

Dimensions of Inclusive Interactions as a Response to the Existence of the Indonesian Ahmadiyah Community



Catur Wahyudi, Bambang Noorsetya, Titot Edy Suroso

Abstract: *The article seeks to reveal the inclusive interactions in a pluralist community based on the interactional case study between Indonesian Ahmadiyah Congregation (JAI) and Muhammadiyah Mubaligh as well as Nahdhatul Ulama (NU) Board in Bandung. The facts indicate that most of Islamic organizations in Indonesia agree with the fatwa of MUI (Indonesian Law-Making Agency) that Ahmadiyah is a heretical sect. Nevertheless, the actualized interaction between JAI and Muhammadiyah Mubaligh as well as NU Board in Bandung reflects the inclusive interaction that was built naturally, so that its dimensions were able to be formulated. The inclusive interaction had dimensions built on understanding among the actors who interact in interpreting the assurance of constitutional protection, the construction of a conducive state policy, and the basic principles and values of a community. The assurance of constitutional protection meets the principles of the internal freedom protection, external freedom, and corporate freedom and legal status. Such a conducive state policy construction was developed to meet the character and strength with high cohesion, facilitative, and non-discriminative. The massive social principles and values was developed to meet the values of enhancing trust, compassion, justice, and tolerance. In this case, the basic principles and values of a community is the determinant factor of inclusive interaction strength.*

Keywords : *dimensions of inclusive interaction, social values, ahmadiyah.*

I. INTRODUCTION

Over the past two decades, social conflicts in the name of religious belief has occurred in many places in Indonesia.

Such a reality was indicated by various cases occurred in several places, such as: violence acts toward the Indonesian Ahmadiyah Congregation during 2000 to 2012, Shiite-Sunni conflicts in Sampang Madura and Bogor, and several cases in any other places.

Several findings of cultural study of civil society on JAI (Catur Wahyudi, 2014), reveal that even with marginalization due to the heretical *fatwa* from MUI, JAI existence could still survive. The existence was indicated by several realities, which were: (1) strong belief during distressing situation did not weaken JAI existence; (2) JAI marginalization had the potential to increase enthusiasm of the organized community, to exist its movement with or without their community's attributes; (3) accomodative pattern contributed positively toward the state stability, and the development of humanist activities should somehow strengthen JAI existence; and (4) political and economical access of JAI in many cases were not aimed at the main objective; instead, it was used to strengthen the internal solidarity of marginalized Islamic community through the mechanisms of enculturation and reinterpretation prioritizing toward their belief, to allow some significant accomodative spaces.

Based on the backgrounds above, the author needs to formulate the dimensions of inclusive interaction of community due to religious thought (*madzhab*) differences in Indonesia, with high potentials of social conflict.

II. LITERATURE REVIEW

Excluding Others or putting empathy on others, in Islamic civilization, occurred as the consequence of exceptional fatwa of Islam. The fatwas generally concern on the classification of faith implementation and/or actions (behavior) of several Muslim communities considered as the kafir (People classified as non-Muslims), musyrik (People classified as associating partners with Allah, equating something with Allah in rububiyah and uluhiyah), bid'ah (any kinds of act that cross the Quran, Sunnah and Ijma of Salaf; either in i'tiqad or ibadah; in other words, it means "something that was created in ibadah that was not exemplified by Muhammad", or who interprets bid'ah as a method made up in the name of religion, so that it resembles sharia, which is done to legitimize the religious law), murtad (People classified as converted from Islam), and heretical (misguided) stream (M.Iqbal Dawami, 2012; Taqiyuddin Abu al-Abbas, 1416 H; As-Syatibi, 1412 H).

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In the context of Indonesian Ahmadiyah Congregation, such a fact also occurred through a fatwa made by the authorities on behalf of mainstream Islam, which was Islamic Law-Making Agency (MUI).

MUI labeled Ahmadiyah as heretical and misguided. The fatwa implication was the limitation of JAI activities in Indonesia (even in several location was perceived as the terminating of JAI activities), especially after the issuance of The Decree of 3 Ministries.

The fatwa of MUI Number: 11/Munas VII/MUI/15/2005 dated July 28, 2005 in 2005, which stated that JAI is heretical and misguided, had encouraged the similar fatwa issuance from the MUI of Aceh, North Sumatra, Riau, Nahdhotul Ulama (NU) Executive Board, Central Board (PP) of Muhammadiyah, and several other Islamic organizations. Initiated by the recommendation from PAKEM Coordination Board, finally on June 9, 2018, the government issued a Joint Decree (SKB) of the Minister of Religious Affairs, Attorney General, and Minister of Home Affairs Number: 3 Year 2008, Number: KEP-033/A/JA/6/2008, Number: 199 Year 2008, pertaining to "Warning and Order to the Congregations, Members, and/or the Board Members of Indonesian Ahmadiyah Congregation and Civil Community". After the issuance of the joint decree, JAI received more pressure and uncertain legal treatment, both personally as citizens and as institution (Human Right Watch, 2013). However, the JAI existence still appears to survive, indicated by the ongoing activities of preaching or social activities initiated by JAI, including the implementation of *jalzah salinah* that took place conducively in Bandung during 2017. The responds indicated by several Islamic Community Organizations conducted by the author in 2017 pertaining to the existence of Indonesian Ahmadiyah Congregation (JAI), revealed that the accomodative interaction pattern condition between JAI and mainstream Islamic mass organizations still seemed strong, especially those shown by NU, Muhammadiyah dan LDII. The reality of excluding others (exceptional fatwas from Islam) in Islamic civilization, in fact, was a subjective rationality under the basis of *kalam* (theological stream), so that it was difficult to be categorized into objective rationality (universal Islam). Such a fact was supported by the reality of thought dynamics, in which monumental outcome pertaining to *Bid'ah* (heresy) (As-Syatibi : "*al-I'tisham*"), was perceived having the feasibility of 'heresy' by Syech Nasir bin Hamid 1420 H) after contemplating on two books of as-Syathibi (*al-Muwafaqat dan al-I'tisham*), because most of the reference in *aqidah* (faith) is the books of Asy'ariyah.

III. METHODOLOGY (MATERIALS)

Methodologically, this article was compiled based on the mechanism of data collection process involving key informants, which were: Indonesian Ahmadiyah Congregation (JAI) activists, Muhammadiyah *mubaligh* activists, Nahdhotul Ulama (NU) activists in Bandung. In addition to that, there had been correspondences with mainstream Islamic organizations, which were: NU Board Executive, Muhammadiyah Central Executive, LDII Central Board, and DDII Central Board. The workshop process involving various parties of Islamic organization and relevant

Islamic teaching center in Malang, becoming the main validation source as well as the media of data triangulation.

The approach of data analysis applied literacy consistency validated from the consistency of regional stakeholders' opinion with main informants' certainty. The method of content transparency analysis was employed so that all information with high level of consistency could be synthesized as the basis of conclusion drawing.

IV. RESULT AND DISCUSSION

A. Accommodative Response from JAI toward Mainstream Islamic Thought in Indonesia

The community of Indonesian Ahmadiyah Congregation (JAI), ideologically has a strong belief on the inappropriateness of any acts of rebellion toward the State because rebels are labeled as *bughat* (perpetrator), and must be fought (Al-Mawardi; Ibn Taimiyah, 1419 H). This was supported by the facts that JAI has been consistently "comply" with the State or Ruler because they avoid to be claimed as rebels.

Understanding the source of faith and ideology of JAI, it is clear that the most influential factors of how JAI could respond the issue relies on the strong character of Ahmadi, who becomes the 'core believe' of JAI. Such a character basically paid tribute to the values of morality and spirituality which involves 3 (three) aspects, namely: (1) faith to the God Almighty with His Greatness, as inspired from the divine words of Ghulam Mirza Ahmad; (2) social aspect prioritizing the attitudes of concession, forgiveness, and tolerance, and; (3) civic aspect as a part of State implemented by strong tendencies to rebel except by complying with the applicable law mechanism.

Based on the determination of the above values, sociological explanations regarding JAI existence in Indonesia can be described in the theoretical framework of structural functional by Talcot Parsons (George Ritzer & Douglas J. Goodman, 2008) which puts forward 4 (four) important functions in developing a system of actions (behavior) to survive its existence, by managing the suppressing situation and Ahmadi's character actualization in civilized social relations. Such a social way of attitude is a big struggle in the soul of Islam according to the preaching of Mirza Ghulam Ahmad. Nevertheless, by the combination of the suppress of radical and mainstream Islamic community, as well as the threat of the government, JAI still hopes for the new voices in the main stream of Islamic leadership that applied a new *ijtihad* (religious examining), which is applicable to the modernity and human rights. The main factor of JAI existence was emphasized based on the belief of JAI community, and supported by the strength of accommodation and tolerance from the State political power or the community's majority that tended to be more rational (Amir Syarifudin, 2006; Sulaiman Rasjid, 2004). In this association, Habermas (1996), has reminded the importance of social consensus in a community, convinced that inside the modern community, "divine authorities had been gradually substituted by rational consensus authorities".

A community consists of compromise between various groups, which agrees to mutual understanding of norm and law, constructed under the basis of a modern community.

The most important part is that the eliminated group should be mediated, provided an adequate institution, so that the social conflict could be prevented (Al-Makin, 2011). The accommodative pattern between State and Community, or between communities which is more accommodative, in Islamic thought was considered a beneficial system for human beings, even for those who are non-Muslim. Such a conception is called inclusivity in Islam (Nurcholis Madjid, 2009).

B. The Formulation of the Dimensions of Inclusive Interaction Structure

Looking closely into the case of accommodative patterns illustrated by Ahmadiyah activists, Nahdhatul Ulama activists, and Muhammadiyah activists in Bandung, it can be alleged that “the power of universal principles and values has a strong motivational power to mediate the ideology diversity”. The universal principles and values, in this context, include mutual trust, love and affection, justice (fairness), tolerance, and respect. Based on the findings outlined above, the dimensions of inclusive interaction can be structured as follows:

Table : The Formulation of the Dimensions of Inclusive Interaction Model

No.	Model Instrument	Ideological Parameter	Praxis Parameter
1.	The Certainty of Constitutional Protection	The Protection on Internal Freedom	The Constitution provides protection for everyone regarding the freedom of expression, conscience, and religion, including a dopting, maintaining, and altering their religion and beliefs.
		The Protection on External Freedom	The Constitution provides protection for individuals and communities to freely teach and practice their religion and beliefs (individually or together in a group) in both private and public sphere.
		The Protection on Non-Coercion Freedom	The Constitution provides protection for every individual to fully possess the freedom to embrace a religion or belief without any coercion from anyone.
		The Protection on Corporate Freedom and Legal Status	The Constitution provides protection regarding the right of religious communities to organize and form

No.	Model Instrument	Ideological Parameter	Praxis Parameter
2.	The Construction of Nation Policies	High Cohesive Power	State policy (in the form of any regulation) is oriented to strengthen the social cohesion, to provide a stronger dialogue between groups/organizations, and to open up opportunities for mediating differences of ideologies through the mechanism of local wisdom.
		Facilitative	State policy (in the form of any regulation) provides facilitative programs allowing the State to get involved in a dialogue among groups/organizations and to moderate the decision-making process regarding the differences of ideologies through the mechanism of local wisdom.
		Non-discriminative	State policy (in the form of any regulation) provides parents and legal guardians the freedom to select religious and moral education for their children according to their own beliefs; The state cannot interfere the right to freedom of religion and beliefs, despite emergencies; nevert heless, the State has the authority to limit the freedom of expression, religion, and beliefs in case it violates moral and social values. Such limitation (or restriction) must be regulated and applied generally and impartially.

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3.	Universal Principles and Values in Plural Society	Beliefs	The basis of interaction among humans, communities, and organizations is developed through mutual trust; not blasphemy nor insult.
		Love and Affection	The basis of interaction among humans, communities, and organizations is developed through love and affection, that humanity is of paramount, reflected through mutual respect, care, and sharing in humanitarian activities.
		Justice (Fairness)	The basis of interaction among humans, communities, and organizations is developed through moral justice (fairness) in which every action must be judged based on equality and humanity; not based on brutal behaviors, vigilantism, and majority bias.
		Tolerance	The basis of interaction among humans, communities, and organizations is developed through tolerance and mutual respect, in which every action must be perceived based on mutual respect through a non-reactive dialogue.

In this case, the last dimension of inclusive interaction model is social principles and values that are reflected through the power of inclusive interaction *per se*. The dimensions of inclusive interaction structure needs to developed and enforced according to the Constitution of the Republic of Indonesia, i.e. the 1945 Constitution, as to accommodate basic principles of human rights and the citizenship protection. As stated by Nurainun Mangunsong (2010), several of which are elaborated as follows:

1. Recognition of principal human rights that must not be revoked by anyone in any situation (*non-derogative rights*), including the right to life, the right not to be tortured, the right to freedom of expression, conscience, and religion, the right not to be enslaved, the right to have a legal standing before the law, and the right not to be persecuted in the retroactive basis (Article 28B sections 28E, 28G, 28I).

2. The gender principle to which the constitution guarantees the equality without any gender discrimination (Article 28C section 2, 28D sections 1, 2, and 3, and 28H section 2).
3. The individual freedom to express his/her rights in the social and national life (Article 28J sections 1 and 2).

Furthermore, in the Law No. 12 of 2006 on Citizenship, it is stated that Indonesian citizens are those of the original Indonesian and of other nations who are legalized as citizens by law. In addition to adhering to the basic principle of citizenship, this Law specifically adheres to the special principles of citizenship, namely:

1. The principle of national interest, i.e. the principle that determines that the citizenship regulation prioritizes Indonesia's national interests as to maintain the national sovereignty;
2. The principle of paramount protection, i.e. the principle that rules the government to obligatorily provide paramount protection to all Indonesian citizens under any circumstances in both national and international sphere;
3. The principle of equity before the law and government, i.e. the principle that determines that every Indonesian citizen have a full right to be equal before the law and government;
4. The principle of substantive truth as the individual citizenship procedure, i.e. the principle that does not cover mere administrative aspects but also substantive and truth aspects;
5. The principle of impartiality, i.e. the principle that does not distinguish any treatments according to race, religion, class, gender, etc.;
6. The principle of mutual respect upon human rights, i.e. the principle that relates to the relationship between the nation and citizens in which the former has to guarantee, protect, and respect the latter's human rights;
7. The principle of transparency, i.e. the principle that regulates all citizen-related affairs to be of transparency;
8. The principle of publicity, i.e. the principle that determines that an individual who either earns or loses his/her status as an Indonesian citizen must be publicly announced in the State Gazette of the Republic of Indonesia.

From eight principles above, four of which are of inherent rights for individuals and communities, while the rest are of obligations and authorities of the government (Arifin, 2010). Four principles of the freedom of religion and beliefs that are inherent in individuals and communities include:

1. Internal freedom, i.e. the freedom that regards every individual possesses the right to freedom of thought or expression, conscience, and religion. This includes adopting, maintaining, and altering his/her religion or beliefs;
2. External freedom, i.e. the freedom that guarantees every individual or community to freely teach and practice (either individually or together with others) a particular religion or belief in both private and public sphere;
3. *Non-coercion* freedom, i.e. the freedom in which every individual fully possesses the freedom to embrace a religion or belief without any coercion from anyone;

4. Corporate freedom and legal status, i.e. the freedom that guarantees the right of religious communities to organize and form associations.

Meanwhile, four principles that become obligations and authorities of the government include: (1) the principle of impartiality; (2) rights of parents and legal guardians, that demands the nation to respect the freedom of parents and legal guardians to ensure children's moral and religious education based on their beliefs; (3) *non-derogative* principles, i.e. principles that should not be derogated or reduced by the nation despite emergencies. This includes the right to freedom of religion and beliefs; and (4) the principle of permissible restrictions on external freedom, i.e. the principle that authorizes the nation to limit the freedom of expression, conscience, and religion in case that it violates the moral and social norms. Such limitation (or restriction) must be regulated and applied generally and impartially (Arifin, 2010). Therefore, this inclusive model appears to be the representation of a civilized society that integrates pluralism into the state system and ethical vision in society

V. CONCLUSION

The accommodative power actualized by Indonesian Ahmadiyah Congregation (JAI), responded by other accommodative feedbacks from Muhammadiyah religious experts (mubaligh) and Nahdhatul Ulama activists, reflected the natural construction of inclusive interaction model without any social engineering.

The construction of inclusive interaction structured in this case of the pluralis society (especially for Indonesia) was developed in the basis of constitutional protection, conducive state policy, and social principles and values. In this context, such construction required both ideological and practical parameters as follows:

1. The certainty of constitutional protection that was developed to meet the protection principle of *internal freedom, external freedom, and corporate freedom and legal status*;
2. The construction of conducive state policy that was developed to meet and enhance the social cohesion through facilitative and non-discriminative programs; and
3. The social principles and values that were developed to meet and enforce the universal values, including beliefs, love and affection, justice (fairness), and tolerance.

4. Eventually, the last dimension of inclusive interaction structure is social principles and values that are reflected through the power of inclusive interaction *per se*.

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