

Khilafah Vis a Vis Democracy Symbolic Interactionism Study of BKIM, IPB Bogor

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Abstract : Research on *Khilafah and Democracy: Symbolic Interactionism Study on BKIM Members, IPB, Bogor* aims to find out how the process of symbolic interactionism among then members of BKIM at IPB, Bogor. The theories used in this research are symbolic interactionism and social construction. The research method used is qualitative with case study approach. Informants who are the subject of this study are students of IPB who became members of BKIM. The findings of this study indicate that members of BKIM, IPB perform a symbolic interactionism process by often discussing among them about the *khilafah* issues and the like. They construct the meaning of khilafah by the process of externalization, objectivation, and internalization as the part of social construction theory. They finally came to the conclusion that khilafah as the best alternative to the political system so that they disagreed, and even blamed the system of democracy practiced in Indonesia. According to them, all the problems faced by Indonesia today in politics, economic, culture and so on, are caused by the democratic system which is made by the human being. That is why they suggested that Indonesia has to change its political system (democracy) to khilafah system.

1 INTRODUCTION

In recent decades, Islamic politics has been accused by the Western media and literature as a terrorist or fascist movements that are overall considered contradictory to Western democratic ideology. (Kai Hafez, 2010). Among other things is religious radicalism of Muslims people. Radicalism in its various forms, including religious radicalism, seems to be increasingly threatening day by day. At the international level, for example, the emergence of radical religious organizations seems inevitable. One of the things that takes the world's attention a lot is the Islamic State of Iraq and Syrian (ISIS) movement, or the latter is better known as the Islamic State (IS). What is surprising is that IS followers are not only from Islamic countries or the countries which majority of its population are Muslim, but also from European countries, even though their character is not exactly the same as ISIS followers from Islamic or Muslim countries.

Regardless of whether radical movements such as IS are formed or "engineered" by Western countries, their movements are definitely difficult to stop. Various tragic or bloody events in various

places in the world are often associated with these radical groups. Actions such as bombings, kidnappings, murders and others often embellish various reports in newspapers around the world. They themselves often give recognition or claim responsibility for various tragedies. This shows that they did it on the basis of awareness.

The emergence of radicalism movement is actually affected by two factors, especially when it is observed from the sociological aspects. Firstly, it is related to the ongoing socio-political and economic conditions in the form of rejection and resistance. Especially aspects of ideas and institutions that are considered contrary to his beliefs. Secondly, it is started from the rejection which continues to coercion of the will to change fundamentally the circumstances towards another order which corresponds to an affiliated viewpoint and think to certain values, such as religion and other ideologies

The religious radicalism movement is of course considered a threat to the world. Their movement is not only limited to the spread of radical and hard teachings, but also does not hesitate to carry out various acts of physical violence that sacrifice many people. Sporadic attacks on people they deem not

aligned with (*infidels*) through acts of blasting or bombing are not infrequent. They regard this action as a form of *jihad fi sabilillah* (striving in the way of Allah) where the reward is none other than the life of heaven with the angels.

Religious radicals, including IS and others, usually carry understandings that want to replace the ideas that have developed and are followed by people in the world. They, for example, disagree with the system that has been made by the world community, both the political system, the social system, the cultural system, and so on. Moreover, they consider these systems to be contrary to their beliefs, in this case Islam. Therefore, they then tried to replace the system with a system they considered to be Islamic. If soft methods cannot be realized, they are reluctant to use violent methods.

Although, in different situations and conditions, Indonesia is also not free from the influence of the entry of religious radicalism. These past years have even shown how Indonesia, which is known as a multicultural country with the motto of Unity in Diversity (different but one), is facing a tremendous threat of radicalism. Various acts of physical violence, even those that have claimed lives, acts of intolerance, and such often occur in various regions in Indonesia, not least in the capital city of Jakarta.

Radical movements, including religious radicalism, do not all launch physical violence to achieve their goals. The radical word itself is indeed not intended as a physical act, but rather how a person or group does something to its roots; unpack something to the most basic. But in practice, radicals are interpreted as actions that are contrary to existing standards. In social and political terminology, radical movements are usually associated with actions that try to counter existing social and political systems.

In Indonesia, the movement of religious radicalism continues to emerge. Some call it a right-wing revival. Regardless of whether it has anything to do with the right-wing revival in the United States with the election of President Donald Trump, and the right-wing movement continues to progress in Indonesia. The space of freedom or democracy that is actually criticized by their circles, is actually used to display and expand their movement. Indonesia that has declared itself as a democratic nation, especially after the end of the New Order era, this seems to have given a big stage for this group.

In Masdar Hilmy's expression, the development and growth of radicalism after the New Order in Indonesia, both clandestine - like Jamaah Islamiyah (JI) - as well as being blatant - like Laskar Jihad, Laskar Jundullah, FPI, MMI, HTI, and others - is a

follow-up effect of the increasingly open political and democratic climate after the fall of the New Order¹³ or what became known as the Reform Era (*Miqat*, 2015).

One thing that cannot be denied is that during the reformation period came what was called political liberalization. Political liberalization itself is interpreted as the process of streamlining certain rights that protect individuals and social groups from arbitrary or illegitimate acts committed by the state or third parties (Guillermo O'Donnell dan Philip C. Schmitter, 1993:7). The process of liberalization, although sometimes carried out sporadically and unevenly, is an important beginning of the abandonment of the usual practice of authoritarian regimes.

However, the liberalization phenomenon is not without problems. Hence, with the liberalization, groups who had always moved underground or did not dare to explicitly perform their actions, they seemed to have ruined. Finally, look at them on the Indonesian political scene. Included in the group that utilizes the situation of freedom is radical religious groups. Therefore, radical movements of Islam even appear to surface.

One of the fastest growing radical religious movements in Indonesia is Hizbut Tahrir Indonesia (HTI). This movement has entered Indonesia for quite a long time, but later it is getting stronger as there is more opportunity or political stage for them to explore. Leaders and followers of this group are no longer hiding to express themselves in the midst of society with their radical religious insights. One of their radical religious insights is about the caliph.

As it is widely known that HTI, similar to HT which in fact is its parent organization, since its inception in Indonesia has brought a mission to uphold the Islamic caliphate to replace the political system (including democracy) practiced by almost all countries in the world, including Indonesia. For HTI, the political system that should be applied now especially among Islamic countries or Muslim majority is the Khilafah system (Sri Yunanto, 2017). Their argumentation of the khilafah system is biased to be the solution to the problems faced by mankind today concerning social, political, economic, cultural, religious, and so on. The various crises faced by the society are considered as the consequences of not using the system of the khilafah as the base of their life.

Movement of radical groups in Indonesia such as HTI not only targeting the lay people, but also the campus or college, both public and private. There are many elements of radicalism that have entered

the public universities. Among these, is Bogor Agricultural Institute or in Indonesia known as *Institut Pertanian Bogor* (IPB). The renowned institute has long been used as a fertile ground for radical religious groups. The students who generally are the graduates of local high seems to have a higher acceptance of the teachings of radicalism compared to the graduates of *pesantren* (*santri*). Their religious (*ghirah*) spirit seems to be far more prevalent than the understanding of the teachings of Islam itself.

In IPB HTI groups seem to have been widely accepted, especially among students. The organization has entered the students' organizations such as Students' Executive Board (BEM) and Student Activity Units (SMEs). They may not formally show their affiliation to HTI, but they do adhere to the ideology of this religious group. The Muslim Student Council of Mahasiwa (BKIM), for example, really spread the idea of HTI, with various channels or media, both inside and outside the campus.

HTI Movement in IPB is divided into two types. The first one is the movement inside of the campus which goes to the internal institution such as the Islamic Students' Body (BKIM) IPB, at the beginning this institution was named BKI because it is opened for all academic society and has been established since 1976. (BKIM IPB) Their main target, of course, is the students of IPB. Through this organization, they continue to recruit members by opening members' recruitment on the online and offline network.

Second, outside the campus, the movement is called Gema Pembebasan with IPB Commemorative Commissariat focuses more on off-campus movements. These institutions often organize activities with other similar institutions, either in the form of discussion on issues facing Indonesian Muslims or the world or in action. One of the activities that have been done is to follow the Dialogic activity, from Discussion Towards Revolution along with the Gang of Liberation of Bogor Raya.

Based on the background as described above, the research problem is formulated as follows; *First*, How is the construction of khilafah versus democracy among IPB students? *Second*, how they interpret the khilafah as an alternative political system in Indonesia?

2 THEORITICAL FRAMEWORK

The theories used in this research is the theory of symbolic interactionism and social construction. The first theory is symbolic interactionism. The symbolic interactionism theory was pioneered by George Herbert Mead in his famous work, "Mind, Self and Society." Although the term symbolic interaction is the creation of his disciple, Herbert Blumer, it can not be denied that Mead was the main originator of this theory. The essence of this theory is a framework of reference to understand how humans, along with others, create a symbolic world and how this world, in turn, constitutes human behavior (Stephen W. Littlejohn, Karen A. Foss, 2008). In this statement, we can see Mead's argument for interdependence between individuals and society. Symbolic interaction is based on ideas about self and its relation to society. Because this idea can be interpreted widely, it will be explained in detail the themes of this theory.

There are three major themes in symbolic interaction, which are as follows: 1). The Importance of Meaning for Human Behavior. Symbolic interaction theory holds that individuals form meaning through the communication process because meaning is not intrinsic to anything. Interpretive construction is needed between people to create meaning. In fact, the purpose of interaction, according to this theory, is to create the same meaning. This is important because without the same meaning communication will be very difficult, or even impossible. In other words, meaning is a product of social interaction, therefore meaning is not attached to the object, but negotiated through the use of language. Negotiation is possible because humans are able to name everything, open only physical objects, actions or events, but also abstract ideas (Deddy Mulyana, 2006: 72).

2). The Importance of Self-Concept. The essence of symbolic interaction theory is the theory of George Herbert Mead's "self" (self), which can also be traced to the definition of Charles Horton Cooley. Mead, like Cooley, considers that self-concept is a process that originates from an individual's social interactions with others. One of the theories put forward by Cooley regarding this self-concept is his theory of looking-glass self. According to him, the individual's self-concept is significantly determined by what he thinks about other people's thoughts about him, thus emphasizing the importance of other people's responses that are subjectively interpreted as the primary source of data about themselves. In summary, as affirmed by Deddy Mulyana (2006:

74), what is internalized as an individual's property comes from information he receives from others.

The concept of self, according to the theory of symbolic interaction, provides an important motive for behavior. The idea that beliefs, values, feelings, judgments about self influencing behavior is an important principle in this theory. Mead argues that because humans have themselves, they have a mechanism to interact with themselves. This mechanism is used to guide behavior and attitudes. Mead also said that seeing oneself as a process, not a structure. Having yourself forces people to construct actions and responses rather than just expressing them. This process is called a self-fulfilling prophecy, or a self-expectation that causes a person to behave in such a way that his expectations are realized (Richard West and Lynn Turner, 2007: 37)

3). The relationship between Individual and Society. In the context of the relationship between individuals and society, both Mead and Blumer, take a position in the middle. They try to explain about order and change in social processes. On this theme there are two assumptions. First, people and groups are influenced by cultural and social processes. This assumption recognizes that social norms limit individual behavior. In addition, culture strongly influences behavior and attitudes that we consider important in self-concept. In the United States, people who see themselves as assertive are people who often pride themselves on this trait and reflect it well on their self-concept.

The second theory of the research is social construction theory. This theory of social construction was coined by two sociologists, namely Peter L. Berger and Thomas Luckmann who wrote a book entitled *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. The name of this theory was taken from the beginning of the book's title, construction social over reality, but shorter social construction theories are used.

Social construction theory can be explained as a social process through actions and interactions in which the individual creates a continuously shared reality that is shared and subjectively shared. In this context, every individual in society actually always performs constructions on the reality that exists outside of himself (Bungin Burhan, 2008). And the process in practice takes place continuously or not stop.

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To understand the theory of social construction as a whole it is good to explain the basic assumptions of this theory. These basic assumptions are as follows:

a. Reality is the creation of creative people through the power of social construction towards the social world around it. In other words, reality is not formed by itself.

b. The relationship between human thought and the social context in which that thought arises, is developing and institutionalized

c. The community life is continuously constructed

d. Distinguish between reality and knowledge. Reality is defined as the quality contained in the reality that is recognized as having existence which is not dependent on our own will. While knowledge is defined as the certainty that realities are real and have specific characteristics.

The process of social construction of reality is inseparable from three dialectical processes, namely externalization, objectivation, and internalization. First, externalization is the process of adapting to the socio-cultural world as a human product. Second, objectivation, for instance, a social interaction that occurs in an institutionalized world intersubjective or institutionalization process. While the third, internalization, is a process in which the individual identifies himself with social institutions or social organization places the individual becomes its member.

3 LITERATURE REVIEW

The first reference is the work of Ibnu Syahrir, 2014, Religious Social Movement (Social Construction Hizb Against Religious Relations with State), published in the Journal of Research on Humanities and Social Sciences, Vol. 4 No. 1. 2014. This study aims to reveal the patterns and strategies of religious social movements especially those relating to the relationship between religion and the state by Hizb ut-Tahrir; reveal the meaning and attitude of the members of Hizb ut-Tahrir; and describe the social interactions of the Hizb ut-Tahrir movement. The results of this study indicate that religious social movements are determined by ideology or perspectives adopted by religious organizations; ideologies based on state-religious relations will

bind members of strong ideological, cognitive, emotional and social attachments; strong ideological, cognitive, emotional and social cohesion will lead to high militancy, and for members, to realize ideals embodied in ideology.

Second, Greg Fealy, 2004, *Islamic Radicalism in Indonesia: The Faltering Revival?* Southeast Asian Affairs, 2004 (pp. 104-121), ISEAS - Yusof Ishak Institute. Greg Fealy's research describes the radical Islamic groups in Indonesia: the worldview and its ideology, the *modus operandi*, that is how the pattern 15 Burhan Bungin, *Social Construction of Mass Media*, Jakarta: Prenada Media Group, 2011: 15) and their strategies for the movement and dissemination of their teachings in Indonesia, including how the leadership, membership and recruitment of prospective members. The radical groups that were the object of his research were DI / TII, Jamaah Islamiyah, Majelis Mujahidin Indonesia (MMI), Islamic Defenders Front (FPI), Sunnah wal Jamaah and Laskar Jihad, and Hizbut Tahrir.

Third, Masdar Hilmy, *Religious Radicalism and Democratic Politics in Indonesia in Post-New Order*, *Miqat Journal*, Vol XXXIX No. July 2-December 2015. This research seeks to see or analyze the emergence of Islamic radicalism in Indonesia after the New Order in relation to democratic politics and its implications for state policy on radicalism. Using legal politics, this study argues that radical groups should be treated with caution in the framework of democratic principles because democracy must guarantee freedom of expression for all parties.

Fourth, Etin Anwar, Hobart and William Smith, 2009, *The Dialectics of Islamophobia and Radicalism in Indonesia*, published in *Journal of Spring* Vol. XVI, No. 2. The results of his research reinforce the general assumption that radical Islam in Indonesia will not gain momentum. Most Muslims support moderate Islam, as promoted by Nahdlatul Ulama and Muhammadiyah organizations. There is always competition in the struggle for ideas between the Islamophobia and the anti-Americanism groups, but the process is dialectical. This research is useful to see how radical Islamic groups in Indonesia do not always run smoothly. There is always competition or competition with mainstream Islamic groups in Indonesia. This condition will also be useful to see the dialectic or battle of HTI ideas and ideas in the world of universities, especially in IPB and ITB.

Fifth, Martin Van Bruinessen ed, 2013, *Contemporary Developments in Indonesian Islam. Explaining The Conservative Turn*, Singapore: Institute of East Asian Studies. The book that edited

by Bruinessen discusses the new trend in Indonesian Islam, the emergence of Islamic conservatism and the clustering of radical-militant Muslims, especially after the fall of Soeharto's dictatorial regime in May 1998. The phenomenon of the emergence of these groups is allegedly linked to the strengthening of political liberalization after so many Long silenced by the New Order regime. Islamic groups seem to find their free expression, including those radical groups. This book is very relevant to this research because of it is disclosure on the phenomenon of the emergence of the radical Islamic groups in Indonesia due to the political liberalization. This will assist much to this research to find that movement of HT owed much to this liberalization in disseminating their teaching in both universities. And this also will be difference between the book above and this research.

4 RESEARCH METHODOLOGY

This research uses qualitative research method with the case study approach. A qualitative approach is characterized by its objective that seeks to understand the symptoms in such a way as to require no quantification or because these symptoms do not allow to be measured appropriately. The case study approach involves obtaining sufficient and systematic information about people, settings social events or groups that allow researchers to effectively understand how subjects behave. Case studies are not data acquisition techniques but a methodological approach. Case studies usually focus on individuals, groups or special communities.

The collection techniques that will be used in this study are documentation and in-depth interviews. Documentation is the effort to find additional data in various documents related to the object of research. Documents may be in the form of books, manuscripts, meeting notes, magazines, newspapers and so on. While in-depth interviews were conducted with a number of activists BKIM IPB.

The data collection procedure carried out in this study is to do seven steps. First, determine the location of the study, in this case the IPB campus in Bogorg. Second, access and make relationships. At this stage researchers are looking for access by looking for relationships to students who have joined or participated in their activities and then have a relationship. Third, the determination of informants. After getting the relationship, the researcher then determined several informants, namely five IPB students who were active in BKIM. Fourth,

collecting data, the results of interviews with the informants were then transcribed as data. Fifth, record information where the researcher records all things or events related to the object of research. Sixth, choosing the data issue, from the many data obtained during the field selected which is appropriate or relevant to the object of research. Seventh, storing data, where the researcher store all relevant data for further processing.

5 FINDINGS AND DISCUSSION

From the findings of field research data on the activities of BKIM IPB members, it is clear that there is a process of symbolic interactionism that they do. In building a shared meaning through interaction among them in the forums of internal review as well as through the mass media. There is a construction process of their understanding of Islamic teachings especially those related to politics.

Some of the issues that become narrative of conversation among members of BKIM IPB, among them are as follows:

First, the theme of Islam as a solution. For members of BKIM IPB Islam is the answer to various problems faced by mankind. Islam as a religion as well as an ideology is comprehensive or has a comprehensive nature (*syumuliyah*). Islam is the religion that governs all aspects of human life, both individual and social. There is no problem or problem that there is no answer in Islam.

Therefore, in various studies or *halaqah* held by members of BKIM IPB, the issues discussed are very diverse, ranging from religious, social, cultural, political, economic, international relations, and so on. That is because they believe with all the heart of all these problems can be found the answer in Islam.

In a political context, one of the students of Bogor Agricultural University active in BKIM, Adin, 17 said that Indonesia's unfavorable political condition is caused by Indonesia's political and state system which does not implement the Islamic system, in which Islam has regulated a better political system. The act of corruption is clearly not permitted by Islam because the consequences are very harmful to the people, while Islamic politics itself wants the welfare of the people or in other words, Islamic politics wants to create the common good (Adin, 2018).

This is the case with the legal system. The source of Islamic law that comes from God's revelation must have covered everything, and not only that but also surely bring goodness or benefit to mankind itself. Sometimes the Islamic laws are harsh or cruel, but if they are obeyed and practiced

they are much more human beings. The case of *qisas*, for example, it indeed can be seen as a cruel act, but what they rarely think about is how much people's lives are preserved because of the *qisas* law.

In another context, BKIM IPB also spread its thoughts on how Islamic law should be applied. In one of his writings entitled "Three Pillars of Application of Islamic Law," on their Facebook account, BKIM invites the Islamic community to believe that Islamic law should be applied. The statements in the account are as follows (BKIM IPB):

"Tiga pilar ini merupakan tiang kokoh yang mesti ada karena sangat mendasari penerapan Hukum Islam secara kaffah, satu saja dari tiga pilar ini tidak tegak, maka penerapan Islam secara menyeluruh tidak akan pernah terwujud.

3 pilar itu adalah:

- 1. Ketakwaan Individu. Sobat, takwa merupakan hal pertama yang harus dipenuhi karena takwa merupakan wujud atas keimanan seseorang yang memahami bahwa dia harus terikat dengan Syariat Islam saat melakukan atau meninggalkan suatu perbuatan.*
- 2. Kontrol Individu dan Masyarakat. Pilar yang satu ini merupakan bentuk dari mekanisme amar maruf nahi munkar dan sangat diperlukan, karena manusia bukan malaikat yang terbebas dari dosa. Maka pilar ini akan senantiasa menjaga keberlangsungan dari pilar yang pertama.*
- 3. Negara yang Menerapkan Syariat secara Menyeluruh. Ini merupakan pilar terakhir yang akan menjamin terlaksananya pilar pertama dan kedua.*

Di samping karena ada banyak Hukum Syara' yang hanya bisa dilaksanakan oleh sebuah negara, negara yang menerapkan Syariat Islam ini juga lah yang akan melindungi seluruh Umat Islam dan masyarakat lain yang ada di bawah naungannya."

From the above explanation, it appears that BKIM IPB want to explain the implementation of Islamic law in Indonesia can actually be done as long as done with the three pillars above: individuals, communities, and countries. Three elements are a unity that can not be separated from one to another, because if only one pillar is done, then the application of Islamic Shari'ah cannot be done perfectly.

Second, the Khilafah system, for the members of BKIM IPB, the Khilafah system is the most appropriate system to be implemented in Indonesia. They believe that khilafah system has been exemplified by the Prophet Muhammad and his companions, especially four *khulafa ar-rashidun*

which is the beginning of Islam. Therefore, in the studies or *halaqah-halaqah* they often hold that this caliphate system is repeatedly reproduced, recounted and recounted again between their generations, hence, the consciousness becomes stronger to believe that the system of khilafah is a system that was commanded by God and has been practiced as an example by His Prophet.

When members of BKIM IPB conduct Islamic studies, they usually do not stop at matters of ritual or worship alone, but also up to discuss the problems of state politics. It is precisely at that point that their distinction is compared to other Islamic groups that are classified into radical groups. Their ways and methods of thinking that penetrate their roots, or fundamentally, by replacing democracy with the new system, the khilafah system, is clearly their main fight.

In this context, HTI followers only look at the outward aspects and tend to ignore the social and political context that occurred at that time. In the interpretation of the caliph verses of *phil ardh*, for example, they tend to interpret the meaning of the caliph as a leader in the sense of political leader or leader in a country. Thus, the verse is interpreted as an order for Muslims to apply the system of khilafah. Whereas in fact, the interpretation of the word caliph on that verse or similar words in other verses is quite as numerous and varied as we can read in various books of commentary or in books written by Muslim figures or scientists. Regardless of the response and reaction of the people who disagreed with the idea of establishing a khilafah state, HTI followers, including those on campus such as IPB, believed that the Khilafah system was the best. According to them, this system can actually be the answer for the people of Indonesia will be the various problems that befall them today. Many corruption cases are damaging the lives of the people, the inequality of development sharing where only a certain group that enjoys it more often, the occurrence of crime, and so on is because the khilafah system is neglected by the Indonesian. Indonesia, in the view of the HTI, prefers to orient to Western liberalism rather than to Islam which can provide a better solution. As a result, many policies issued by the state are not performed as expected, since liberalism clearly benefits only a handful of rich people or the capitalists. There is no equitable distribution of development outcomes that are actually emphasized by the Islamic system, in this case, the Islamic caliphate. This is actually the fundamental issue that should be immediately solved by the government and the people of Indonesia.

In this context, HTI followers constantly spread the importance of the khilafah system. Although their ideas have not been accepted by the public at

large, however, it seems they never get bored to keep voicing their paradigm. In their internal circle, they continue to conduct studies on the system of the khilafah. They themselves acknowledge that the khilafah system is a long-term program which is certainly not easy to follow in the near future.

From the perspective of social construction theory, this study finds the data that HTI members, including those in BKIM IPB, actually are always doing construction on the reality around them, in this case, are their ideas, thoughts, and attitudes related to missionary or missionary dissemination in Indonesia.

One example of the construction of the reality they create is the idea that "the caliphate system is the solution." In the theory of social construction, this construction process can be done through the following stages; externalization, objectivation, and internalization. At the externalization stage, for example, each individual member of BKIM IPB conducts an introduction to the idea. They try to understand, digest, and so on, until they find out that the system of the caliphate is the solution.

6 CONCLUSION

The conclusion that can be drawn from the study of the Khilafah Vis-a-Vis Democracy Symbolic Interactionism Study of BKIM, IPB, Bogor as follows:

Firstly, in the activities of members of BKIM IPB, there is a process of symbolic interactionism in constructing the meaning of the term khilafah as opposed to democracy. There are several narrations that become discussion among members of BKIM IPB, which stands out about Islam and khilafah system as a solution.

Related to the first theme, i.e. Islam as a solution, the members of BKIM IPB view that Islam is the answer to the various problems faced by the humanity. Islam as a religion as well as an ideology has a comprehensive nature (*syumuliyah*). And in its connection to the khilafah system, the members of the BKIM IPB system of khilafah are the most appropriate system to apply in Indonesia. This caliphate system, they believe, as a system that has been exemplified by the Prophet Muhammad and his companions, especially the four *khulafa ar-rasyidun* which are the early days of Islam.

Secondly, from the perspective of social construction theory, this study finds that HTI members, including those in BKIM IPB, are actually building their realities around them, in this case, it is reflected by their ideas, thoughts, and attitudes

related to da'wah or the spread of their mission in Indonesia.

One of the examples of reality construction they create is the idea that “khilafah system is a solution.” In the social construction theory, this construction process is carried out through a stage called externalization, objectivity, and internalization. At the stage of externalization, for example, every individual member of BKIM IPB conducts the process of identification of the idea. They try to understand, digest, and so on about the khilafah system as a solution

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