

Salah satu fenomena sosio-religius yang muncul pada era reformasi adalah lahirnya gerakan Islam radikal yang ditandai dengan upaya memperjuangkan pemberlakuan Syariat Islam dalam semua bidang kehidupan. Penelitian ini akan menguraikan gerakan Majelis Mujahidin yang berorientasi pada penagakkan Syariat Islam secara menyeluruh.

Penelitian ini adalah jenis penelitian lapangan yang bersifat deskriptif-analitis. Teknik pengumpulan data dilakukan melalui observasi terlibat (*participant observation*), wawancara mendalam (*depth interview*), dan studi dokumentasi.

Hasil penelitian ini menyimpulkan, bahwa lahirnya Majelis Mujahidin tidak terlepas dari situasi dan kondisi yang sedang terjadi di Indonesia, yaitu terjadinya krisis yang bersifat multidimensional dan juga berlangsungnya reformasi. Majelis Mujahidin berkeyakinan, krisis hanya dapat diatasi dengan menegakkan Syariat Islam. Oleh karena itu, umat Islam harus bersatu untuk bersama-sama memperjuangkan tegaknya Syariat Islam untuk menata kehidupan bangsa.

Tegaknya Syariat Islam bagi Majelis Mujahidin harus secara menyeluruh yang meliputi kehidupan pribadi, keluarga, dan sosial-kenegaraan. Untuk itu, Syariat Islam harus menjadi konstitusi negara atau diformalkan agar dapat diterapkan dalam semua bidang kehidupan. Atas dasar itu, Majelis Mujahidin menuntut pemberlakuan Piagam Jakarta dan revisi terhadap UUD '45 serta KUHP yang sesuai Syariat Islam.

Selain itu, Majelis Mujahidin menentang alternatif lain selain Syariat Islam digunakan mengatur kehidupan umat Islam, seperti sistem demokrasi, pluralisme, HAM, kesetaraan gender, dan lain-lain. Karena sistem-sistem tersebut bukan sistem Islam, bahkan justru merusak keimanan kaum muslim. Itulah sebabnya, Majelis Mujahidin menentang pemikiran-pemikiran Islam Liberal yang berkembang di Indonesia.

ABSTRACT

One of the phenomena of the social-religious which appear in the reformation era was the appearance of Islamic radical movement which was signed with efforts to struggle the Islamic Syariah as the law in all life's part. This study will describe the Mujahidin Council movement which was oriented in the Islamic Syariah enforcement in whole part.

This study is a kind of field-study that use descriptive-analitic. The methodes in collecting the data are done through participant observation, deepth interview and study of documentation.

The result of this study conclude that the appearance of Mujahidin Council cannot took off from the situation and condition which was happening in Indonesia, that was multidimensional crisis and reformation. Mujahidin Council sure that the crisis could overcome with the Islamic Syariah which was established. Therefore, Islam people have to be one and together in striving the establishment of Islamic Syariah to bulid nation's life.

The establishment of Islamic Syariah has to in a whole part including personal life, family and social-nation according Mujahidin Council. For this case, Islamic Syariah must be the constitution of the nation or must be a formal law so that it can be done in all life's part. Based on that, Mujahdin Council demand the realization of Piagam Jakarta and revision of UUD '45 and KUHP to be same as Islamic Syariah.

Any else, Mujahidin Council don't agre with other alternative way, but Islamic Syariah, to use as law in controlling the Islamic life, such as democratic system, pluralism, human right, gender equality and etc. the Mujahidin Council don't agree become they all are not Islamic system, and just break the faith of Islamic people. That's why Mujahidin Council do not agree with the way of thinking of Liberal Islamic which is developing in Indonesia.