate the behaviour of the Prophet Muhammad and the companions of the Prophet. This can be seen for example in the appearance of the Brotherhood who always maintain a beard and wear long clothes [53].

The Tabligh Jamaat movement was active since 1953 but grew fastest after 1998. The movement avoided overt political activities, instead concentrating on encouraging Muslims to be more actively involved in religious rituals. They have a special code of conduct and mode for their members and receive membership dues from their community [36].

The growth of Tablighi Jamaat in Indonesia is quite rapid, this can be from the increase in members and religious activities carried out among Muslims in this country, so that Tablighi Jamaat is growing now easily found in various regions. Tablighi Jamaat thrives in all walks of life, ranging from academics, entrepreneurs, students, rural communities, and urban communities, to celebrities and others. According to Tabligh Jamaat, work is an effort to obtain God's assurance of life through the utilization of the potential that exists in humans. It's just that work is not solely aimed at material pursuits, but rather to seek divine pleasure. The religious pattern adopted by the Tablighi Jamaat is based on six teaching principles taken from the treatises of the Prophets which include Faith in the Tayyibah Sentence (the so-called great sentence, i.e. laa ilaha illa Allah, Muhammad the Messenger of Allah), Faith in the Tayyibah Sentence (after believing in the thayyibah sentence, Muslims must perform prayers with khusu'), Science and Dhikr (Al-'ilm ma'a al-Dzikr), Glorifying Muslims (Ikram al-Muslimeen), Fixing Intentions (Tahsn al-Niyyah), and Khuruj fi Sabilillah [52].

Syiah

Syiah is a group or understanding that only relies on the opinion of Sayyidina Ali (the fourth caliph) and the descendants of the Prophet Muhammad since the reign of khulafa ar-rashidin because according to Syiah only descendants of the Prophet Muhammad (saw) are worthy to be caliphs (rulers on earth). Shia developed into several smaller sects (Kaisaniyyah, Imamiyyah (Rafidhah), Zaidiyyah, Ghulat, and Ismailiyyah) due to differences in understanding and views in elevating the figure of the Imam. Shia are a group whose religious understanding is based on Ali ibn Abi Talib (ahlu bait) [54]. The discussion of Shia cannot be separated from the practice of taqiyah (a person shows a difference from what is in his heart in religion). Shiites do this when threatened by the enemy. Even the practice of taqiyah is also carried out in Indonesia. Therefore, Sunnis consider Shia to be a religion of hypocrites or liars [55].

With the approval of the 4th President of the Republic of Indonesia K.H Abdurrahman Wahid, Syiah was recognized as an official organization in Indonesia by establishing IJABI (Ikatan Jamaah Ahlu Bait Indonesia) founded by Jalaluddin Rahmat.[56] The Syiah movement in Indonesia is monitored by the ICC (Islamic Cultural Centre) in Jakarta led by Mohsen Hakimullah of Iranian origin. ICC is engaged in two aspects, namely education and da'wah. The beginning of the entry of Syiah into Indonesia is still a controversy in academic circles. Azyumardi Azra said that Shia entered Indonesia in the 8th century. Some say Syiah entered Indonesia marked by the establishment of the Perlak Kingdom which adheres to Syiah. The development of Syiah understanding through the presence of Islam in Indonesia, after the flow of Islam in Iran, through Indonesian Muslim scholars who studied in Iran, and transparency with the establishment of the Indonesian Jamaat Ahlu Bait Association [54]. In recent years, there have been books and anti-Syiah rejection movements. Even the MUI states that the Syiah sect is a cult. This was stated in the Decree of March 7, 1984, which was allowed at the National Working Meeting in 1984 [57]. Also by forming propaganda against Syiah began to be facilitated by ANNAS (Anti-Syiah Alliance) through online media, thematic studies, and mass actions in public spaces (long march) [56]. And appealed to the public to increase their "vigilance" against Syiah.

CONCLUSION

Transnational Islamic Movements are Islamic organizations that operate in various circles of the country. The movement aimed to purify the teachings of Islam influenced by Western culture from Europe in the 20th century. Transnational Islamic Movements in Indonesia are: (1) Wahhabi, the Wahabi movement is difficult to accept in Indonesian society because Wahabi teachings are very strict against outside influences and reject Islamic acculturation and culture (Bid'ah) while Indonesian society blends with Islamic culture and values. (2) Muslim Brotherhood, This organization had a role in the independence of the Republic of Indonesia. (3) The Hizb ut-Tahrir, in Indonesia, this organization was dissolved because it rejected the foundation of the state (Pancasila and the 1945 Constitution) and insisted on running the wheels of government with the Caliphate. (4) Jihadi, this understanding is considered very dangerous because they understand that can trigger conflict and this understanding is not suitable in Indonesia. (5) Salafi and Sururi proselytizing, they do not provoke the state but they think that their group is the one who most follows the sunnah of the Prophet (peace be upon him). (6) Tabligh Jamaat, not including radical Islamic organizations, does not want Indonesia to become a Khilafah (7) Shia, this group is recognized for its existence in Indonesia, but the MUI (Indonesian Ulema Council) considers this sect as a heretical sect.

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Conflicts of Interest

All authors declare no conflict of interest.

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