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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِوَيْبَرِضِيَّتِي إِسْلَامًا أَنْبَارًا يَجْنِبًا مِلَّةَيْنَا

RELIGIOUS EXPRESSION IN INDONESIA:
A SOCIOLOGICAL STUDY OF AHMADIYAH
MOVEMENT AT PARUNG

BY

MOHAMAD ATQA

A dissertation submitted in partial fulfilment of the
requirements for the degree of Master of Human Sciences
(Sociology and Anthropology)

Kulliyyah of Islamic Revealed Knowledge and
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ABSTRACT

The study attempts to investigate the various issues related to the phenomenon of religious expression in contemporary Indonesian society with particular focus on the study of Ahmadiyah movement at Parung, Bogor and its impact on the society. Ahmadiyah movement is considered against Islamic beliefs especially due to its teaching that its founder, Mirza Ghulam Ahmad is a Prophet and the *Tadzkirah* is a holy book next to the *Qur'ān*. The study discusses complex interplay between Indonesian 'Ulamā Council (MUI) with its *fatwā* on the prohibition of Ahmadiyah sect, its proponent, the Radical Conservative Islamist group (RCI) and its opponent the Liberal Islamist group (LIG). RCI groups have pushed for imposition of *Shari'ah* to solve Indonesia's multi-dimensional problems. On the other hand, liberal Islamic groups are more tolerant and promoting a liberal-inclusive approach to Islam in society. This situation has put the government in a dilemma as to the most appropriate move to take in dealing with the matter. Moreover, soon after the issuance of the *fatwā*, a series of attacks on the compounds, buildings and properties of Ahmadiyah centres have taken place. The attacks seemed to suggest to the ordinary people that the *fatwā* is crucial and timely and they are responsible to implement it. In this context, it is pertinent to investigate in greater detail the central issue in question i.e. the teaching of Ahmadiyah itself, how do its followers understand Islam, how was the "meaning" of Islam developed by Ahmadiyah founder and his disciples and what are the local socio-cultural factors that might have further influenced their understanding and practice of Islam. In addition, the study also looks at how such an understanding is seen by the above 'authorities' and 'powers' within the context of Indonesian socio-cultural milieu as well as the implications of such religious understanding and practice on people. This study adopts a qualitative research approach involving both fieldwork and library research. For the former, it uses mainly interview and participant observation as tools for generating primary data from the research site namely Parung branch of Ahmadiyah movement. The study revealed that there are several factors that seem to have influenced the respondents' decision to join the movement and their understanding of Islam. Among all factors, one element appears to be the most outstanding, that is, most of the respondents came from families and educational institutions with strict Islamic background and orientation. Their meaning of Islam also seems to be influenced mainly by their own experiences. It is found that there are similar patterns of experience among the respondents which have shaped their meaning of Islam. The study ends with some suggestions and recommendations in its concluding chapter.

ملخص البحث

يحاول هذا البحث الكشف عن مختلف القضايا التي تتعلق بإبداء الرأي الديني في المجتمع الإندونيسي المعاصر، مع التركيز الخاص على حركة الأحمديّة في بارونج، بجور، إندونيسيا، وما تثيره عليه من مشاكل في المجتمع. تعاليم الأحمديّة تخالف المبادئ الإسلامية خاصة فيما يتعلق بالاعتقاد في نبوة مرزا غلام أحمد و قدسية كتاب التذكرة بجانب القرآن الكريم. كما يبحث أيضاً في العلاقة المعقدة بين مجلس العلماء الإندونيسي وفتواه التي تمنع نشر تعاليم فرقة الأحمديّة وأتباعها المتعصبين، وبين من يوافقونهم من الذين ينادون بحرية الرأي، ومن يخالفونهم من الإسلاميين الذين يتمسكون بعقائد علماء السلف. إن الإسلاميين يصرون على تطبيق الشريعة الإسلامية لحل مشاكل إندونيسيا المتراكمة. بينما يكون موقف المناهدين بحرية الرأي أكثر تسامحاً منهم؛ حيث يستعملون الطريقة التي تكون أكثر نفعاً للمجتمع. هذه الأحوال تجعل الحكومة في حرج لتتخذ قراراً جازماً إزاء هذه القضية. ويزداد حرجها بعد أن أفتى مجلس العلماء الإندونيسي منع هذه الفرقة مما أدى إلى تخريب بعض المسلمين مقوماتها وإلحاق الضرر بها والهجوم عليها. وكأن هذه الفتوى كانت مبررة لفعل ذلك. وفي هذا السياق يستحسن الإجابة عن الأسئلة الآتية: ما تعاليم فرقة الأحمديّة نفسها؟ وكيف يفهم أتباعها الإسلام؟ وكيف أنشأت هذه الفرقة؟ وكيف انتشرت تعاليمها بين أتباعها؟ وكيف أثرت النواحي الحضارية والاجتماعية والمحلية في مفاهيمهم وأنشطتهم الدينية تجاه الإسلام؟ كذلك يحاول هذا البحث أن يفسر موقف الحكومة نحو فرقة الأحمديّة، وما يترتب عليه من تطبيق أحكام الدين وقيمه. ويستعمل في سبيل ذلك المنهج النوعي، ويصحبه أيضاً بدراسة ميدانيّة ومكتبيّة. أما في مجال الدراسة الميدانيّة فقد اعتمد الباحث على المقابلات المشاركة والملاحظة لأجل جمع المعلومات الأوليّة عن موضوع البحث، بارونج، وبجور، مركزيّ فرقة الأحمديّة في إندونيسيا. وقد كشف البحث أموراً قد أثرت في أتباع الفرقة جعلتهم ينضموا إليها. ومن أهمها أنهم اختاروا هذه الفرقة لأنهم ينحدرون من عائلات متدينة، ومؤسسات تربوية متمسكة بأحكام الدين. ومفاهيمهم نحو الإسلام متأثرة بتجارب حياتهم الماضية. ويبدو أن أكثر هذه المفاهيم جاءت من تجارب الحياة المتشابهة. ويوضح البحث في خاتمه ما ينبغي اتخاذه من خطوات لئلا تظهر مثل هذه الطائفة المنحرفة عن الإسلام كما يقدم بعض الحلول والاقتراحات والتوصيات.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Human Sciences (Sociology and Anthropology).

.....
Hazizan Md. Noon
Supervisor

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.....
Jamil Farooqui
Examiner

This dissertation was submitted to the Department of Sociology and Anthropology and is accepted as a partial fulfilment of the requirements for the degree of Master of Human Sciences (Sociology and Anthropology).

.....
Noor Azlan Mohd Noor
Head, Department of Sociology and
Anthropology

This dissertation was submitted to the Kulliyah of Islamic Revealed Knowledge and Human Sciences and is accepted as a partial fulfilment of the requirements for the degree of Master of Human Sciences (Sociology and Anthropology).

.....
Badri Najib bin Zubir
Dean, Kulliyah of Islamic
Revealed Knowledge and Human Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Mohamad Atqa

Signature

Date.....

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OF AHMADIYAH MOVEMENT AT PARUNG**

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I humbly dedicate this thesis to

*My father Prof. Dr. Salman Harun,
Your invaluable guidance and lessons will lead my life forever
May Allah (SWT) bless and reward you with His Firdaus*

*My wonderful Umi, Sukarni,
Who has always been there with sincere love, affection and compassion in my entire
life*

*My beloved wife, Ida Machmuda,
Your support and delicate love have been sources of endless inspirations*

*My brothers,
Mohammad Viva, Mohammad Avicenna, Mohammad Rais*

*My parent in law,
Raflinur and Cholipah*

*My 'second mother',
Hala Azizah Mat Thamsir*

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LIST OF ABBREVIATIONS

s.a.w	(<i>Salla Allāh ‘Alaihi Wa Sallam</i>); Peace be upon him (p.b.u.h.). <i>E.g., Nabi Muhammad Salla Allah Wa Sallam (s.a.w).</i>
s.w.t	(<i>Subhānahu Wa Ta’āla</i>); Glory be to Allah, the Most High. <i>E.g., Allah Subhānahu Wa Ta’āla (s.w.t).</i>
AKKBB	<i>Aliansi Kerukunan Kebebasan Berkeyakinan dan Beragama</i> (National Alliance for the Freedom of Faith and Religion)
FPI	<i>Front Pembela Islam</i> (Islamic Defenders Front)
GAI	<i>Gerakan Ahmadiyah Indonesia</i> (Ahmadiyah Movement in Indonesia)
GUUI	<i>Gerakan Ummat Islam Indonesia</i> (the Indonesian Islamic Community Movement)
H.	(<i>Hijri or Hijriyyah</i>); Lunar calendar year of Islam, started from the migration of the Prophet Muhammad from Makkah to Madinah. <i>e.g., 255H.</i>
HMI	<i>Himpunan Mahasiswa Islam</i> (Islamic Students Association)
IIUM	International Islamic University Malaysia
IPB	<i>Institut Pertanian Bogor</i> (Institute of Agriculture Bogor)
LIG	Liberal Islamist Group
MTA	Muslim Television Ahmadiyah
MUI	<i>Majelis Ulama Indonesia</i> (Indonesian ‘ <i>Ulamā</i> Council)
NU	<i>Nahdlatul Ulama</i>
RCI	Radical Conservative Islamist
SK	<i>Surat Keputusan</i> (Decree)
U.S.	United States
SKB	<i>Surat Keputusan Bersama</i> (the Joint Decree)
PGA	<i>Pendidikan Guru Agama</i> (College of Teachers Religion)

TRANSLITERATION TABLES

Transliteration of Arabic words into Romanized form follows the system as indicated in the following tables. Spelling of Arabic or other foreign terms in Indonesian is retained in its original form.

Table 1: Consonants

ء	’	خ	Kh	ش	sh	غ	gh	ن	n
ب	b	د	D	ص	ṣ	ف	f	هـ	h
ت	t	ذ	Dh	ض	ḍ	ق	q	و	w
ث	th	ر	R	ط	ṭ	ك	k	ي	y
ج	j	ز	Z	ظ	ẓ	ل	l	ة / ة	-ah
ح	h	س	S	ع	‘	م	m	ال	al-

Table 2: Vocalization Signs (Representing Arabic Vowels)

Short Vowels		Long Vowels	
َ	a/A	آ + َ	ā / Ā
ِ	i/I	ي + ِ	ī / Ī
ُ	u/U	و + ُ	ū / Ū

Table 3: Diphthongs and Doubles

Diphthongs		Doubles	
وَ	Aw	وَو	uww
يَ	Ay	يَي	iyy

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND OF THE STUDY

Indonesia is a plural society comprising more than 17,000 islands, 400 ethnic groups, as well as various customs, religions and beliefs. Currently, the total population of Indonesia is around 225 millions with Muslims being the majority of the Indonesian populace (87.5%) followed by Protestants (7%), Catholics (2.5%), Hindus (1.5%), Buddhists (0.5%) and other believers like animists (1%) .

Although the majority of the Indonesian populace are Muslims, Indonesia is not an Islamic state. Indonesia's stated ideology is not Islam but *Pancasila* or the Five Principles. The first principle of Pancasila is "*Ketuhanan Yang Maha Esa*" (Belief in One Supreme God).¹ In this regard, Indonesia's founding fathers agreed that Indonesia is neither a secular nor a theocratic state. Consequently, the Indonesian constitution, *Undang-Undang Dasar 1945* (The 1945 Constitution), is not to be based on *Shari'ah*. History also shows that earlier attempts at imposing *Shari'ah* within the state constitution had failed since Indonesian independence in 1945 and the subsequent years.²

The fall of the New Order regime in 1998 with its ensuing euphoric introduction of democracy has given fresh air to the debate of the compatibility of Islam and democracy in Indonesia. The emergence of many nationalist and religious parties has somehow surprised foreign observers that Indonesia, at least at the surface

¹ The State ideology Pancasila refers to the five principles, (1) Believe in One Supreme God, (2) Humanity, (3) Unity of Indonesia, (4) Democracy and (5) Social Justice.

² M Syafi'i Anwar, "Shari'a, Pluralism and The Prospect of Democracy in Post-Soeharto Indonesia", *al-Quds* (2006): 1.

level, appeared to have been able to finally adjust itself to the dynamics of democracy. This has also been marked by the vibrant press freedom which saw how high-ranking officials have been painfully adjusting themselves to the new atmosphere where accountability is a buzzword.³

One important phenomenon arising from this development was the emergence of religious-based movements. The two remarkable religious groups that emerged during this era were the Radical Conservative Islamist group (RCI) and Liberal Islamist group (LIG). RCI is highly inclined to the religio-political thoughts of the Middle East, especially the ideology of radical *salafism*. This can be observed in the ideology of such organizations as *Majelis Mujahiddin Indonesia*, *Hizbut Tahrir*, *Lasykar Hizbullah*, *Lasykar Jundullah*, *Darul Islam*, *Lasykar Jihad*, *Ikhwanul Muslimin Hammas* and the like. These groups have pushed for the imposition of *Sharī'ah* to solve Indonesia's multi-dimensional problems. Some scholars believe that RCI groups adopt literal interpretations of *Sharī'ah* which are very strict and exclusive.⁴

On the other hand, the establishment of LIG was to counter balance the spread of RCI ideas and movements which tend to promote a strict legal-exclusivist approach to Islam in society. Contrary to RCI, the LIG is committed to develop liberal-inclusivist approach to Islam. In this context, the emergence of LIG is sometimes seen as a revival of the new generation of Muslim intellectuals in the post 1970s decade.⁵

The differences of interpretation between Liberal Islamist and Fundamental Islamist thoughts have created opposing debates on many aspects in the discourse on Islam. One example of this can be represented by the legal ruling or *fatwā* of the

³ Ibid.

⁴ Ibid, 3.

⁵ Ibid, 28.

Indonesian 'Ulamā Council (MUI) on Ahmadiyah movement in 2005 prohibiting its operation in Indonesia. In other words, MUI was against the teachings of the minority Ahmadiyah sect deemed deviant by the religious authorities of the country. Despite the *fatwā*, members of the Ahmadiyah movement continued to preach and practice their beliefs.

The Ahmadiyah sect was founded by Mirza Ghulam Ahmad in the 19th century in the Indian state of Punjab. It is now estimated to have more than 10 million followers worldwide.⁶ Unlike the mainstream Islam, Ahmadiyah according to MUI, teaches that Mirza Ghulam Ahmad, who died in 1908 in India is another prophet of Islam whose mission is to establish a movement that would revitalize the religion.

As a result of this prohibition, Ahmadiyah sect was condemned and attacked by Muslim hardliners in Parung, Bogor on July 15, 2005 followed by further assaults on the other Ahmadiyah branches in Jakarta, Cirebon, Kuningan, Garut and Tasikmalaya. In Parung, thousands of people, in the name of *Gerakan Ummat Islam Indonesia* or the Indonesian Islamic Community Movement (GUUI) staged a demonstration at the Al Mubarak campus condemning the movement. Led by Habib Abdurrahman Assegaf, the GUUI members used sticks and stones to attack the Al Mubarak and demanded the closure of the campus and immediate expulsion of the Ahmadis from the campus. Shouting *Allāhu Akbar*, GUUI members, raided the campus and threatened the Ahmadists.⁷ Other attacks that took place include the ones on December 11, 2007, in the village of Sumbawa Besar where stones were thrown at the properties owned by the Ahmadiyah members and then in the village of Pangauban where the Mosque of the Ahmadiyah Community was burned down.

⁶ Roger Whiting, *Religions for Today*, (London: Stanley Thomes, 1991), 65.

⁷ See "FPI Members Roam Freely Despite Long Record Attacks Brutality," <<http://www.thejakartapost.com/news/2008/06/04/fpi-members-roam-freely-despite-long-record-attacks-brutality.htm>> (accessed June 4, 2008)

Around midnight of December 22, 2007, approximately 50 persons wearing masks attacked the Ahmadiyah mosque at Sadasari Village in the West Java Province of Indonesia. During the attack, the roofs were destroyed, windows shattered, doors burned and five Ahmadists' houses were destroyed.

In the morning of April 28, 2008, a mosque and a school in an Ahmadiyah complex in Sukabumi, West Java, were torched by a 300-strong mob, which were whipped into frenzy by a group that called itself the *Jamaah Al Mubāligh* in Communication Forum. It was reported that as they attacked they shouted: "Kill! Kill! Kill!" while burning down a mosque belonging to the movement. The Ahmadiyah followers had to vacate the complex and although none was hurt, a member of the police force, who arrived late and undermanned, was injured. The police made a number of arrests and had charged five people in relation to the arson.⁸

With this series of attacks, members of the Ahmadiyah movements were forced to leave their homes. For the last few months the situation in Indonesia has been getting worse due to anti-Ahmadiyah sentiment. Thousands of radical and conservative Muslims have organized a rally in Jakarta for several days to force the government to ban Ahmadiyah movement in Indonesia.

On Sunday, June 1, 2008, approximately 75 members of the National Alliance for the Freedom of Faith and Religion (AKKBB) who were rallying in support of Jamaah Ahmadiyah were injured after being attacked by *Komando Laskar Islam* which consisted of several groups including Islamic Defenders Front (FPI), *Laskar Mujahidin* and *Brigade Hizbullah*. The Jakarta police arrested more than 30 members of the FPI for their alleged involvement in the violence toward AKKBB peaceful

⁸ See "Anti-Ahmadiyah campaign escalating", <<http://www.thejakartapost.com/news/2008/06/21/antiahmadiyah-campaign-escalating.html>> (accessed June 21, 2008)

assembly at the National Monument in Central Jakarta. FPI has been urging the government to ban Ahmadiyah movement due to its deviation from the mainstream Islamic teachings especially for believing that its founder, Mirza Ghulam Ahmad is a prophet.⁹

1.1 STATEMENT OF THE PROBLEM

Against the above backdrop, it can be said that one of the most important developments relating to Islam in contemporary Indonesia is the power of the MUI, the country's highest authority on Islam and the influence of its *fatwā* on people's sentiment. One of the eleven new *fatāwā* issued on 28 July 2005 by MUI relates to the prohibition of Ahmadiyah sect. According to this *fatwā*, the Ahmadiyah teachings are against Islam especially due to its teaching that its founder, Mirza Ghulam Ahmad is a prophet and the *Tadhkirah* is a holy book next to the *Qur'ān*. In fact in 1980, MUI already issued a *fatwā* on Ahmadiyah. Soon after the issuance of the *fatwā*, a series of attacks on the compounds, buildings and properties of Ahmadiyah centres have been taking place. The attacks seemed to suggest that to the ordinary people the *fatwā* is crucial and they are responsible to implement it.¹⁰ From the outset, *Jemaat Ahmadiyah* too seems to believe that *kalimah shahadat* is taught by the Prophet Muhammad s.a.w. They also believe that Muhammad is *khātam al-anbiyā'* or the final prophet. However, they at the same time also believe that Hadhrat Mirza Ghulam Ahmad was a teacher, a *murshid*, a bearer of good news and warnings, a bearer of *mubashshirat*, a founder and a leader of *Ahmadiyah* whose mission is to strengthen *da'wah* and propagate Islam brought earlier by the Prophet Muhammad s.a.w.

⁹ "Jakarta Police Summon Three AKKBB Activists Over Rally Attack", <<http://www.antara.co.id/en/arc/2008/6/23/jakarta-police-summon-three-akkbb-activists-over-rally-attack/>> (accessed June 23, 2008)

¹⁰ M Syafi'i Anwar, 39.

They also declared that there is no book other than the *Qur'ān*. The *Qur'ān* and the *Sunnah* of Muhammad are their sources of Islamic teachings. Book of *Tadhkirah* which is used by Ahmadiyah followers is not a holy book similar to the *Qur'ān*, but it is a record of spiritual experiences of Hazrat Mirza Ghulam Ahmad compiled into a book and called *Tadhkirah* by his followers in 1935, that was 27 years after his death.¹¹

Despite these apparent claims, MUI still regarded Ahmadiyah movement as a deviant sect. MUI said that the above claims by Ahmadiyah followers were made only to camouflage their actual deviant beliefs. In response, however, the Religious Minister Maftuh Basyuni said that banning Ahmadiyah was “not a solution”.¹² Meanwhile, the liberal Islamic groups argued that followers of Ahmadiyah should be protected under Indonesia’s constitution because it guarantees the right to religious freedom. While liberal Islamic groups have urged the state to protect the Ahmadiyah members, the conservative insisted on the government to ban the movement as soon as possible claiming that their beliefs are contradictory to the basic tenets of Islam.

It is against this background that this research is proposed i.e. to attempt to investigate the various issues related to the phenomenon of religious expression in contemporary Indonesian society with particular focus on the study of Ahmadiyah movement at Parung and its impact on the society. The allegation of its deviation will not only be examined against the original teachings of Islam as taught by the *Qur'ān* and the *Sunnah*, but also against the mainstream religious dominance as defined by the prevailing Sunni school of thought in the country as well as against the socio-cultural

¹¹ Leena Avonius, “The Ahmadiyya & Freedom of Religion in Indonesia”, *ISIM Review*, vol. 22 (2008): 48.

¹² “Menag: Pembubaran Ahmadiyah Tak Selesaikan Persoalan,” <<http://www.detiknews.com/read/2008/01/22/111837/882259/10/menag-pembubaran-ahmadiyah-tak-selesaikan-persoalan>> (accessed 14 June, 2008).

norms, values and ethos considered acceptable to the Indonesia's general Muslim populace.

The complex interplay between MUI's *fatwā* on Ahmadiyah on the one hand and liberal Islam's more tolerating stand has also put the government in dilemma as to the most appropriate move to take in dealing with the matter. In this context, it is pertinent to investigate in greater detail the central issue in question i.e. the teaching of Ahmadiyah itself, how do its followers understand Islam and how such an understanding is seen by the above 'authorities' and 'powers' within the context of Indonesian socio-cultural milieu as well as the implications of such religious situation on people.

1.2 OBJECTIVES OF THE STUDY

Thus, the main objectives of the study are:

1. to gain an understanding of the "meaning of Islam" according to members of Ahmadiyah sect in Parung.
2. to understand the processes involved in developing the meaning of Islam by Ahmadiyah founder and his disciples and to analyze local socio-cultural factors that might have further influenced their understanding and practice of Islam.
3. to analyze the impact of Ahmadiyah movement on Indonesian society in Parung.
4. to analyze related issues from sociological and Islamic perspectives and to produce a research report on the subject under study that might be useful for developing relevant public policies.

1.3 RESEARCH QUESTIONS

To achieve the above objectives, the following research questions have been set to be answered:

1. How did Ahmadiyah movement come to and spread in Indonesia and Parung in particular?
2. How was the understanding of Islam developed by Ahmadiyah's founder?
3. How do members of the Ahmadiyah sect in Parung understand and practice Islam and to what extent such an understanding was influenced by the local socio-cultural elements?
4. What are the implications of Ahmadiyah presence in Parung on the Indonesian political, social and religious life especially in West Java region?

1.4 LITERATURE REVIEW

Since the classical era, Islamic teachings have been the subject of various interpretations. After the Prophet passed away, Muslims were only left with the *Qur'ān* and the *Sunnah* as guidance for their life. In the absence of the Prophet, the interpretation of both sources became more divergent. E. D. Hirsch Jr. argued that interpretation by the reader of the text will not be similar to that intended by the original author. This is due partly to the different social background and level of knowledge between the author and the interpreters.¹³ Umberto Eco in addition said that the readers have an important role in the way to interpret the text. In addition to the socio-cultural environments and experience, Eco said that the nature of language

¹³ E. D. Hirsch, "The Aims of Interpretation" in *The Social Production of Art*, edited by Janet Wolff (London: The Macmillan Press Ltd, 1982), 98-99.

also opens for multiple interpretations.¹⁴ Some like Robert Hefner thus believe that the idea of one Islam is not possible, hence it is not perplexing to find different labels of Islam like fundamentalist Islam, moderate Islam, revivalist Islam, modernist Islam, liberal Islam being given to Islam today.¹⁵

In this sense, Ahmadiyah teachings at the outset may be seen as one of the many interpretations of the original teachings brought by Muhammad s.a.w. But socially and culturally speaking, Ahmadiyah movement in Indonesia emerged in contrast to the mainstream Islam which is practiced by the majority of Indonesian Muslims. For example, Ahmadiyah followers believe that prophethood is not a monopoly of any particular people. The basis of their belief is said to be among others, a *Qur'ānic* verse which reads “a messenger was sent to all nations”¹⁶ and also a tradition of the Prophet Muhammad s.a.w which states that “124,000 prophets were sent by God prior to my advent”¹⁷. In this regard, how is this religious phenomenon to be understood? This research tries to explore and investigate a number of issues related to this phenomenon guided by a review of the previous related works in order to know what are the differences between previous and the present studies.

There are only a few works on Ahmadiyah (Qadian and Lahore) in Indonesia mainly in the form of books. The works were produced mainly by individuals or researchers from local organizations, government institutions and Ahmadiyah members themselves. However, these works only focused on religious debate or history of Ahmadiyah movement until it came to Indonesia. One of the books written

¹⁴ Umberto Eco, *Interpretation and Overinterpretation*, (Cambridge: University Press, 1992), 9-10.

¹⁵ Robert W Hefner, *Islam, Pasar, Keadilan: Artikulasi lokal, Kapitalisme dan Demokrasi*, (Yogyakarta: LkiS, 2000), 46.

¹⁶ See Nisar Ahmed Faruqi, *Ahmadiyyat in the Service of Islam*, (Lahore: Ahmadiyya Anjuman Isha'at Islam, 1983), 87.

¹⁷ See Reinhold Loeffler, *Islam in Practice: Religious Beliefs in a Persian Village* (Albany: State University of New York Press: 1988), 38.

by Ahmadiyah members is the work of Susmojo Djojosingito entitled *Hazrat Mirza Ghulam Ahmad Bukanlah Nabi* (Hazrat Mirza Ghulam Ahmad is Not a Prophet) and *Peran dari Mirza Ghulam Ahmad* (The Roles of Mirza Ghulam Ahmad). These two books explain the position and roles of Mirza Ghulam in Ahmadiyah sect. Djojosingito said that Mirza Ghulam was not a prophet, rather he was a renewer or *mujaddid*. On the other hand, he also implies that Mirza Ghulam is *nabi ummati* or *nabi lughawi*.

Another book by Ahmadiyah members was written by Syafe'i Batuah entitled *Ahmadiyah Apa dan Mengapa?* (What and Why is Ahmadiyah?). This book has similar contents that emphasize the position of Mirza Ghulam. Batuah said that Mirza Ghulam is not a new Prophet who brings new *Shari'ah*, rather he is a renewer of Islam.

Non Ahmadiyah writers include Fawzy Sa'id Thaha who wrote *Ahmadiyah Dalam Persoalan* (Ahmadiyah in Question) which tried to analyze why Mirza Ghulam has a sacred position among Ahmadiyah members and Abdullah Hasan Alhadar who wrote *Ahmadiyah Telanjang Bulat di Panggung Sejarah* (The True Colour of Ahmadiyah in History) by giving a critical analysis of the position of Mirza Ghulam as *al-Masih* and The Messiah. It is the most interesting book which describes that Ahmadiyah was born from the mixed sects in India.

Another work was by Maskur Hakim titled *Mengapa Ahmadiyah Dihujat?* (Why Ahmadiyah is Condemned?). This book discusses the doctrines of Ahmadiyah Qadian such as *rukun iman*, *khilāfah* and *jihād*. The book also criticizes the political affair between Ahmadiyah sect and England government in India.

In 1978, Hamka Haq produced a work titled *Koreksi Total Terhadap Ahmadiyah* (Total Correction of Ahmadiyah). This book also discusses some doctrines of Ahmadiyah especially the *khilāfah*, *tasawwuf* or mysticism and

prophethood issues. Hamka concludes that Ahmadiyah is a sect outside of Islam. He even explicitly calls it a new religion. Another book entitled *Paham Mahdi Syi'ah dan Ahmadiyah Dalam Perspektif* (The View of Mahdi Shi'ah and Perspective of Ahmadiyah) was written by Muslim Fathoni. The book explains the Indian background of these two sects but does not explain it in the context of Indonesia. The latest book is titled *Gerakan Ahmadiyah di Indonesia 1920-1942* (Ahmadiyah Movement in Indonesia 1920-1942) written by Iskandar Zulkarnaen. The book explained the role and position of Ahmadiyah in the context of overall Islamic movement in Indonesia. It emphasized more on the history of Ahmadiyah movement in Indonesia, especially on the development of Ahmadiyah today.¹⁸

The above review has shown that most works are mainly on the history and debates on the doctrines of Ahmadiyah without specific empirical study on particular Ahmadiyah movement in any particular part of Indonesia. This study will thus investigate empirically the movement's understanding and practice of Islam as well as other aspects as defined by the above research objectives and questions with particular focus on its sect in Parung, Bogor, Indonesia.

1.5 METHODOLOGY

Research Orientation and Instruments

This study adopts a qualitative research approach involving both fieldwork and library research. For the former, it uses mainly interview and observation as tools for generating primary data from the research site namely Parung branch of Ahmadiyah movement and the latter involves consultation of and reference to main documents and written materials. Qualitative research generally involves interpretive, naturalistic

¹⁸ Ahmad Fajar Kurniawan, *Teologi Kenabian Ahmadiyah*, (Jakarta: Rmbooks, 2006), 13-14.