

Review
ON GLOBALIZATION
FROM AN ISLAMIC PERSPECTIVE

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Review on Globalization: From An Islamic Perspective

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Islam and Transnationalism

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Introduction

Islam is a universal religion. We often heard this statement because Islam is indeed not only a religion for someone or some group of people. It is more than just an exclusive belief but is meant as an ideology that can influence a greater scope of human life. The religion itself is a guidance for all mankind. Islam as a universal religion, thus, is not only limiting its coverage by teaching the people about Ibadah (or worshipping) but beyond that, this faith is promoting the Muamalah or social relations and code of conduct. Aqidah covers Ibadah Amaliyah (prayer, fasting, zakat, haji, etc) and also muamalah or social relations. The way the Muslims behave towards each other and towards people of other faiths will influence the perspective about Muslims in general. As a Muslim, one must understand that despite they are being a citizen

of a country, he or she must also realize that they have to consider fellow Muslims from different nationalities as their brothers and sisters. Muslims in Pakistan, Indonesia, Palestine, or in the USA are attached one to another. Thus, the problems faced by any Muslims in one place should be the concerns of other Muslims too, especially those concerning humanitarian issues.

As the world is becoming more dynamics, the issues that are there in an international arena are becoming varied. The new generation is those who are technology literate and greatly influenced by technology itself. Hence, globalization terminology comes. Globalization does not only revolve around science and technology, however, in many spectrums it also involves ideology that has shaped our society becoming more pluralistic and globalized. Appadurai argued that there are five elements in regards to globalization, they are *ethnoscapes*, *financescapes*, *mediascapes*, *technoscapes*, and *ideoscape*. Consequently, there are numbers of interests appear and the boundaries among the states are faded away.

The eroded national borders have provided rooms for non-state actors. Recently, non-state actors have received more attention and been important actors in international politics. The state has been perceived as the main actor and has received challenges from international communities due to the former is indicated as a powerful and interest-driven entity. Non-state actors, consciously or not, will be established both at the local and global levels. This is the phenomenon has defied the traditional paradigm that argues state as the main actor. Although the state still has a relatively visible and significant role, the state is nothing more than an extension of non-state actors, the state exists to ensure the interests of non-state actors are fulfilled. Meanwhile, no one argues that it is a necessity. This phenomenon which will be discussed in this paper, how to develop an entity that can be done in one country to be able to facilitate that entity in another country, can eliminate national boundaries and influence state policy. How

the phenomenon is reviewed through an Islamic perspective.

Globalization and Transnational Phenomena

Globalization as an international phenomenon. The notion of globalization is very broad and diverse, where it causes the notion of globalization to be increasingly excessive. According to Jan Aart Scholte, the concept of globalization is synonymous with other concepts, namely *internationalization*, *liberalization*, *universalization*, and *westernization*. Internalization is an understanding of globalization which involves transaction growth and interdependence between countries. In this sense, a more global world is a place where more ideas, messages, trade, investment, and individuals across national borders. In terms of liberalization, globalization refers to the process of removing barriers that are officially applied to the movement of each resource between countries to form an 'open' and 'borderless' world economy. In this sense, globalization occurs when the authorities take steps to remove trade barriers, restrictions on foreign exchange, capital controls, and visa requirements. Furthermore, globalization is often interpreted as Universalization. Globalization is assumed to require standardization and homogenization with cultural, economic, legal, and political convergence throughout the world. Finally, the concept of globalization is defined as westernization. In this sense, globalization is a more specific type of universalism, where the social structure of modernity (capitalism, industrialism, rationalism, urbanism, individualism) spreads to various regions and destroys pre-existing social cultures. In this sense, globalization is often understood as colonization or Americanization.

Globalization is often over-understood, so it collides with the four previous understandings. Nonetheless, globalization gave rise to relatively new conditions that identified globalization as 'the spread of transplanetary - connections between people'. Globalization is seen as a phenomenon that affects the spatial dimension. Ulrich Beck sees globalization as time-space

compression, deterritorialization, and de-nationalization. Changes in the spatial dimension can pose challenges for countries because they cause some fundamental changes that are driven by globalization. The progress of information and communication technology as one of the catalysts of globalization has made the pattern of public relations more closely and bound to one another. This, in turn, gives rise to some life settings, namely borderless world and grassroots which can diminish the geographical, economic and cultural boundaries of society. These conditions give birth to a condition known as *transnational relations*.

The phenomenon of globalization has given rise to transnational relations. According to Nye and Keohane, transnational relations include contacts, coalitions, and interactions that transcend national boundaries without any control from the state or central foreign policy organs of government. In transnational relations exist global interactions. Global interaction is a shift or movement of information, money, physical objects, people, tangible or intangible objects that cross national boundaries. Furthermore, global interactions can be divided into four types, namely 1) communication, in which the distribution of information occurs including the distribution of beliefs, ideas, and doctrines; 2) transportation, movement of physical objects including war material and personal property; 3) finance, there is a movement of money and credit instruments; and 4) travel, i.e. human shifts. These four forms of global interaction can occur in international or transnational activities.

The difference between international and transnational activities lies in the extent of the role of non-state actors. Transnational activities require the involvement of non-state actors. Non-state actors have a very significant role. This is certainly different from international activities that do not require the involvement of non-state actors. Therefore, as explained by Nye and Keohane, transnational interaction refers to “the movement of tangible or intangible items across state boundaries when at least

one actor is not an agent of a government or an intergovernmental organization.”. A similar definition was also conveyed by Thomas Risse-Kappen that transnational relations are “regular interactions across national boundaries when at least one actor is a non-state agent or does not operate on behalf of a national government or an intergovernmental organization”.

Transnational relations are motivated by a condition where the state is not able to influence the international community. The state is an entity driven by interests. Therefore, it requires non-state actors to achieve their interests and search for power. With vast interests that the state desires to obtain have indirectly caused a-lack-of-trust relations between the state and the society. In general, transnational relations increase community sensitivity. As such, these terms will change relations between governments. More specifically, transnational relations are targeting the sensitivity of the people who will have reciprocity in politics between the countries themselves. This sensitivity will push into the world of peace which will lead to the perspective of something.

Transnational and Activities in The Islamic World

A. Transnational Collective Action

Transnational relations are social phenomena that arise because humans are increasingly interconnected and economic and social boundaries between countries are increasingly blurred. This social phenomenon can take the form of political, social, economic and things that transcend national borders. A transnational phenomenon that develops and emerges is the Transnational Collective Action. Transnational collective action or often referred to as contentious politics takes a variety of forms. Non-governmental Organizations (NGOs) and International Non-Governmental Organizations (INGOs) are the main actors that shape these collective actions. Furthermore, Khagram, Viker, and Sikkink distinguished Transnational

Collective Action into three forms, namely transnational advocacy networks, transnational coalition, and transnational social movements.

Transnational advocacy networks are the most informal form of non-state actors. According to Keck and Sikkink in the Khagram, a network is a series of actors connected across national borders, bound by shared values, information exchange and general discourse. The core of an advocacy network is the exchange and use of information. Networks involve more informal networks and do not involve ongoing coordination of tactics. Next is the transnational coalition. This form involves a deeper level of coordination than transnational advocacy networks. The transnational coalition is a series of actors related across national borders who coordinate joint strategies to influence social change. Transnational campaigns are strategies or sets of tactics used to carry out collective actions. Thus in the form of a coalition, this requires a more formal level of relations compared to advocacy networks. This is needed to identify, approve, structure and report regularly on the campaigns carried out.

Then, the transnational social movement. This transnational movement is a group of actors with shared goals and solidarity related to cross-border countries that can produce coordinated and sustainable social mobilization in more than one country to influence social change. Transnational social movements are trying to mobilize transnational constituents to take collective action. The notion of transnational social movements is in harmony with the notions of social movements that take place at the domestic level that seek to emphasize mobilization or disturbances as a characteristic of the Movement. Transnational movements have a higher level of collective identity compared to the previous two types.

The transnational movement, which is usually known as New Social Movements, was developed around 1960 and 1970. The historical setting at that time was the students' radical movements against the Vietnam War. The examples of transnational movements are among other women's movements, the environmental movements, peace movements and other movements related to activities that transcend national borders. These social movements usually target young people who have education or ability and are relatively prosperous, and usually, there is an ethics of 'postmaterialist'. This is because the movement is mostly non-profit. Transnational movements have a global orientation about their ideology. In many cases, support for such movements is numerous and naturally crosses borders (for example, women's movements, ideological movements, the environment, etc.

There is an increasing number of studies on 'transnational' communities, trade, companies, intergovernmental institutions, non-governmental organizations, politics, services, social movements, social networks, families, migration circuits, identities, public spaces, and public culture and broadly defines social movements as 'collective challenges, based on shared goals and social solidarity, in ongoing interaction with elites, opponents, and authorities. The main characteristic of social movements is the increasing challenges that are debated through action.

B. Transnational Islamic Movement

The discussion on transnational collective action represents the field of transnationalism. Transnationalism studies interactions between state and non-state actors across national boundaries that aim to shape the political and social outcomes of the global political environment. The diversity of social movements in the community gave birth to several

movements in developing countries. In its development many social movements arising in the field of Religion, especially Islam. One of these social movements is the Transnational Islamic Movement which is generally understood as an ideology that crosses national borders.

The beginning of the emergence of the transnational Islamic movement was part of the era of Islamic awakening and renewal that developed in the Middle East since the 18th century. After the collapse of the Caliphate centered on the Ottoman Empire in 1924, and the movement found the right momentum by forming new forces in resisting colonialism and Western imperialism. The Transnational Islamic Movement in the contemporary era has colored various activities and propaganda in the development of Islam. The Transnational Islamic Movement is definitively a term aimed at Islamic organizations that move across national borders. John R Bowen said that the transnational Islamic movement includes three conditions, namely: (1) demographic movements, (2) transnational religious institutions, and (3) the transfer of ideas or ideas. When referring to the terminology the meaning of the scope that the transnational Islamic movement means that the movement means the movement of Islam across countries. The second meaning means the institutional device has an international network. The third understanding is the transfer of ideas or ideas from one individual or group to another individual or group, as well as from one country to another.

Examples of Transnational Islamic movements that we know include; Muslim Brotherhood Movement, Hizb ut-Tahrir, Salafy Da'wah, and Sururi Movement, Shiite Movement, Hezbollah, etc. The debate about the uniqueness of this movement has appeared, and whether the religious aspects of the counter-hegemonic movement are causal or accidental. Although there are comparisons of transnational religious movements to determine the effects of the religious

nature of movements, comparisons with secular transnational movements are needed. Some writers have tried to compare transnational Islam in a radical form with secular totalitarian ideologies such as Marxism and National Socialism, which have also manifested transnationally. Such an analysis would also prove insufficient to understand Islamic politics in general because we cannot justify the ideology of the Transnational Islamic movement.

Islam in viewing Trans-national Movement

The world is dynamic, as Muslims must always hold fast to religious teachings and principles understood by Islam. Globalization brings a vision to build a modern life, which will provide convenience in human life. Practically, humans are made easy by the findings of modernity; Make repairs for humans, lift physically, and lighten human burdens. This era (read: Globalization) has eliminated the dividing barrier for humans in all corners of the world, where each individual can access easy developments and discoveries of science that move quickly from day to day.

Global waves cause complex things to change, and this complex is understood by society. Because globalization itself has both positive and negative depending on how we respond to it. The positive impact is that technology is increasingly evolving and we don't need much effort to find out information, all matters relating to identity are increasing because identification is increasing. Islam is a faith of *rahmatan lil alamin* – a mercy to all creation- that accepts differences and developments. In principle, Islam is very universal and includes anything related to *Aqeedah* and *Muammalah*. But many aspects then clash between Islam and the West so that many differences lead to potential conflicts. In general, Islam perceived Globalization as a muammalah phenomenon that has become prominent today. Islam in the era of Rasulullah SAW has formed

a civilization. Even today, Islam is influencing civilization. Ibn Rushd stated that Muslims should begin to be able to criticize the things caused by Globalization by functioning and the mind so as not to be easily affected by the negative effects of globalization itself and so that we as Muslims are not marginalized from the development of the era it is we who should master it.

Globalization is the exchange and expansion of views that refer to the social and economic system. According to David Held he is referring to the deepening and global interconnectivity that removes national boundaries. There is a global phenomenon where interconnectivity between communities is getting thicker so that it can easily connect groups around the world whose impact is the waning of a country's identity, which we know as Transnational. This expansion triggered the emergence of new groups in the international world order. Islam teaches a lot about the importance of globalization, because the nature of Islam itself is a universal religion, so of course, its laws can be applied globally. But modernity causes a lot of diversity in thinking about Islam and Islamic law itself and this is a Muslim challenge. One of Akbar Ahmad's and Hasting's views on Globalization is a continuation of modernization which contains secularization and is getting away from religion. But on the other hand, we must also view broadly that globalization also means integration where we get a lot of convenience.

In the 7th Century Hijriyah, Rasulullah Muhamad SAW has also applied the concept that we now call globalization in aspects of life. For example, when he wanted to negotiate with the kings, then he began sending messengers to bring letters to the leaders in various countries who wanted to be negotiated, including the Roman King and the Persian Emperor. Thus, when he died, the entire Arab nation was able to continue the globalization that had been initiated by the Prophet Muhammad. Globalization in Islam departs from the unity between the conceptual and actual levels, and this is one of the features of Islam.

Conclusion

Transnational relations is a phenomenon of international relations that develops due to the phenomenon of globalization. Transnational relations are regular interactions that take place across national borders involving at least one non-state actor. The relationship continues to grow and has led to transnational collective action that can be divided into three forms, namely transnational advocacy networks, transnational coalitions, and transnational social movements. The three transnational forms have the general character of as a collective action that is non-coercive, spreads values, norms, and is oriented towards non-profit actions. In the Islamic scientific realm, transnational practices are not foreign. In the Islamic world known as the so-called Transnational Islamic Movement where this group moves demographically, it is a transnational institution and is concerned with sharing ideas. Some forms of the Transnational Islamic Movement are the Muslim Brotherhood Movement, Hizb ut-Tahrir, the Salafy Da'wah, and Sururi Movement, the Shiite Movement, Hezbollah. In the Islamic view, the transnational Islamic Movement or transnational relation is a phenomenon related to muammalah. Thus, transnationalism in Islam is not contrary to religion. However, on the other hand transnational forms must still be criticized to remain in line with the principles of the Islamic Religion.

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