

## Human Security Practice Based on New Religious Movement in Muhajirun Village Natar South Lampung

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### Abstract

This study discusses the existence of a religious movement group in Muhajirun village Negararatu, Natar South Lampung along with the practical implementation of human security by the group. The study employed descriptive qualitative research. The data were obtained from Focus Group Discussion, interviews, documentation, and field observation and were analyzed qualitatively through data condensation, data display, and conclusion drawing. The findings of the study show that the existence of the Muhajirun group is marked by the awareness as a group member by obeying applicable regulations, social interaction, Islamic fundamentalism as a unifying ideology, the group's organizational structure, and settlement segregation. The components of human security are still practiced simply, but its success cannot be separated from the existing social networks. The Muhajirun women play an important role in improving the community's standard of living through a collective awareness of entrepreneurship. This study offers a bottom-up model of community development through human security practices based on religious values.

**Keywords:** collective awareness; human security; Islamic values; religious village; social group

### Introduction

The influence of globalization on the one hand turned out to harm Indonesian culture. Its existence has further eroded the local power and culture which become the identity of a society (Dwijendra&Mahardika, 2018). This is due to the inevitable adoption of culture as the result of intensive interaction among the nations. This global cultural penetration then affects the way people think and act, which ultimately gets rid of their own local culture (Lasmawan, 2017). Consequently, the derivative problems experienced by society are increasingly complex and varied, such as social inequality, unemployment, poverty, moral degradation, and also a crime (Wani, 2011). The National Population and Family Planning Agency (BKKBN) data show 56% of Indonesian adolescents have had premarital sex, while the results of screening surveys in Jakarta and Pandeglang show that 96.7% have been exposed to pornography and 3.7% have experienced pornography addiction (Maisya&Masitoh, 2020).

The reality that occurs in the societies is an indication that Indonesia is one of the victims of the globalization process (Stiglitz, 2007). It targets vulnerable groups, especially the younger generation that tends to accept all forms of cultural penetration without adequate filters (Agustin, 2011). Seeing this increasingly serious situation, Indonesia needs to make policies that can protect these vulnerable groups. Therefore, the adoption of human security concept is considered a crucial policy in protecting all aspects of people's lives.

Human security has been widely studied as a form of government effort in creating national security (Pathak, 2014; Alexandra, 2019; Sovachana&Beban, 2019). National security or state

security is often associated with military threats or weaponry. However, in contemporary studies, this concept has begun to expand the perspective that the vulnerability faced by society is not only in the form of war, but also hunger, ethnic colonization, environmental degradation, and disease outbreaks (Fitrah, 2015). This change in perspective demands a new concept of human security.

Interestingly, this human security concept raises efforts from within the community itself to overcome the threats it faces. This shows that apart from the expansion of meaning, human security has also experienced a shift from national to individual studies. In this study context, the community as a group of individuals builds strength communally by capitalizing on its local wisdom through the existence of a religious movement group in Muhajirun village Negararatu, Natar South Lampung.

Muhajirun village emerged as an effort of a social group that has the same interests and values, namely the application of Islamic values. In addition to being a religious center, various facilities needed by the community are available in the village, such as health centers, tourist attractions, economy, and education from elementary to higher education (Khumairo, 2019). In this study, it is assumed that Muhajirun village has implemented human security practices based on Islamic values in daily life. Therefore, this village is believed to provide a safe and comfortable place to live so that people do not have to go outside the village to meet various needs.

### **Human Security**

The concept of human security came up after the world war and the cold war. It came from a United Nations Development Program (UNDP) report in 1994. The report then changed the security paradigm from nuclear security to human security. Previously, the concept of human security was known as national security (Ashadi, 2019). The concept was used to deal with the threat of war between countries that occurred at that time, which included military, economic and diplomatic forces (Alkire, 2003). Therefore, the concept of national security carries three components, namely the preservation of sovereignty, good governance that is not intervened by outside parties, and the realization of safety and welfare for the community (Ashadi, 2019; Kitler, 2020).

In human security seven concepts must be considered, ranging from security in economy, food, health, environment, person, community, and politics (Hidayat, 2017; Mine et al., 2019). Each component in human security is interconnected with the other but still has different concepts.

Economic security relates to guaranteeing the fulfillment of life's needs and away from poverty, while food security is related to the ease of access to food needs. Moreover, health security includes the fulfillment of the needs of health services and far from all kinds of diseases. In environmental security, the main concern is access to clean water and air, and free from environmental pollution. Personal security is related to personal safety from war, criminality, and various other acts of violence. Meanwhile, community security includes the preservation of cultural identity and cultural traditions, including religion. Lastly, political security deals with the protection of human rights and freedom from political pressures of any party (UNDP, 1994).

### **Existence of Social Group**

Existence can be interpreted as something that assumes that human existence is not static but always has been (Wilson, 2014). The human being is always moving from possibility to reality. Existence means daring to make decisions that determine his or her life (Haryati, 2013). Consequently, if we do not dare to do, then we do not exist in the true sense.

As social beings, humans form social groups as a way to maintain their existence (Kandioh et al., 2016). A social group is a unit consisting of two or more individuals who have conducted intensive and regular social interactions so that there is already a division of tasks, structures, and certain norms that are unique to this social unity (Brym & Lie, 2018). According to Soekanto (2012), social groups can be formed after fulfilling certain requirements, such as members' awareness as a part

of the group, social interaction, a unifying factor, having structure and patterned behavior, as well as being systemized and processed.

### **Religious Village as New Religious Movement**

The existence of a religious village has recently spread amid the swift currents of globalization. This is in line with the emergence of a religious-based social movement known as the New Religious Movement (Rahardjo, 1999). This movement seeks to translate religious ideas into transformative forces to foster a new participatory, open, and emancipatory social structure and order (Ismail, 2016). The struggle for religious values in religious movements is a doctrine that is believed to come from God who has imperative and transcendent power. Sociologically, these religious values often function as a way of life, world view, and even a paradigm that always provides a normative frame of reference regarding how humans act and understand the reality of their lives (Roviana, 2014).

By using this paradigm, the religious village movement can be categorized as a new form of a religious movement, which refers to the actualization of religious values in everyday life. This is not much different from other religious movements, but what is interesting is that this religious village movement can build a cultural culture that looks very strong with the formation of social structures based on the application of religious values (Suprapti&Iswanto, 2018).

The existence of several religious villages is well known and has become the object of research studies, such as Quranivillage in Deli Serdang, North Sumatra (Kurniawan&Sahfutra, 2017), Kepaon Islamic village in Denpasar Bali (Wulandari&Antari, 2018), Muhajirunvillage in South Lampung (Fauzan&Nasution, 2018; Khumairo, 2019), and Temborovillage in Magetan, East Java (Awabien, 2020).

For example, Kurniawan&Sahfutra (2017) examines the existence of a Quranivillage in Bandar Setia Deli Serdang, North Sumatra from a socio-historical perspective. The results of the study state that the existence of Quranivillage is an effort to change the negative stigma that has been attached to Bandar Setia village so that it can provide positive nuances for the surrounding community. The strategy for shaping the value of the Quran is carried out through various movements, such as free Quran schools for children, the dawn movement in the congregation, and various Quranic activities. The implementation of the strategies is expected to change the image of Bandar Setia to become an Islamic village through dedication, learning, and self-development based on the Quran.

In another perspective, a religious village is reviewed from Rapid Rural Appraisal (RPA) approach (Wulandari&Antari, 2018). This can be seen from the existence of Kepaon Islamic village, South Denpasar Bali, which has its characteristics amid the majority of the Balinese Hindu community. To maintain its existence, Kepaon Islamic village with all its social, cultural, religious, and especially economic potentials has the opportunity to be more developed. In terms of economic potential, *Mukena Balimicro* small enterprise (UKM) which is the mainstay of this village can be used as an opportunity to improve the regional economy. The enthusiasm of the village community to continue to preserve local wisdom and traditions is one of the assets to maintain their religious identity.

Furthermore, several study approaches have been carried out in the case of the Muhajirun religious village in Negararatu, Natar South Lampung. For example, a study conducted by Fauzan&Nasution (2018) is based on the exploration of human resource development at the ShuffahHizbullah Islamic boarding school, Muhajirunvillage. To improve the quality of human resources, Muhajirunvillage through its Islamic boarding school (pesantren) section has carried out several development steps, such as job analysis and design, the recruitment process that begins when the pesantren senses a new additional need, selection carried out on prospective employees by looking

at their competence, orientation of the boarding school, training for human resources held inside and outside the pesantren, as well as planning and career development in the pesantren.

In addition, there is a study on the implementation of the collective intellectual community movement in Muhajirun village (Khumairo, 2019). The *Salam SapaSenyum(3S)* Movement is a collective intellectual movement of Muhajirun villagers to build social harmony. An idea that was built in addition to implementing Islamic law as well as social development in every aspect of society. Several strategies in introducing this 3S culture to the general public have been implemented, such as socialization in Islamic preaching, educational institutions, and open societies by reminding each other and providing examples. In its implementation, the 3S cultural movement has been running and has a positive impact, namely the creation of a harmonious life for the people of the Muhajirun village in particular and even the people around the village.

With a different setting, a study of religious villages can be viewed from the perspective of a new religious movement in Medinavillage Temboro, Magetan East Java (Awabien, 2020). This village has a unique Islamic style, that is, almost all of its people try to imitate the Islamic life and ways of the people of Medina. This is evidenced by the way of dressing to the habit of hastening congregational prayers at the mosque and closing shops when the time for prayer arrives. This study found that the Islamic pattern in Temborovillage is oriented towards *JamaahTabligh* and has a large positive impact. The living Qur'an approach used can reveal that religious life in Temborovillage has experienced a significant shift. Besides, the economy of the community has also experienced an increase since the presence of several Islamic boarding schools in this region. Thus, the existence of Medina village has a very big role in shaping religious education with a strong character and economy.

Broadly speaking, previous studies on religious villages have used various perspectives in explaining the existence and benefits of these villages. However, studies have not been found that focus on the relationship between the existence of religious villages and human security practices in developing their economic, social, and cultural potentials. Therefore, this study seeks to answer the following research questions: What are the supporting elements of the existence of Muhajirun religious village, Negararatu, Natar South Lampung? How is the practice of human security implemented in the Muhajirunreligious village, Negararatu, Natar South Lampung?

## **Methods**

### **Research Design**

This is a kind of descriptive qualitative research, used to understand the phenomenon about what is experienced by research subjects. It holistically employs the descriptive form of spoken or written words, relying on the collection of qualitative data (Nassaji, 2015). This study intends to study, describe, and analyze in-depth the existence of a religious village concerning the practice of implementing human security in Muhajirun village, Negararatu, Natar South Lampung, Lampung Province.

### **Informants**

The technique of determining which informants were used as sources in this study was purposive sampling, namely the selection of informants with several considerations adjusted to the required criteria. The criteria used as the determination of research informants are as follows. *First*, people who understand well the history of the existence of Muhajirun religious village. *Second*, persons who are actively involved in various kinds of community activities. *Third*, the community that participates in building the religious village.

### Techniques of Data Collection and Analysis

The data collection techniques used in this study are as follows. *First*, Focus Group Discussion (FGD) is used to collect data related to the meaning of a theme according to the understanding of a group (Bungin, 2019). In practice, the entire informants consisted of 18 people divided into 3 groups according to the expertise of community leaders in each element of human security. This method is used so that the socially bound values and attitudes of informants can be explored properly. The values and attitudes of informants have a tendency that does not stand alone (Herdiansyah, 2015). In addition, this method was chosen for the effectiveness of data collection during the Covid-19 pandemic, where Muhajirun village was limiting external visitors.

*Second*, in-depth interviews are conducted by involving questions and answers between researchers and informants. Researchers asked several questions to obtain information deeply. Interviews were conducted by asking questions following the focus of the research to the informants.

*Third*, observation was carried out by directly observing the facts under the information needed. Observation is needed to support information or data that has been obtained through in-depth interviews. *Fourth*, a documentation study is a data collection technique by collecting related documents from both the community and from related agencies, including photos or images needed to add to or support the existing information.

After the data had been collected, the next steps were data processing and analysis. This stage used the model of interactive data analysis including data condensation, data display, and conclusion drawing (Miles et al., 2014).

### Results and Discussion

#### Existence of Muhajirun Village

As a social group, the existence of Muhajirun village can be traced from its constituent elements, as expressed by Soekanto (2012), namely members' awareness as a part of the group, social interaction, collective ideology as a unifying factor, having structures and patterned behaviors, and being systemized and processed. Those are also the characteristics of the Muhajirun group that distinguish it from other social groups.

Muhajirun group or what is known as Jamaah Muslimin (Hizbullah) has its characteristics, especially in terms of membership, which is voluntary based on self-awareness to join the group. Membership practice is manifested in group rules and norms, for example in land ownership regulations.

Land ownership in the Muhajirun village area has several provisions based on a mutual agreement, which was signed by 9 religious leaders in the area on June 21, 1976. The results of the agreement are drawn in table 1.

**Table 1.**  
**Land Regulation in Muhajirun Village**

Type	Provision
Land	a. Land in Muhajirun may not be sold to people outside the group. b. Their rights need to be respected, based on Islamic law.
Yard (Housing)	a. Landowners who do not move to Muhajirun do not receive a housing complex but receive compensation. b. Landowners in Muhajirun who received the mandate to move to Muhajirun are given 1/16 hectare housing. c. Landowners in Muhajirun that are less than 1 hectare and have the

- mandate to move are provided with 1/8 hectare housing.
- d. The provision of compensation is regulated by the religious board.
  - e. Landowners more than 1 hectare get housing only 1/8 hectare, the rest is returned to those who are entitled (for those who move to Muhajirun).

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*Source: Research data, 2020*

After the completion of land measurement and mapping and legalization of the Village Situation Map of Muhajirun from the land affairs office, Saefuddin as the leader of the Lampung Region Muhajirun together with the landowners divided the land lots based on mutual agreement. The distribution of the plots served as the basis for the issuance of land certificates for the Muhajirun landowners. These formal legal regulations are final and binding for each member as a sign that they are part of the group. In line with this rule, Usman (2014) states that law is a product of the political system and is useful for the benefit of social control in a social system. In the context of Muhajirun, the legal agreement on land serves as an instrument to maintain harmony in community relations as well as a marker of their membership in the Muhajirun congregation that obeys the applicable regulations.

In their social interactions, residents of Muhajirun village who have a multicultural community background have practiced mutual interrelation to create social harmony. This can be seen from the practice of the harmonious sharing movement and the culture of 3S in the daily life of the local community (Khumairo, 2019). Harmony in sharing is carried out by the community towards anyone in need, such as house renovation, helping those who get sick, die, or are in debt. In addition, this activity has an international scale, such as solidarity assistance for the Palestinian people. Meanwhile, the culture of 3S is a collective intellectual movement of Muhajirun residents to build social harmony. This finding confirms Putri et al. (2020) who state that collective awareness and social solidarity are representations of social capital and energy which are very important as a basis for collaboration to improve the social, economic, and cultural aspects of society. Within the scope of the Muhajirun population, this collective movement of sharing harmony and 3S culture was built as an effort to implement Islamic law and also to build cohesiveness towards a harmonious community life (Schiefer & Noll, 2017).

Muhajirun village proclaimed by the first leader of the group, Dr. Syekh Wali Al-Fatah is an Islamic boarding school based on the revelation community. This implies that the entire life and life activities of the community are based on the Quran and Sunnah, including Tarbiyah. Based on this basic agreement, the name of the village was chosen "Al-Muhajirun" because its members consisted of immigrants who had emigrated to Natar South Lampung to realize their intentions.

In daily activities, Islamic ideology is a determining factor for the Muhajirun community. This emphasizes the characteristics of the Muhajirun village as a social group that unites the various characteristics of its members in the foundation of Islam. In line with this, Wahid (2018) emphasizes that fundamentalism is a characteristic of socio-religious movements that adhere to the principles of the Quran and Hadith in fighting for religious values and teachings in everyday life.

Fundamentalism is seen in the mission of the Muhajirun village from its inception until now, namely to prepare the Muslim generation comprehensively as exemplified by the Prophet Muhammad and his companions. During its development, this group is always inseparable from the direction and guidance of leaders/imam, such as the first imam Dr. Syekh Wali Al-Fatah, continued in more detail by

the second imam, Syeikh H. Muhyiddin Hamidy, and now under the regime of imam Drs. Yakhsyallah Mansur, MA.

The existence of this village actually cannot be separated from the role of the Al-Fatah Islamic Boarding School (Fauzan & Nasution, 2018). This is because most of the population are students from boarding school. The students come from various regions, both domestic and foreign. Therefore, this village is often referred to as the International Muhajirun Islamic Village (Sukarta, 2014).

The patterned behaviors of the Muhajirun people are very thick with the nuances of the Islamic religion. Every resident is obliged to wear clothes that cover their genitals and always say greetings when they bump into one another. Religious activities are concentrated in the An-Nubuwwah Mosque, which is the largest mosque in Lampung. This mosque is always used for congregational prayers, recitation, and various other public activities.

In mobilizing and controlling the life activities of its citizens, the Muhajirun village is managed by a leadership institution. The leadership is divided into two, namely leadership by the village head who is under the Village Head of Negararatu, and the management of the Al-Fatah Muhajirun Islamic Boarding School (pesantren). The management of the pesantren from 2016 until now can be seen in table 2.

**Table 2.**  
**Organizational Structure of Al-Fatah Muhajirun Islamic Boarding School**

<b>Position</b>	<b>Name</b>	<b>Status</b>
Adviser	Drs. KH. Yakhsyallah Mansur, MA	Chairman
	H. AbulHidayat Saerodjie	Member
	Lili Sholehudin, M.Pd.I	Member
	Ir. Novrizal, S.Pd	Member
Executive	Mastur, M.H.I	Chairman
	Mohammad Muchdir Alimin	Secretary
Treasurer	Supardi, M.Pd.I	
Supervisor	Edy Susanto, S.Pd.I	

*Source: Research data, 2020*

Muhajirun village which is based on Islamic teachings cannot be separated from the role of Saefuddin, a figure whose name is familiar to the residents. In 1965, Saefuddin under the direction and guidance of Sheikh Wali Al-Fatah began spreading the teachings of Jamaah Hizbullah in the Pringsewu area. Then in 1968, the teachings became even more massive. All activities are centralized in Pringkumpul-Pringsewu, more precisely at the At-Taqwa mosque. In 1975, the congregations began the process of moving their center of activities to the Natar region. However, it was only in 1977 that the center of congregations in the Lampung region officially moved to Natar until now. Since then, the spread of teachings has become more routine and wide.

With the existence of this movement, automatically the development of congregations is based on the exclusive village in Muhajirun village which is provided by the community in general. This pattern is referred to as settlement segregation which regulates the separation of the Muhajirun settlements from the other general public. This corroborates Timberlake's (2016) assertion that the formation of residential segregation is a social construction created and desired by people based on the nature and instincts of humans who tend to be grouped. In the context of the Muhajirun village, integration occurs more quickly in residential segregation due to the same cultural characteristics based on the application of Islamic values.

In the aspect of segregation, this practice emerges as a form of public concern about the negative impact of a social change which is often unwanted. According to Feitosa et al. (2007), social segregation is a form of a community effort to separate themselves from the general public, so that they can live a life under agreed social values and norms and eliminate other unnecessary values and norms. In this case, Muhajirunvillage as a form of social segregation emerged as a response to the same interests (Bayer et al., 2001). This interest can be multi-dimensional, one of which is due to the similarity of religious schools, or what is called Islamic fundamentalism in the Muslim congregations.

## **Human Security Practices in Muhajirun Village**

### **Economic Security**

All people living in the Muhajirun village are allowed to be economically independent. The first business that was managed jointly by the community was the processing of cassava in the form of *Lanting* (crunchy snack made of cassava), involving religious student staff who worked together in the production process. Apart from that, there are also home-based businesses, such as the production of processed food, buying and selling of clothes, credit, electricity payments, and laundry services. From this effort, the community's economic sector can gradually improve for betterment.

The business division that has been running well in Muhajirun village is a cooperative called *Syirkah Al-Fatah*. This cooperative functions in addition to providing loans as well as accommodating community products. In addition, the cooperative also manages the proceeds from the benefits of the land and pool together. The land which is used for this joint effort is the congregation's charity.

To support the economic independence of the community, women have an important role in building collective awareness to seek changes in themselves and their communities for the better (Schroeder et al., 2013). In practice, this collective awareness is manifested by Muhajirunwomen in the form of online-based entrepreneurial activities through the WhatsApp group application. In this community, people are allowed to sell all the goods they produce. Therefore, this social entrepreneurship effort becomes a medium for women to increase economic independence (Imron&Satrya, 2019). This becomes even more interesting when the economic principle used is "from us, for us". This motto can support the daily needs of the community,

### **Food Security**

Every household in Muhajirunvillage can meet their food needs. This village community has a joint garden which is managed by the village. The plantation area is 8.5 hectares, but only 2 hectares have been opened due to the preparation of a black pepper plantation in collaboration with PT. CAN. This black pepper plantation development plan refers to Lampung's success in managing black pepper plantations in the 80s. Therefore, to prepare the black pepper garden, it is necessary to go through the planting stages before planting black pepper. For the time being, the garden is planted with *Palawija* (corn and sweet potatoes). This pilot land cooperation plan will last for 3 years, if the development is good, it will be extended again for the next 5 years.

The plantations managed by the Islamic boarding school include rubber, coconut, areca nut, and vegetables. As for private lands, the majority of planting is cassava, maize, medicinal plants, and fruits. Plants such as dates and figs are also found in several people's homes. To the south and north of the Muhajirun village, there are chicken farms. In addition, there is also a privately owned fish pond in which catfish is cultivated. The ponds managed by village youths are also available in which they are installed with cages and become a commodity.

### **Health Security**

There are three types of health services available in the Muhajirun village, namely the medical center, traditional medicine using the traditional healer massage method, and *thibunnabawi* treatment



(the Prophet's style treatment) with the cupping method. These three health services complement each other and serve the entire community, both internally and externally for Muhajirun village.

The medical center here is divided into two types, namely the medical center for male Muslims and female Muslims. For Muslim treatment centers, doctors and nurses are available, while for a female Muslim treatment center, only doctors, nurses, and midwives are available. This medical center is only in the form of health business legality which is still in the process of upgrading a formal license to become a primary clinic.

Next is the masseur treatment. Despite their traditional nature, masseurs have many customers from outside the region. This traditional medicine is still medically controlled so that it continues to work together in achieving the patient's recovery. As for the practice of medicine using special cupping tools, where the therapist is certified so that the quality is guaranteed.

### **Environmental Security**

The people of Muhajirun village always strive to apply Islamic teachings in their daily life. For example, Islamic teachings on clean lifestyles are practiced through self-cleaning activities, the environment, and waste management. Therefore, in this village, there is a *no-smoking* regulation for all residents, students, and migrants. The people of Muhajirun also carry out regular activities in maintaining the cleanliness of the environment, such as the clean Friday movement. Men and Women in this village divide each cleaning job according to their respective portions. For example, if the women's group cleans the inside of the mosque, then the men's group cleans the outside.

Waste management is carried out from upstream to downstream, from households to final disposal. The waste management process is still simple in every resident's house. The way this is done is by dividing the waste into 3 types, namely organic waste, inorganic waste, and medical waste. Organic waste is usually burned or processed into compost. It's just that the community feels that they are still not optimal in waste management, so they need education from other parties. Inorganic waste is usually sold as junk or picked up by garbage men. The people of Muhajirun village have 2 cleaning officers who specialize in handling garbage collection, both in the boarding school environment or in the surrounding community. Meanwhile, medical waste management is only a collection process because it is categorized as dangerous goods.

Apart from environmental management and waste management, the application of environmental security in this village also performs clean water management and wastewater management. Clean water has been managed in a professional manner, which comes from groundwater, not PDAM water. There is an Al-Fatah Water business division that meets the needs of clean water and drinking water for the entire community. Currently, clean water products have been directed to become drinking water commodities in bottles and gallons.

The wastewater management in the Muhajirun village uses an IPAL (Wastewater Treatment Plant) measuring 3 x 15 meters. This installation can be categorized as a large-scale IPAL because it is intended for dormitories and 69 houses for residents. The output from this installation in the form of fertilizer is used for the process of plant fertilization. The installation is obtained from the Public Works (PU) Office as assistance for the community.

### **Personal Security**

The residents of Muhajirun implement an environmental security system at 10 security points, where each post consists of 2 people. Determination of this guard point is based on the potential vulnerability from theft of plantation products which is usually done by people outside the Muhajirun village.

The seriousness of maintaining village security can be seen from the existence of the village entrance portal. Everyone who enters must show their identity and dress according to Islamic

principles, such as not wearing tight clothes, women are required to wear a hijab and wear a skirt. In addition, there is a standard rule in this village, which is saying greetings when meeting other people (Khumairo, 2019). This is following Islamic principles as well as strengthening the ties of society.

### **Community Security**

Security for the community in Muhajirun village is divided into two, namely UkhuwahAlfatah Rescue which is engaged in the social and disaster sector, and the Aqsa Working Group as a humanitarian organization concerned with Palestine. At first, the UAR was called the Youth Ukhuwah Team, which at that time helped victims of the Aceh tsunami in 2004. Subsequently, this community was increasingly active in sending assistance, such as assistance for victims of Merapi and the earthquake in Padang. The contribution of this community in a disaster is in collaboration with Basarnas and BNPB.

UkhuwahAlfatah Rescue (UAR) membership begins with the recruitment system, followed by education and training in collaboration with Basarnas every year. This collaboration started in 2007 with a total of more than 100 UAR members in the Lampung region. Membership is not all from Muhajirun village, but there are also youths from Negararatu village who care and respond to disasters. Apart from being a technical disaster, the debriefing carried out by the community was also religious, so that when the rescue team went to the field, the victims not only received technical assistance but also spiritual assistance. The foundation that becomes the basis of this social movement is the internalization of religious values, where they believe that every Muslim is a brother, so if one suffers, it is also suffering for all.

The second safeguard is the Aqsa Working Group (AWG) as a form of concern for the Muhajirun villagers to help victims in Palestine. So far, the performance of this community is still dominated by socialization to the community. The annual agenda that is held usually presents the imam of the Al Aqsa mosque directly from Palestine during the month of Ramadan. This cooperation was carried out directly with the Palestinian ambassador. The basis for this activity is the teachings of the Islamic religion which should continue to pay attention to the condition of the Al Aqsa mosque in Palestine because this mosque was originally the mecca of Islam. This is stated in the verses of the Quran which guide the life of Muslims.

### **Political Security**

Citizens in Muhajirun village are committed to not practicing politics. However, political education is still held, such as the national insight from *Babinkamtibmas*. The villagers are aware that they are still part of Indonesia, so that their political participation in the General Election will still exist, but only as voters. In the case of the selection of Muhajirun village administrators and Al-Fatah Islamic Boarding School administrators, the system used is deliberation to reach consensus. This is following the principles of Islamic teachings for deliberation among residents in making decisions on an issue (Saladin, 2018).

From the human security aspect, the citizens of Muhajirun village have indirectly redefined the concept of security and threat. The concept of security in human security which initially emerged as a response to a war or threat shifted to security which emerged as a response to threats to the existence of groups, such as poverty, calamity, sickness, ignorance, and backwardness. This becomes even more interesting by exploring the efforts of this group to achieve social security (Alexandra, 2019).

### **Conclusion**

Referring to the research results, it can be concluded that the existence of Muhajirun village as a religious movement group can be traced through the awareness of members as part of a group with law-abiding behavior, dynamic social interaction through collective social movements, Islamic

ideology as the foundation of the Muhajirun community movement, the existence of an organizational structure, which supports and directs the movement of the congregation's life, and segregation of group settlements from the rest of the general public.

As an effort to maintain their existence, the Muhajirun community has practiced human security based on the application of Islamic values through the fields of economy, food, health, environment, person and community, and politics. Specifically, the practice of economic security in Muhajirun village is influenced predominantly by the collective awareness of women to empower themselves and their communities through entrepreneurship (Imron&Satrya, 2019; Putri et al., 2020). This is intended to change their situation for the better from an economic point of view, to avoid poverty, and be able to meet the needs of a decent life (Schroeder et al., 2013).

Human security practice in Muhajirun Village is still relatively simple based on Islamic values developed by Islamic boarding schools (Patriadi et al., 2015). This is interesting since the efforts made by Muhajirun indicate that the implementation of human security can be carried out by the community independently. However, this also cannot be separated from the participation of stakeholders and social networks owned by the Muhajirun village community.

This study suggests that the human security transformation carried out by the group should continue to get support from stakeholders, especially the government. By looking at the community's efforts in overcoming the threats faced, it is necessary to carry out further studies, so that the development of the implementation of human security can be adapted to each character of the community. This study provides an initial overview of the bottom-up type of human security practices in Muhajirun. Therefore, it is necessary to conduct further studies that are more specific to discuss the aspects attempted to be developed in every human security practice to produce a more comprehensive and detailed study and can be used as a model for the development of an independent society based on religious values.

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