

Jurnal Penelitian KEISLAMAN

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أ	=	a	ط	=	ṭ
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ت	=	t	ع	=	‘
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ج	=	j	ف	=	f
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خ	=	kh	ك	=	k
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ذ	=	dh	م	=	m
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س	=	s	ء	=	’
ش	=	sh	و	=	w
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Vokal Tunggal (Monoftong), Panjang (Madd), dan Rangkap (Diftong)

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Ya' (ي) Nisbah

Di akhir kata	إِسْلَامِي	=	Islāmiy
Di tengah kata	إِسْلَامِيَّة	=	Islāmiyyah

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MANAGEMENT OF INTER-RELIGIOUS HARMONY THROUGH MULTICULTURAL LEADERSHIP ROLES: A CASE STUDY OF HINDUS' WAY OF CELEBRATING DIVERSITY IN TAKBIRAN PARADE

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Abstrak: Penelitian ini dilakukan di Kecamatan Narmada, Lombok Barat, Provinsi Nusa Tenggara Barat pada tahun 2019. Hal ini didasarkan pada fakta terkait dengan keikutsertaan umat Hindu dalam pawai takbiran umat Islam (Pawai Takbiran) yang disebut sebagai perayaan keberagaman. Oleh karena itu, penelitian ini berpedoman pada dua pertanyaan penelitian yaitu, apa alasan di balik keikutsertaan umat Hindu dalam tradisi Islam? dan apa peran pemuka agama dalam mengelola kerukunan antar umat beragama?. Penelitian ini menggunakan pendekatan kualitatif-fenomenologi dengan teori mono-multi-antar-agama, dialog antaragama, dan kompetensi antarbudaya sebagai teori analisisnya. Lebih lanjut penelitian ini menemukan bahwa: (1) ketika umat Hindu memahami, menghayati, dan mengamalkan ajaran agamanya dengan baik serta menemukan titik temu antara agamanya dengan agama lain dan bersedia mengikuti ritual tertentu (tidak semua ritual), pendekatan keagamaan dalam menjalankan praktik keagamaan disebut model pendekatan antar agama, yang didukung oleh pendekatan mono dan multi agama; dan (2) peran pemimpin dalam mengelola kerukunan antar umat beragama adalah peran juru bicara, penanganan gangguan, dan peran sosialisasi. Kajian ini menyimpulkan bahwa merayakan keberagaman merupakan salah satu potret ideal masyarakat multi agama yang perlu dibiasakan berdasarkan kesepakatan-kesepakatan tertentu dalam ritual-ritual tertentu yang disepakati antar agama yang berbeda. Wawasan dan perilaku multikultural seorang pemimpin dalam masyarakat multi agama sangat diperlukan.

Kata Kunci: Perayaan Keberagaman, Hindu-Muslim, Idul Fitri, Pawai Takbiran, Pembelajaran Antaragama, Dialog, Peran Kepemimpinan

Judul: Manajemen Kerukunan Umat Beragama: Studi Kasus Cara Umat Hindu Merayakan Keberagaman dalam Pawai Takbiran

Abstract: This research was conducted in Narmada District, West Lombok, West Nusa Tenggara Province in 2019. It's based on fact relates to the participation of Hindus in the Muslim takbiran parade (Pawai Takbiran) called as celebrating diversity. Therefore, this research was guided by two research questions, namely, what are the reasons behind the participation of Hindus in the Muslim tradition? and what are the roles of religious leaders in managing interreligious harmony?. This study uses a qualitative-phenomenological approach with mono-multi-inter-religious, inter-religious dialogue, and intercultural competence theory as analytical theories. Furthermore, this study found that: (1) when Hindus understand, live, and practice their own religious teachings well while finding a meeting point between their religion and other religions and they're willing to take part in certain rituals (not all rituals), the religious approach to the religious practice is called the inter-religious approach model, which is supported by mono- and multi-religious approaches; and (2) leaders' roles to manage interreligious harmony are spokesman role, disturbance handler and dissemination's role. This study concludes that celebrating diversity is one of the ideal portraits of a multi-religious society that needs to be habituated based on certain agreements in certain agreed rituals among different religions. A multicultural insight and behavior of a leader in multi-religious society is needed.

Keywords: Celebrating Diversity, Hindu-Muslim, 'Eid-Al-Fitri, Pawai Takbiran, Inter-Religious Learning, Dialogue, Leadership Role



INTRODUCTION

The term "*takbiran parade*" is usually associated with Muslims, because the *takbiran* parade is one of the Muslim traditions to say "goodbye" to the month of Ramadan and "welcome" to the month of *Shawwal*. For Muslims, the parade is part of an annual tradition carried out by going around the village and carrying religious symbols.

There is nothing unique when the "*takbiran parade*" was carried out by Muslims since the "*takbiran parade*" itself is part of the sacred tradition owned by the Muslim community to welcome the victory day after fasting for one month. However, an extraordinary thing appeared when the "*takbiran parade*" was carried out by non-Muslims, as happened in Lembuak-Narmada District, West Lombok, West Nusa Tenggara. The non-Muslims here referred to Hindus. The Hindu community, who come from several villages such as Gandari, Peninjauan, and Suranadi, took part actively in the tradition of welcoming (but not celebrating) *'Eid al-Fitr*. This is an interesting thing to study because Hindu and Islam have different religious conceptions and rituals, but the two religions performed interreligious dialogue. Furthermore, Hindus' participation in this Islamic tradition can be considered the culmination of multiculturalism which is called "celebrating diversity", because, according to Zuhairi¹, celebrating diversity is the culmination of multiculturalism.

There is no official definition of celebrating diversity, because the concept reflects the desire of different groups to celebrate their diversity.² Consequently, celebrating differences can take various forms³ such as arts, sports, music, local traditions, ceremonies, or certain rituals in religion. However, celebrating diversity is not a competition carried out by various religions that ends in winners and losers because the main mission of celebrating diversity is to let go of egoism, exclusivism, or religious fanaticism to create harmony in the name of a win-win solution. In a religious context, celebrating diversity can be understood as the willingness of different religious groups to be involved in a particular religious event or ritual based on knowledge, inspired by the desire to create inter-religious harmony (heart), and manifested in real action.

Therefore, in this article, celebrating diversity is understood as the fading of high and sturdy religious walls that form religious egoism because of a bridge that connects them. The bridge is not only a similarity found between the two religions but also a desire to realize peace and harmony by seeking and celebrating this diversity in an agreed religiosity. Celebrating diversity can also be understood as a manifestation of tolerance, where tolerance

¹ Zuhairi Misrawi, "Kesadaran Multikultural Dan Deradikalisasi Pendidikan Islam: Pengalaman Bhinneka Tunggal Ika Dan Qabul Al-Akhar," Jurnal Pendidikan Islam 2, no. 1 (2013): 197–215, <https://doi.org/10.14421/jpi.2013.21.197-215>.

² Rabbhi Yahiya, "Nine Ways to Celebrate Diversity | British Council," 2015, <https://www.britishcouncil.org/voices-magazine/nine-ways-celebrate-diversity>.

³ Yahiya.

is expected to change the culture of contestation into a culture of peace in accordance with the Declaration of the Principles of Tolerance from UNESCO, which defines tolerance as follows:

*“Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace”.*⁴

Then, Hindus’ participation in welcoming *Eid al-Fitr* through Takbiran Parade is considered an extraordinary thing, since, usually non-Muslims do not want to actively participate directly in the process of religious rituals carried out by other religions. Tolerance is usually seen in the form of mere expressions, such as happy *Eid al-Fitr* (from non-Muslims to Muslims), happy *Nyepi* (from Muslims or others to Hindus), Merry Christmas (from Muslims or others to Christians), and so on. Therefore, when Hindus in the Lembuak-Narmada did not only congratulate *Eid al-Fitr* to Muslim but also actively participate in the *takbiran* parade, this study wants to examine more deeply the reasons for or what is behind the participation of Hindus in this annual Muslim tradition.

The celebration of diversity above is a unique festival that occurred in Lembuak-Narmada in particular and Lombok-NTB in general. It is not surprising that local and national media cover this uniqueness, such as Nasional-tempo.com, Republika.com, or Gatra.com, with relatively the same title. For example, *Tempo magazine*, as reported by Khafid⁵. Gatra (June 5, 2019) as reported by Hernawardi⁶ wrote: “*Hindus in Lombok Participate in the Eid Al-Fitr Takbiran Parade*”. Then, Republika (4 June 2019), as reported by Nursyamsu⁷, explained “*In West Lombok, Hindus take part in the Takbiran Parade.*”

Based on the problems described above, this study focuses on the *takbiran parade* tradition took place at Lembuak, Narmada District, West Lombok. It was celebrated by two different religions, Islam dan Hindus. This study further aims to examine: what is behind the active participation of Hindus in welcoming the *Eid al-Fitr* at Lembuak, Narmada District,

⁴ UN Educational Unesco Scientific and Cultural Organisation, “Declaration of Principles on Tolerance” (UN Educational, Scientific and Cultural Organisation (UNESCO), November 16, 1995), <https://www.refworld.org/docid/453395954.html>.

⁵ Supriyanto Khafid, “Dukung Toleransi, Umat Hindu Di Lombok Ikut Takbiran Idul Fitri - Nasional Tempo.Co,” 2019, <https://nasional.tempo.co/read/1212321/dukung-toleransi-umat-hindu-di-lombok-ikut-takbiran-idul-fitri>.

⁶ Hernawardi Hernawardi, “Umat Hindu Di Lombok Ikuti Pawai Takbiran Idul Fitri | Gaya Hidup,” 2019, <https://www.gatra.com/news-420292-lifestyle-umat-hindu-di-lombok-ikuti-pawai-takbiran-idul-fitri.html>.

⁷ Muhammad Nursyamsu, “Umat Hindu Ikut Ramaikan Pawai Takbiran di Lombok Barat,” Republika Online, June 4, 2019, <https://republika.co.id/share/psl1yr384>.

West Lombok? And what are the roles of religious leaders in managing interreligious harmony?.

METHOD

This study employs a qualitative, phenomenological approach. This study's data sources are three Ps: (1) people, namely people who were interviewed as informants; (2) place, namely the location of research observations, namely the Narmada District; and (3) paper, namely written documentation related to the aspects studied. However, the meaning of this paper has expanded from being an offline paper to an online paper. The researcher is the key instrument in conducting interviews, while the informants are chosen through purposive sampling and flow like a snowball (snowball sampling). This study involved the religious elites of Hindus and Muslims to understand the reason behind this tradition.

Data were gathered through the following methods: (1) focus group discussions; (2) in-depth interviews with a number of informants who were expected to provide research data. They consist of religious elites composed of Muslims and Hindus. The interview result was displayed through direct and indirect quotation; (3) document and media analysis; and (4) observation, in which the researcher uses both covert and overt observation. After gathering the data, all data were further analyzed. This study applies thematic analysis to analyze data related to *takbiran parade*. Thematic analysis is a method of analysis that involves discovering patterns or themes in data acquired by the researcher.⁸ For thematic analysis, the researcher followed Braun and Clarke's (2006) six steps: (1) familiarization, (2) coding, (3) generating themes, (4) reviewing themes, (5) defining and labeling themes, and (6) writing up.

RESULTS AND DISCUSSION

Theoretical Framework

To understand the phenomenon, it's important to mention mono-multi and inter-religious model. The terms "mono-religious," "multi-religious," and inter-religious approach" can be found in Hermans' book entitled "Participatory Learning: Religious Education in a Globalizing Society". Hermans elaborated on three models of religious education, namely, mono-religious, multi-religious, and inter-religious education.⁹ Mono-religious education cognitively aims to provide an understanding of one's own religion internally. This model focuses on teaching one religion only. Affectively, this model aims to increase one's interest

⁸ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 1, 2006): 77–101, <https://doi.org/10.1191/1478088706qp063oa>.

⁹ C. Hermans, "Participatory Learning: Religious Education in a Globalizing Society," 2003, <https://www.semanticscholar.org/paper/Participatory-Learning%3A-Religious-Education-in-a-Hermans/e2c90bb3140c789f87ffec10fe0a8722af28144>.

in a particular religion. Attitudinally, this model aims to motivate religious adherents to practice their religious teachings.¹⁰

Unlike the first model, the second model is the multi-religious model. Cognitively, it aims to provide an understanding of religious plurality. For example, besides Islam, there are several other religions, but these other religions are viewed from the perspective of Islamic teachings. Affectively, this model aims to motivate someone to learn about different religions. Attitudinally, this model aims to create respect for other religious teachings. Therefore, this model is an accumulation of various other religious teachings portrayed through self-perspective.¹¹

The third type is the inter-religious model. This model cognitively aims to provide understanding to someone in order to create dialogue between people of different religions. Affectively, it aims to motivate someone to create dialogue between religions. Meanwhile, attitudinally, this model aims to implement dialogue among different communities.¹² So, the main goal of the inter-religious model is to create inter-religious dialogue to create harmony. According to Swidler¹³, dialogue is not just talking together but is a whole new way of seeing oneself and the world and then living accordingly. Its epistemological foundation is that "nobody knows everything about anything".¹⁴ In addition, interreligious dialogue is an important element to creating peace and harmony.

Furthermore, using the example above, this article defines mono-multi and inter-religious as follows: mono-religious is a model that teaches a person to understand his or her own religion from his or her own point of view. Multi-religious is a model that teaches people to understand their own religion as a truth and to recognize that there is a truth outside of their religion without engaging in interaction or dialogue. Meanwhile, this inter-religious approach is a model that teaches people how to understand religions so that they can engage in inter-religious dialogue. The Catholic Church, as cited by Aslan and Rausch mentioned four models of inter-religious dialogue, namely:

“ (1) The dialogue of life, where people live in a spirit of openness and good neighbourliness, sharing their joys and sorrows, problems and human concerns, (2) The dialogue of action, in which all believers collaborate actively to promote common values (freedom, justice, and development), (3) The dialogue of theological exchange, where specialists seek to deepen their understanding of their respective religions

¹⁰ see Carl Sterkens and Mohamad Yusuf, “Preferences for Religious Education and Inter-Group Attitudes among Indonesian Students,” *Journal of Empirical Theology* 28, no. 1 (June 5, 2015): 49–89, <https://doi.org/10.1163/15709256-12341324>.

¹¹ Sterkens and Yusuf.

¹² Sterkens and Yusuf.

¹³ Leonard Swidler, *Dialogue for Interreligious Understanding: Strategies for the Transformation of Culture-Shaping Institutions*, 1st ed., *Interreligious Studies in Theory and Practice* (Palgrave Macmillan US, 2014), <http://gen.lib.rus.ec/book/index.php?md5=483d5c6aaa67505413699ff4f728858e>.

¹⁴ Swidler.

*heritages and to appreciate the spiritual values of one another, (4) The dialogue of religious experience, where persons rooted in their own religious traditions share their spiritual riches, for instance regarding prayer, contemplation, faith, and ways to search for God or the absolute”.*¹⁵

Another theory relates inter-religious education and inter-religious dialogue is intercultural competence. In this article, the theory of intercultural competence used is Bennet's developmental model of intercultural competence. In general, this theory consists of two points, namely ethno-centric and ethno-relative.¹⁶ Each has 3 elements, namely; ethno-centric consists of denial, defense and minimization; and ethno-relative consists of acceptance, adaptation and integration. This theory is called "developmental" because it does not separate one component from another (not-compositional model) and does not also link one component to another (relational model), but a model that sees gradual process development, step by step (*tadrijiyyan*), from the ethnocentis to ethnorelative stage.

Furthermore, leaders have an important role in realizing interreligious harmony. In this context, Mintzberg mentions three roles: interpersonal, informational, and decision-making. Interpersonal roles. The manager's role is to provide information consisting of: (1) a figurehead; the manager acts as a figure from the organization being represented. Managers have social, ceremonial, and legal responsibilities. Managers are expected to be a source of inspiration. (2) A leader or manager acts as a leader for the organization and is responsible for the performance of each member. (3) Liaison, in which managers play a role in creating networks both internally and externally.

Informational roles. The manager's role in this section is related to information management. Monitor, where the manager monitors his team's progress and accompanying organizational changes. Disseminator: the manager's role is to communicate existing information to both colleagues and his team. The spokesperson, or manager, becomes a spokesperson on behalf of the organization. In this role, the manager is responsible for conveying information about the organization and the goals to be achieved to external parties.

Decisional roles, this role is related to decision-making. Leaders are responsible for the changes that occur within the organization with initiative and innovation. Disturbance Handler, a leader is responsible for obstacles that occur in the organization. Resource Allocator, namely, the leader's role is to determine what resources are needed.

¹⁵ Ednan Aslan and Margaret Rausch, "Religious Education: Between Radicalism and Tolerance | SpringerLink," accessed March 15, 2023, <https://link.springer.com/book/10.1007/978-3-658-21677-1>.

¹⁶ Alex Matveev, *Intercultural Competence in Organizations, Management for Professionals* (Cham: Springer International Publishing, 2017), <https://doi.org/10.1007/978-3-319-45701-7>.

Hindu Participation in Welcoming Eid Al-Fitr in A Mono-Multi And Inter-Religious Perspective

Even though the mono-multi and inter-religious models are theories in religious education, these theories can be used to examine how Hindus celebrate Eid al-Fitr. In this context, religious education theory refers to a mono-multi and inter-religious approach. First, when Hindus only understand, live, and practice their own religious teachings from their own religious perspective, this is known as a mono-religious approach. This approach to religion can be seen when Hindus performs religious rituals such as Nyepi Day, Kuningan, Galungan, and so on. Similarly, Muslims who only understand, live, and practice Islamic teachings from an Islamic perspective without leaving the walls of Islamic teachings are considered to have mono-religious practices.

Then, when Hindus understand, live, and practice their own religious teachings while realizing that there is truth that belongs to other religions, even though it is still from the perspective of their own religious teachings (the Hindu perspective on other religions), this religious approach is called a multi-religious perspective. An example is when Hindus, apart from celebrating Nyepi, Kuningan, and Galungan, are also aware of many other religious rituals outside of Hinduism, such as Eid al-Fitr/Adha (for Muslims), Christmas (for Christians), and Gong Xi Pa Cae (for Confucians), etc. Even though they know the ritual, they don't want to take part in those rituals. At most, they only said: congratulations to other religious followers, like "Happy Eid Al-Fitr, Merry Christmas," and so on.

Furthermore, an inter-religious approach is used when Hindus understand, live, and practice their own religious teachings while also finding a meeting point between their religion and other religions and are willing to cooperate or participate in certain rituals (but not all rituals). Because the inter-religious model's primary goal is to foster dialogue in order to build peace and harmony.

It should be noted that it is impossible for Hindus to participate in these activities without acceptance or a "welcome" attitude from Muslims. In fact, the Muslims in Lembuak Narmada responded positively; they were even given a position at the forefront when the Takbiran parade was held. Here it appears that religious teachings are not exchanged with each other, but there are ritual values that have a "social dimension" that can unite differences. These values are manifested in reciprocal values, which can be expressed in the phrase "you respect us and we respect you". These reciprocal values (in Islamic teachings) can be seen in the principles of shoref science. Where, one of the signs for this reciprocal attitude is "*tafa'ul*," which means *musyarakah*. From there, the *musyarakah*/reciprocal concept emerged, such as *ta'aruf* (know each other), *tarahum* (love each other), *tasamuh* (tolerance to each other), *ta'awun* (help each other), *ta'athuf* (empathy), and others, to build a world that loves each other (*tawaddud*), or what UNESCO (1995) calls the culture of peace. When these

values are owned, tolerance is not only a theology internalized into the beliefs of its adherents but also externalized into behaviour.

In another perspective, what the Hindus did above is a manifestation of "my right", "your right", and "our right". It's relevant with an interesting term from Wowor, namely; my, your and our story.¹⁷ My right is the core of the mono-religious approach, in which Hindus (as a religion) have their own religious concepts and practices that are different from other religions. They have their own concepts and rituals, such as Sang Hyang Widhi Wase, Galungan Day, Kuningan, Nyepi, and so on. Then, "your right" is the core of a multi-religious perspective. Because, apart from having their own concept of tradition or truth, Hindus also understand that "there is another truth" that is shared by other religions even though it is still from the perspective of Hinduism. For example, one of the Hindus in Golong-Narmada stated:

"There are areas where our religions are different and must be differentiated, but there are also meeting points that must be brought together to create harmony" (I.B Nyoman Rai, interview, 18-9-2019).

Riyanto also stated that:

"So far, rituals have been synonymous with certain religions, but there are also rituals that can be celebrated together, as long as these rituals do not touch the fundamental aspects of religion. An example is when non-Muslims welcome this Eid al-Fitr without celebrating it. Because there is a difference between "welcoming and celebrating" (Riyanto, interview, 4-9-2019).

In line with Riyanto, I.B. Nyoman Rai, one of the Supervisors of Public Security and Order (Babin Kamtibmas in Golong village), stated that dialogue between religious communities is really needed to realize peace (I.B. Nyoman Rai, 18-9-2019). He added: "Every takbiran parade, I take part in ensuring the festival runs well." (I.B. Nyoman Rai, 18-9-2019). The same statement is also affirmed by a religious elite from Peninjauan as follows:

"I am thrilled to be a part of this takbiran parade." My community and I are continuously working to ensure the safety of the Takbiran parade. Apart from that, I and other members of the Hindu community ensure Muslims' comfort during Eid al-Fitr by providing security outside the mosque" (I.M Wastiya, interview, 18-9-2019).

The quote above illustrated that celebrating diversity is not only seen as a fact to welcome Eid al-Fitr, but also the reasons behind the fact. The fact behind this togetherness is awareness of common ground, namely tolerance to maintain harmony amidst differences.

¹⁷ Jeniffer Pelupessy-Wowor, "The Role of Religious Education in Promoting Religious Freedom: A Mutual Enrichment Between 'My Story,' 'Your Story,' and 'Our Stories,'" *The Review of Faith & International Affairs* 14, no. 4 (October 1, 2016): 98–106, <https://doi.org/10.1080/15570274.2016.1248527>.

Management of Interreligious Harmony through multicultural leadership

Leader as a spokesman of multicultural values

The inter-religious approach taken by Hindus in welcoming (not celebrating) Eid al-Fitr through this takbiran parade is part of the actualization of "tri hita karana" (three causes and sources of happiness) in Hinduism, namely: *parhyangan*, the harmonious relationship between humans and the creator; *pawongan*, the harmonious relationship between humans; and *Palahan*, the harmonious relationship between humans and the natural surroundings (Budiastika, 2022). This is similar to the concepts of *hablun minallah*, *hablun minannas*, and *hablun minal-alam* in Islamic teachings or the synergy between theocentric, anthropocentrism, and cosmocentric. In Islamic teachings, the normative basis of ritual and social piety (*hablun minallah*, *hablun minannas*) is the letter of Ali Imran verse 112, while one of the normative foundations of ecological-cosmocentric piety is the letter Al-Rum verse 41. In this regard, the former Head of Lembuak Village Narmada (Kamarudin Zaelani) stated:

"Initially, Hindus and Muslims usually showed tolerance in the form of greetings, such as happy Eid al-Fitr or Adha by Hindus to Muslims or conversely, namely congratulations on Nyepi, Galungan, or Kuningan Day to Hindus. However, when I became the head of the village, I was invited to a Hindu ceremony called Siwaratri. At that time, I (as a Muslim) said that we needed to carry out dialogue or cooperation as long as it did not interfere with our respective faiths or beliefs. Because basically, in certain matters, there is a common ground between our religions, and one of the goals of our religion is to create harmony or peace" (Kamarudin Zaelani, Interview, 17-09-2019).

Quote above indicated that a leader as a spokesperson, he is responsible for conveying information about the organization and the goals to be achieved, namely interreligious harmony.

Leader as disseminator of multicultural values and behaviour

Relate to disseminator's role, H. Zainuddin, a Muslim religious elite and A Head of Golong Village asserted:

"I, as the head of Golong village, try to realize inter-religious tolerance. This is one of the Golong village missions. Because of this, many religious events involve various religions. It should be noted that the tolerance here is not carried out in all respects, but proportionally and conditionally because every religion has both similarities and peculiarities (Zainuddin, Interview, 17-09-2019).

The quote above shows the importance of a leader who leads a plural society to actively participate in creating peace and harmony among diversity. Kamarudin Zaelani also added that it is possible that, next year, Christians in Lembuak-Narmada will also actively participate in the takbiran parade. (Kamarudin Zaelani, 17-09-2019). This is consistent with Saeed (1999)

who argued that leaders play a significant role in instilling tolerance in their followers. Tan (2011), also underlined the importance of leaders in determining control belief, including students' control belief.

Besides, the quote above illustrated the importance of a leader to disseminate harmony among religious diversity. Leader's role is to communicate existing information to all religious members. It also supports the spokesperson role. Here a leader are demanded to decide an initiative as decisional roles. This role is related to decision-making to build harmony and avoid any form of intolerance. A leader is also a disturbance handler, in which he is responsible for obstacles that occur in the organization.

Leader as a decision maker to cope with emerging situation

Problems emerged at the end of 2019 along with the emergence of COVID-19. In that era, the takbiran parade was banned because of COVID-19. However, after COVID ends, the participation of non-Muslims (such as Hindus) in takbiran parade continued in 2023. Interestingly, they not only celebrate differences in Narmada but also in the city of Mataram. For example, based on observations and documentation, to welcome Eid al-Fitr 1444 Hijriyah in Mataram City, the Takbiran Parade was attended by Muslims and non-Muslims, including Hindus, Catholics, Christians, and Buddhists. Each religion sent a contingent to take part in it. They argue that their involvement in welcoming Eid al-Fitr is more than just tolerance but a form of religious moderation. They also realize that tolerance is more than simply words, but actual behaviors in everyday life.

When viewed from the perspective of inter-religious dialogue, what the Hindus did above reflects what Swidler¹⁸ calls the dialogue of the head, the dialogue of the hand, the dialogue of the heart, and the dialogue of holiness. The first aims to seek the true (cognitive), the second aims to seek the good, the third aims to seek the beautiful or spiritual, and the fourth aims to seek the One. In terms of the Dialogue of the Head, Hindus realize that there is a meeting point between Islamic teachings and their own teachings, especially in esoteric matters, although not in exoteric terms. The awareness is then manifested in the "dialogue of the hand", namely dialogue in social issues or "certain rituals", namely rituals that have social nuances that are not too specific to pure worship (*ibadah mahdah*), such as prayer, fasting, and hajj. In the case of welcoming Eid al-Fitr, they welcome Eid al-Fitr through a takbiran parade with Muslims. Next is the dialogue of the heart. In this dialogue of the heart, Hindus want to reflect on the aesthetic, beauty, or spiritual values of religion, namely togetherness or tolerance. This can be seen in the banners they wrote during the Takbiran parade, namely, "the beauty of togetherness in diversity, purifying the heart on a Fitri day". Finally, the dialogue of holiness is a dialogue model that refers to religious awareness of the Almighty,

¹⁸ Swidler, Dialogue for Interreligious Understanding.

even with a different name: if Islam calls it Allah, or in Sasak Lombok it is called "Nenek sa' Kuase", they (Hindu people) call it Sang Hyang Widhi Wase.

What Hindus applied can also be seen as: (1) The dialogue of life, namely, Hindus and Muslims, have a spirit of openness towards otherness so that they have concern for others. (2) The dialogue of action, in which Hindus want to work together practically with Muslims in order to uphold social values; (3) The dialogue of theological exchange, which does not aim to replace or change one's own religion with another religion but to deepen understanding and give birth to respect for one another. (4) The dialogue of religious experience, namely, dialogue that ends in celebrating differences or celebrating diversity through sharing religious experiences to seek the One or the absolute.

The aforesaid discourse between Islam and Hinduism can also be seen through intercultural competency. As previously stated, intercultural competence is divided into two primary dimensions, each of which has three sub-dimensions, namely; ethno-centric consists of denial, defense and minimization; and ethno-relative consists of acceptance, adaptation and integration. This theory is called "developmental" because it does not separate one component from another (not-compositional model) and does not also link one component to another (relational model), but a model that sees gradual process development, step by step.¹⁹

In inter-religious dialectics, when certain religious adherents reject the truth of other religions, it is called the "denial stage", When other religions or other cultures are considered something that endangers one's own identity and religious followers try to defend themselves or keep their distance from other religions, it is called the "defense stage". When the attitude of "defense" begins to fade and there is an initial awareness to acknowledge differences outside one's own religion or culture, then that stage is called the "minimization stage". That is the ethnocentric stage .

Based on the three components of the ethno-centric stage above, the practice of welcoming Eid al-Fitr in the Hindu style has gone beyond the three things above. This is marked by the developmental process of a willingness to accept differences (acceptance stage), to adapt to the existing plural reality (adaptation stage) and then want to unite (integration stage). This last stage makes celebrating diversity possible. In celebrating diversity, religious tolerance is not just an internal pride.

Therefore, it is not wrong when Bennet calls it "developmental theory", because the theory does not separate one component from another (not-compositional model) and is not limited to linking one component to another (relational model), but is a model that sees a gradual, step-by-step development process from the ethnocentric to the ethno-relative stage,

¹⁹ Matveev, *Intercultural Competence in Organizations*.

as seen in the willingness of Hindus to take part in the Takbiran parade on the one hand and the willingness of Muslims to accept them to participate in the event simultaneously on the other.

From the preceding discussion, it is also clear that tolerance has two sides, positive and negative. Negative tolerance refers to tolerance for things that are antithetical to social principles, such as tolerance for religious violence, tolerance for discrimination, persecution, and so on. Negative tolerance is also known as accepting intolerance.

CONCLUSION

Religious plurality is a given, but tolerance is a social construction. Therefore, tolerance in the midst of plurality is a necessity that needs to be constructed by religious people. In fact, tolerance values are found in any religions because they are part of universal values. However, the universality of these values will not be realized properly if they are only internalized and owned by each religion. Therefore, these universal values need to be externalized in real behavior, both internally and externally. That is what is meant by the transformation of values from passive to active values, or from coexistence to pro-existence. Passive tolerance does not only want its own religion and other religions to exist alone without greeting each other but also wants them to exist together by maximizing the potential for "where" cooperation can be carried out, because not all religious dimensions can be carried out together because there are certain areas where religions, one with the other, have their own uniqueness that is different from the others. The consequence is that religion sometimes requires a mono-religious approach, a multi-religious approach, or an interreligious approach. Thus, the mono-multi-inter-religious approach is not a compositional, correlational, or causal (assuming one will cause the other), but a developmental process (assuming one is the stage for progressing to the next stage). The highest stage in this context is celebrating diversity. This is not a syncretism but one of the ways to make religions contribute to peace for all (*rahmatan lil'alamiin*). This type of celebrating diversity contributes to building multicultural education practice, it's the real of social action of multicultural practices or the manifestation of religious moderation.

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THE DISCOURSE OF PLURALISM IN ISLAM AND HINDUISM (A CRITICAL EXAMINATION OF THE QUR'AN AND VEDAS)

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Abstrak: Gagasan pluralisme ini telah lama muncul di Indonesia, tapi masih banyak masyarakat yang menolak gagasan ini. Penolakan ini disebabkan oleh fatwa MUI (Majelis Ulama Indonesia) yang mengharamkan pluralisme. Da'i-da'i kondang terus-menerus menggaungkan dan mereproduksi fatwa pengharaman pluralisme. Padahal, jika dilihat dari sudut pandang yang berbeda, keragaman merupakan sebuah keniscayaan dan keunikan khas Indonesia. Penelitian ini adalah sebuah kajian pustaka. Penelitian fokus pada pembacaan kitab suci secara langsung, pembacaan literatur-literatur terkait, dan data-data dokumen yang lain. Semua data yang diperoleh diolah menggunakan metode deskriptif-analitis untuk menjembatani penjelasan konsep pluralisme di dalam Islam dan Hindu. Pluralisme agama dalam kajian Islam tetap bertumpu pada komitmen dan loyalitas dari setiap pemeluk agama terhadap ajaran agama mereka masing-masing tanpa harus mengorbankan kebenaran agama mereka sendiri demi dan atas nama koeksistensi dan toleransi. Agama Hindu juga menyadari bahwa pluralisme adalah fakta yang tidak bisa dibantah di dalam kehidupan sosial-keagamaan. Di dalam pandangan mereka, manusia dan makhluk hidup lainnya memiliki pluralitas masing-masing. Oleh sebab itu, di dalam kajian sosiologis, manusia juga disebut sebagai individu karena mereka memiliki karakteristik unik yang tidak dimiliki oleh orang lain.

Kata Kunci: Pluralitas, Kitab Suci, al-Qur'an dan Weda.

Judul: Wacana Pluralitas dalam Agama Islam dan Hindu (Telaah Kritis terhadap al-Qur'an dan Weda)

Abstract: The concept of pluralism has been present in Indonesia for a long time, but it is still rejected by many. This rejection is due to the fatwa issued by the Indonesian Ulema Council (Majelis Ulama Indonesia: MUI) that prohibits pluralism. Well-known Da'i constantly repeat and propagate this fatwa. However, from a different perspective, diversity is a necessity and unique to Indonesia. This study is a literature review. The research focuses on direct reading of the scriptures and related literature, as well as analysis of other relevant documents. Descriptive-analytical methods are used to explain the concept of pluralism in Islam and Hinduism. Religious pluralism in Islamic studies is based on the commitment and loyalty of each religious believer to their respective religious teachings, without sacrificing the truth of their own religion for the sake of coexistence and tolerance. Similarly, Hinduism acknowledges that pluralism is an undeniable fact in socio-religious life, recognizing the plurality of humans and other living things. Therefore, in sociological studies, individuals are often used to refer to humans due to their unique characteristics that are not shared by others.

Keywords: Plurality, Scripture, Qur'an and Vedas



INTRODUCTION

As a pluralistic nation, Indonesia has an obligation to maintain and preserve the diversity of religions, tribes, customs, and traditions bestowed by God. Unfortunately, this diversity can be exploited by certain individuals or groups for negative purposes. Religion, which should serve as a solution to social issues, can instead become a trigger for conflict and division. The discourse surrounding religious pluralism remains a widely debated topic among academics, religious leaders, and the general public. Many scholars and religious figures advocate for religious moderation as a means of promoting mutual respect among believers. They educate the public that religious texts which permit killing in the name of religion are teachings motivated by the interests and objectives of certain individuals or groups. Another issue that frequently arises is the making of truth claims that can ultimately lead to divisions. These truth claims are often the result of incorrect translations and interpretations of scriptural texts. Open interpretations of scripture are often monopolized by certain groups to legitimize and justify their teachings.

Pluralism is a contentious issue, particularly in Indonesia where the majority of the population is Muslim. The Indonesian Ulema Council (*Majelis Ulama Indonesia*: MUI), an institution capable of issuing religious fatwas, argues that pluralism is not in accordance with sharia law.¹ In response to the fatwa, several Muslim scholars have conducted critical studies of scriptural texts, such as those conducted by Jalaluddin Rakhmat², Abd. Moqsih Ghazali³, Anis Malik Thoah⁴. In addition to studying scriptural texts, scholars such as Johan Setiawan have conducted studies on Nurcholis Madjid's ideas about religious pluralism in the context of Indonesia.⁵ Non-Muslim scholars also study the discourse of religious pluralism from the perspective of their religion. For example, I Made Dwi Susila Adnyana studies pluralism in Hinduism.⁶ No comparative study has been conducted on the discourse of inter-religious pluralism, despite the existence of literature on the subject. Previous research has focused solely on individual religions. This study aims to explore the concept of pluralism in the Qur'an and the Vedas, the holy books of Islam and Hinduism respectively.

¹ Abd. Moqsih Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009.

² Jalaluddin Rahmat, *Islam dan Pluralisme Akhlak Quran Menyikapi Perbedaan*, Jakarta: PT.Serambi Ilmu Semesta, 2006.

³ Abd. Moqsih Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009.

⁴ Anis Malik Thoah, *Tren Pluralisme Agama*, Jakarta: Perspektif Kelompok Gema Insani, 2005.

⁵ Johan Setiawan, *Pemikiran Nurcholis Madjid tentang Pluralisme Agama dalam Konteks Keindonesiaan*, Zawiyah: Jurnal Pemikiran Islam, Vol. 5, No. 1, 2019.

⁶ I Made Dwi Susila Adnyana, *Pluralisme Masyarakat Hindu dan Islam pada Prosesi Upacara Melasti di Pura Segara Desa Pengembangan Kecamatan Negara Kabupaten Jembrana*, Vidya Samhita: Jurnal Penelitian Agama, Vol. 8, No. 2, 2022.

This article aims to provide a concrete understanding of the concept of Pluralism in Islam and Hinduism as presented in their respective scriptures. First, how does the Qur'an view religious plurality? Second, how does the Vedas view religious plurality? The paper will address two questions: The focus of this discourse will be on answering these two questions. This article aims to provide solutions to prevent religious fanaticism and promote a sense of holiness among adherents while respecting other religious beliefs. It emphasizes the necessity of pluralism in Islam and Hinduism as a divine mandate. Differences in spiritual practices and worship are merely different paths to reach God.

METHOD

This study was designed using a qualitative approach with a library research methodology. All data was collected through documentation, as it allows for the examination of past work and verification of data validity, interpretation, and conclusions. The data analysis is descriptive-analytical. It combines various opinions of Islamic and Hindu thinkers and other religious figures to explain the concept of Plurality in Islam and Hinduism. The explanations presented are relevant and universally acceptable. Regarding the validity of the data, the author employs source triangulation to test its credibility by verifying the truth of the data obtained from multiple sources. The author chose this method because the research in this writing is a type of library research.⁷

RESULTS AND DISCUSSION

Pluralism as a Religious Imperative

One earth was created by God, but it is inhabited by people of different ethnicity, races, languages, customs, cultures, and beliefs. Therefore, diversity is a necessity that cannot be avoided by humans.⁸ Pluralism is an understanding that encourages peaceful coexistence among diverse humans. However, pluralism in society has two definitions, depending on the person defining it, whether they are liberal or conservative. For liberals, pluralism is a theological concept that seeks to promote mutual respect between religious communities. However, this definition can be problematic as it seeks to equalize religions and prohibits religious adherents from claiming the truth of their own religion. According to this perspective, all religions are considered to be true.⁹

The concept of pluralism can cause disagreements among religious individuals in Indonesia. Some religious individuals reject pluralism, viewing it as a new religion seeking to

⁷ Sugyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, Bandung: Alfabeta, 2013, hlm. 46.

⁸ Abd. Moqsiith Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009, hlm. 1.

⁹ Arafat Noor Abdilla, *Pluralisme Agama Dalam Konteks Keislaman Di Indonesia*, Religi, Vol. XV, No. 1, Jan-Juni 2019, hlm. 57.

unite all existing religions.¹⁰ This misunderstanding has led to pluralism, originally intended to bridge and harmonize relations between religions, being perceived as a problematic and wild idea. Religious individuals perceive pluralism as a threat to the existence of religious teachings. Pluralism aims to acknowledge and respect the diversity of religious teachings.

In contrast, Abdurrahman Wahid argues that pluralism can promote open-mindedness in the pursuit of truth. He views religious pluralism as a universal¹¹ concept and therefore prioritizes the preservation of human life by emphasizing social values. In carrying out this task, there should be no religious barriers. It is important to believe that truth belongs to God and therefore humans should not limit themselves to only doing positive things for religions that are different from their own.

In the study of pluralism, the term “One God Many Religions” is often used. This term refers to the idea that one God can be reached through various ways and media. Many religions acknowledge this pluralism, stating that God wills His creatures to seek Him in different ways. Differences exist not only in physical realities, but also in ideas, notions, and religions.¹² As stated in some sources, “the differences among religions are not a matter of truth and falsehood, but of emphasis and viewpoint:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَالُونَ مُخْتَلِفِينَ

“If your Lord had willed, He would have made mankind one people, but they are always at variance.”¹³

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَا آتَاكُمْ

“If Allah had willed, He would have made you one people (alone), but Allah wants to test you for what He has given you.”¹⁴

The verse (Quran 5:48) further supports this idea. Furthermore, in another well-known verse, it is stated that “There is no compulsion in religion.”¹⁵ The verse not only prohibits forcing someone to adopt a religion but also acknowledges that individuals are free to choose their own beliefs, including the choice to not follow any religion. While individuals have the freedom to choose, they must also accept the risks and consequences of their choices.¹⁶ This is because God has clearly outlined the paths of right and wrong.

¹⁰ *Ibid*, hlm. 57.

¹¹ Arafat Noor Abdilla, *Pluralisme Agama Dalam Konteks Keislaman Di Indonesia*, Religi, Vol. XV, No. 1, Jan-Juni 2019, hlm. 63.

¹² Abd. Moqsith Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009, hlm. xvi

¹³ Q.S. Hud 11: 118.

¹⁴ Q.S. al-Maidah 5: 48.

¹⁵ Q.S. al-Baqarah 2: 256.

¹⁶ Abd. Moqsith Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009, hlm. xvi

During the prophetic period of Muhammad, when he migrated to Medina, he made an agreement known as the Medina Charter (*Miytsaq al-Madina*). The charter granted the right to freedom of religion to all people of Medina and ensured the protection of safety for Muslims, Jews, Christians, and polytheists.¹⁷ From the beginning of prophet hood, a plural society has been formed and has become the awareness of the people. Islam came after other religions such as Judaism, Christianity, Magi, Zoroaster, Hinduism, Buddhism, Ancient Greece, and Ancient Egypt. Islam does not deny the existence of these religions and their teachings.

Komang Heriyanti states in her journal on the Internalization of the Concept of Pluralism in the Middle of Social Conflict (Hindu Religious Perspective) that pluralism has been encouraged in Hinduism for a long time. This is evident in every *Dharma Wacana* activity, which conveys the truth of the Vedas and is one of the means to convey the *swadharma* in the Vedas.¹⁸ Hinduism promotes the discourse of plurality by choosing a moderate religion to avoid social conflicts. It is built on the basis of Shanata Dharma and places pluralism as a necessity, positioning it at the second level of truth after the truth of God.¹⁹ Sri Satya Sai Baba explains the prohibition of criticizing and ridiculing other people's religions and beliefs. According to Hinduism, the worst act is claiming that one's religion is the most correct and denying the religion and beliefs of others.²⁰ In social life, plurality is inevitable. The Vedas contain the following slokas:

Janami bibhratī bahudhā vivacasamī nānādharmāṇamī pṛthivī yathaukasam, sahasramī dhārā dravīṇasya me duhāmī dhruveva dhenuranapasphuranti (*Atharvaveda* XII.1.45)

“May this earth sustain the life of mankind speaking different languages, practicing different customs (*-dharman*), living in different regions, may this earth bestow a thousand streams of prosperity, like the endless outpouring of milk (*dhruva*) produced by cows” (Sāyaṇācārya, 2005)²¹

Ye yathā māmī prapadyante

tāmī tathaiva bhajāmy aham

mama vartmānuvartante

manuṣyaḥ pārtha sarvaśaḥ (Bhagawad Gita IV.11).

¹⁷ Ibid, hlm. 5

¹⁸ Komang Heriyanti, *Internalisasi Konsep Pluralisme Di Tengah Konflik Sosial (Perspektif Agama Hindu)*, Jurnal Filsafat, Vol. 13, No. 1, 2022, hlm. 54.

¹⁹ Ni Luh Ratna Sari, I Komang Suastika Arimbawa, *Pandangan Hindu tentang Pluralisme dalam Kebhinekaan di Indonesia*, SANJIWANI: Jurnal Filsafat, Vol. 11, No. 2, 2020, hlm. 198.

²⁰ Ibid, hlm. 194.

²¹ Ni Luh Ratna Sari, I Komang Suastika Arimbawa, *Pandangan Hindu tentang Pluralisme dalam Kebhinekaan di Indonesia*, SANJIWANI: Jurnal Filsafat, Vol. 11, No. 2, 2020, hlm. 198.

“However man approaches Me, I accept, O Arjuna. Man follows My path in all” ways (Pudja, 1999).²²

Later in the *Tutur Jatismara* it is mentioned:

Sakañcan ané idup di jagaté makejang pada ngelah adan, upama manusa kaadanin I Tampul, I Tembok, I Sēndi wiadin lénan. Buron kaadanin sampi, jaran, kebo minwah ané lénan.

“Everything that lives in the world has a name, such as humans are named I Tampul, I Tembok, I Tendi, and so on. Animals are named cow, horse, buffalo and so on.”²³

The *Sloka* and *Tutur Jatismara* content demonstrates how Hinduism acknowledges, accepts, and values diversity as an inherent aspect of life. Every individual, group identity, and religious identity is entitled to respect and fair treatment. In Hinduism, individuals are given the freedom to determine their own path to reach God, and differences in rituals are merely a means to an end. For instance, the act of worship in Hinduism is often expressed by visiting a temple to offer prayers.

Pluralism in Islam

Islam, as the world's largest religion, considers religious plurality as a sign of maturity. However, in reality, this attitude is often distorted by some individuals. It is important to revisit the original definition of religion. While experts have varying definitions, etymologically, religion is a Sanskrit term that refers to the beliefs of Hinduism and Buddhism in India. The word “religion” is derived from “a” meaning “not” and “gam” meaning “chaos.”²⁴ Religion is a system of rules intended to provide guidance for individuals to navigate the complexities of life, leading to a more peaceful, prosperous, organized, and orderly existence.

Some argue that the word “religion” is derived from “a” meaning “not” and “gam” meaning “to go” or “to walk,”²⁵ suggesting that religion is eternal and passed down from generation to generation without change. This interpretation of religion is not incorrect because religion embodies universal values that are eternal and will exist throughout time. The last letter 'a' in religion signifies eternity or permanence.

In Islam, the term religion is often referred to as *ad-Din*, which has similar connotations of meaning from the Sanskrit language. It encompasses belief in God or a superhuman power to be worshiped as the creator and ruler of the universe, as well as a particular system of belief and worship.²⁶ The term “*din*” is derived from the three letters *d-y-n*, which can be interpreted as “*dain*,” meaning debt, or “*din*,” meaning control. Both interpretations imply a

²² *Ibid*, hlm. 199.

²³ *Ibid*,

²⁴ Abd. Moqsith Ghazali, *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an*, Depok: Pesona Depok Estate Al-4, cet. 1, 2009, hlm. 41.

²⁵ *Ibid*, hlm. 42.

²⁶ *Ibid*,

relationship between two parties, with the first party being superior, powerful, feared and respected by the second party.²⁷

The term “religious pluralism” is not commonly used in Islamic scholarly tradition, as it is of Western origin. However, it has gained popularity in the last two decades of the 20th century following an important development in Western wisdom known as Muhammad Imarah. The Arabic term for religious pluralism is “*al-ta’addudiyyah al-diniyyah*.” According to Malik Thoha, the West’s efforts to promote its modern ideologies, such as democracy, human rights, free markets, and pluralism, are described as “*marhalat al-ijtiyah*” or the “phase of destruction.”²⁸ In Europe, pluralism emerged during the Enlightenment of the 18th century. This period marked the emergence of new thinking oriented towards rationalism and the liberation of reason from the confinement of the church. This gave rise to a new understanding known as liberalism, whose main content is freedom, tolerance, equality, and diversity (pluralism).

It is widely recognized that liberalism originated as a socio-political ideology. Consequently, the discourse of pluralism, including religious pluralism, which emerged later, was also primarily political. It was a response to the social conditions of Christian society in Europe, which was characterized by intolerance and tension due to the diversity of sects, groups, and religious schools. During the 20th century, the discourse of religious pluralism gained ground among Eastern intellectuals, including the Muslim world. This was promoted by the Christian church and was facilitated by the opening of opportunities for young people to receive education in Western universities. The emergence of new national states after World War II also contributed to this trend. Due to its Western origin and Christian influence, some Muslim scholars may have reservations about the concept of religious pluralism, viewing it as a political tool to prevent the emergence of competing powers.²⁹

Although originating from the West, the concept of religious pluralism has deep roots in Islamic teachings. The Qur’an, as the primary source of Islamic teachings, not only acknowledges but also encourages religious pluralism as a means of promoting cooperation among religious communities to achieve common goals. This approach helps to prevent disputes and conflicts from arising.³⁰ The concept of religious diversity in Islam is mentioned in Surat al-Hajj: 67-69:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَادِّعْ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ وَإِنْ جَدُلُوكَ فَقُلْ
 اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

²⁷ *Ibid*, hlm. 43.

²⁸ Anis Malik Thoha, *Tren Pluralisme Agama Tinjauan Kritis*, (Jakarta: Perspektif, 2005), hlm. 180-181.

²⁹ Mahrus As’ad, *Pluralisme Agama Dalam Pandangan Islam*, STAIN Jurai Siwo Metro, hlm. 98.

³⁰ Mahrus As’ad, *Pluralisme Agama Dalam Pandangan Islam*, STAIN Jurai Siwo Metro, hlm. 101.

“For each community, Allah has ordained a set of laws and regulations that they must follow. Therefore, they should not argue with you about it, but instead invite them to follow the path of your Lord. If they still argue with you, simply say, “Allah knows best what you do.” On the Day of Judgment, Allah will judge between you regarding the matters you used to dispute.³¹

Religious pluralism is recognized as a necessity in Islamic teachings as it is believed to be God's will. The creation of human life in this condition is not without reason. If God had wanted, He could have easily created human beings all the same - in one colour, one group, and one religious sect. However, this is not what God intended. In other places, the Qur'an emphasizes that differences and diversity of opinion in religion are part of God's will and purpose in creating. As stated in Surah Hud: 118-119:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

“And if your Lord had willed, He would have made mankind one people, but they have always disputed. Those whom your Lord has mercy upon are an exception. Allah has created them for a specific purpose.”³²

Therefore, rejecting differences can be seen as opposing His will. This implies that there is no need to reject or eliminate what God has determined based on His authority. Accepting differences can be challenging, particularly for those who are accustomed to a specific type of teaching. Regarding this matter, the Prophet was once reminded that even if he presented the most convincing evidence to certain individuals, they would not follow him, nor would he follow them.³³ As stated in al-Baqarah: 145:

“And even if you (Muhammad) give all the verses (information) to those to whom the Book is given, they will not follow your qiblah, nor will you follow theirs. Some of them will not follow the Qiblah of others ...”³⁴

Once again, it is a fact that God desires humans to embrace diversity, including in terms of religion. The key is how humans collectively manage these differences to ensure they are valuable and bring grace to life.

Pluralism in Hinduism

Nasution (1995) recognizes the Hindu religion for its tolerance and appreciation of pluralism. According to experts on the history of religion, there is no evidence of religious intolerance in Hinduism. Religious conflicts are rare and religious exchanges occur peacefully.

³¹ Q.S. al-Hajj 22: 67-69.

³² Q.S. Hud 11: 118-119.

³³ Mahrus As'ad, *Pluralisme Agama Dalam Pandangan Islam*, STAIN Jurai Siwo Metro, hlm. 102

³⁴ *Ibid*, hlm. 102.

Hinduism is a philosophical religion that can appreciate the truth in other religions, making it tolerant. Some argue that Hinduism is so tolerant that it can even accept magical religions.³⁵

It does not kill off one culture to be replaced by the single culture from which the religion originated. Unlike cultural imperialism, which imposes a particular culture on all human beings, everywhere, Hinduism nurtures local culture. Unlike cultural imperialism, which imposes a particular culture on all human beings, everywhere, Hinduism nurtures local culture. Unlike cultural imperialism, which imposes a particular culture on all human beings, everywhere, Hinduism nurtures local culture. This approach ensures that human beings are not uprooted from their cultural roots, which can lead to alienation in their own ancestral lands. Hinduism advocates for actions that are oriented towards the common good, rather than individual or group identity.³⁶ According to the Bhagavadgita, there are two categories of people: the clever and the foolish, based on their actions. The fool is always bound to act in their own self-interest, while the clever person's actions are characterized by their contribution to the common good, as well as the welfare and order of the world (*lokasangraha*).³⁷

Hinduism is known for its flexibility and tolerance towards other religions. Siwananda (2003) states that Hinduism is a religion that is both firm on its fundamentals and flexible in readjusting to external things that are not fundamentals. The foundation of Hinduism is based on spiritual truth, and the entire structure of Hindu life is built on eternal truths discovered by Hindu rishis.³⁸

Historically, Hinduism has demonstrated an attitude towards realizing harmony in its interactions with other religions. This assertiveness is not only theoretical but also evident in practice. Hinduism advocates for religious tolerance, as expressed by Swami Vivekananda at the World Parliament of Religions in Chicago in September 1893. Tolerance is crucial in the context of religious diversity as it enables respect and appreciation. In this context, tolerance means respecting and appreciating other religious beliefs while refraining from denigrating or defaming them.³⁹

To achieve tolerance, concrete efforts and attitudes are necessary, including: 1) *Widya*, which in the context of plurality and religious harmony is interpreted as knowledge, understanding, awareness and appreciation in seeing diversity as a reality and part of life; 2) *Maitri*, which is interpreted as sincere love for other beings (people). In this context, Maitri

³⁵ Ni Luh Ratna Sari, I Komang Suastika Arimbawa, *Pandangan Hindu tentang Pluralisme dalam Kebhinekaan di Indonesia*, SANJIWANI: Jurnal Filsafat, Vol. 11, No. 2, 2020, hlm. 200.

³⁶ *Ibid*, hlm. 200

³⁷ Ni Luh Ratna Sari, I Komang Suastika Arimbawa, *Pandangan Hindu tentang Pluralisme dalam Kebhinekaan di Indonesia*, SANJIWANI: Jurnal Filsafat, Vol. 11, No. 2, 2020, hlm. 200.

³⁸ *Ibid*, hlm. 201.

³⁹ *Ibid*,

means an attitude of respect and appreciation for the beliefs and faith choices of others; 3) *Ahimsa*, meaning the disappearance of the desire to harm or kill other beings (people). In the context of religious harmony, *Ahimsa* refers to the absence of the desire to harm, insult, or defame other faiths or religions. Additionally, *Santi*, which means peace, is also crucial. These principles are essential for achieving pluralism in diversity in Indonesia.⁴⁰

CONCLUSION

Based on the above description, it is evident that religious pluralism is a fundamental principle in Islam. It is not merely a theory or concept, but has also been manifested in real-life practices when Islam is embodied in the form of a state. Religious pluralism in Islam acknowledges the diversity of religions, but it does not imply that it accepts the existence of the same truth among religions. Therefore, the unity of religions as a path to God's truth is not recognized. Religious pluralism in Islam is based on the commitment and loyalty of each believer to their respective teachings, without sacrificing the truth of their own religion. This is achieved through recognition of coexistence, tolerance, and mutual respect. Similarly, Hinduism acknowledges the inevitability of pluralism in life.

This is due to the fact that every creature, including humans, carries its own plurality. In sociological studies, humans are referred to as individuals because each person has unique characteristics that are not shared by others. The root of diversity is existential, as humans have limitations in themselves, namely the limitations of the five senses, reason, and language. Religiously, diversity is caused by two factors: *guna* (knowledge and skill) and *karma* (action and habits). Moving on from this phenomenon, Hinduism appreciates and respects plurality in the context of belief or religion, which is a logical and humane situation. This is because each individual has diverse knowledge and appreciation of the Creator. Therefore, concrete efforts or attitudes are needed to realize tolerance, namely *Widya*, *Maitri*, *Ahimsa*, and *Santi*.

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⁴⁰ Ni Luh Ratna Sari, I Komang Suastika Arimbawa, *Pandangan Hindu tentang Pluralisme dalam Kebhinekaan di Indonesia*, SANJIWANI: Jurnal Filsafat, Vol. 11, No. 2, 2020, hlm. 201.

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EXAMINING THE MARRIAGE PRACTICES OF AHMADIYAH AT TRANSITO REFUGEE CAMP IN MATARAM: A STUDY OF KHI AND STATE RECOGNITION

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Abstrak: Penelitian ini fokus membongkar dua hal; pertama, evaluasi normatif berdasarkan hukum perkawinan Islam untuk melihat apakah perkawinan Ahmadiyah, yang menurut Fatwa MUI sudah melenceng dari Islam, sesuai dengan ketentuan dalam Kompilasi Hukum Islam (KHI) atau tidak dan kedua, identifikasi bentuk dukungan dan peran negara dalam memberikan kepastian hukum terhadap perkawinan pengungsi Ahmadiyah di Transito Mataram. Penelitian ini merupakan penelitian kualitatif-deskriptif dengan pendekatan fenomenologi. Penggalan data dilakukan dengan wawancara kepada enam informan, yang berasal dari pengungsi Ahmadiyah, pengurus dan muballigh JMAI NTB, dan ahli Hukum Islam UIN Mataram. Hasil penelitian menunjukkan bahwa pengungsi Ahmadiyah Transito Mataram melaksanakan perkawinan dengan tetap berpedoman terhadap ketentuan KHI yang mengindikasikan bahwa perkawinan mereka sah menurut hukum Islam. Pengakuan dan peran negara di perkawinan Pengungsi Ahmadiyah Transito Mataram juga yang dibuktikan dengan adanya pencatatan perkawinan Pengungsi Ahmadiyah dan adanya Kursus Calon Pengantin (*Suscatin*) kepada calon pasangan oleh Kantor Urusan Agama (KUA) sebagai lembaga negara.

Kata Kunci: Perkawinan Pengungsi Ahmadiyah, Kompilasi Hukum Islam, Pengakuan Negara

Judul: Menyoal Praktik Perkawinan Pengungsi Ahmadiyah Transito Mataram: Kajian Perspektif KHI dan Pengakuan Negara

Abstract: This research focuses on two main objectives. Firstly, it aims to evaluate the marriage of Ahmadiyah in accordance with the provisions in the Compilation of Islamic Law (*Kompilasi Hukum Islam: KHI*), despite being considered as deviating from Islam by Fatwa MUI. Secondly, it aims to identify the form of support and the role of the state in providing legal certainty to the marriage of Ahmadiyah refugees in Transito Mataram. This study employed a qualitative-descriptive research design with a phenomenological approach. Data was collected through interviews with six informants, including Ahmadiyah refugees, administrators and preachers of *Jamaah Muslim Ahmadiyah Indonesia* (JMAI) NTB, and Islamic Law experts from UIN Mataram. The findings indicate that Ahmadiyah refugees in Transito Mataram conducted marriages in accordance with the provisions of KHI, which suggests that their marriages were valid under Islamic law. The role of the state in the marriage of Ahmadiyah Refugees in Transito Mataram is evident through the existence of marriage registration for Ahmadiyah Refugees and the Prospective Bride Course (*Kursus Calon Pengantin: Suscatin*) provided to prospective couples by the Office of Religious Affairs (*Kantor Urusan Agama: KUA*) which represents the presence of state.

Keywords: Marriage of Ahmadiyah Refugees, Compilation of Islamic Law, State Recognition



INTRODUCTION

Indonesian Islamic family law has seen several developments in modern times. According to Atho' Muzhar and Khairuddin Nasution, thirteen main issues have emerged, including the age of marriage, the role of guardians, marriage registration, polygamy, wife's maintenance, divorce and divorce in court, child maintenance, inheritance, pregnancy and its legal consequences, wills, and *waqf*.

There are other issues beyond the thirteen mentioned that require further study and response as life and international relations evolve. Masnun identified several new issues in Indonesian Islamic family law. These include the concept of family in the modern era, such as commuter marriage, family law for marginalized groups like Ahmadiyah, family relations for groups with disabilities, inheritance for non-Muslims, and family law in the midst of a pandemic.

The development of these main issues is closely tied to the growth of local religious practices in Indonesia, which are intertwined with the traditions and culture of the local communities. For instance, the *merariq* tradition is still prevalent among the Muslim community in Lombok. The practice of *merariq* encompasses not only local values and customs, but also incorporates structured Islamic teachings that guide adherents in conducting marriages.

From a sociological standpoint, the marriage practices within the Muslim society in Lombok have emerged through the dynamic interaction between Islamic law and local social institutions, often referred to as religious institutions. These institutions encompass various aspects of life that continue to evolve with time. Soerjono Soekanto recognizes that religious factors have the highest level of influence on the attitudes and social conditions in Indonesian society, alongside legal rules, morality, and civility.¹

Furthermore, other studies have identified religious legal institutions as highly sensitive and significant institutions within society. These legal institutions, rooted in specific religious teachings and sects, possess the capacity to permeate and shape every facet of life, religious groups, and beliefs, leading their followers to yield and comply.²

Consequently, religious institutions are increasingly solidifying their presence as an integral part of the complex social fabric within the Muslim society in Lombok. These institutions exemplify the ongoing dynamics resulting from the long-standing relationship between Islamic law, customary law, and distinct religious practices, all of which mutually influence and guide society in coexisting within the human community.

¹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, Jakarta, Rajawali Press, 2004

² Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam Dan Pranata Sosial*, Jakarta, Rajagrafindo Persada, 2004.

This situation corresponds to what Clifford Geertz refers to as a “symbol system.” In this system, religion not only influences emotions and motivations, but also provides guidance for understanding reality and shaping one's way of life.³ Consequently, there is a well-established harmonious relationship between Islamic teachings and the places where these teachings are practiced. This harmony reflects the existence of harmonious relations among followers of different interpretations, practices, traditions, and levels of spirituality within society.

In recent decades, these close social relations have become dynamic due to the presence of a transnational religious group called Ahmadiyah. Unfortunately, Ahmadiyah has been labeled a misleading cult and considered outside the boundaries of Islam by the fatwa of MUI.⁴ According to M. Taufiq, all religious practices of Ahmadiyah have been invalidated by mainstream groups, in line with the fatwa. The MUI came to this conclusion because they deemed the fundamental beliefs of Ahmadiyah incompatible with or diverging from the teachings of Islam.⁵

Several previous researchers, including Aji Sofanudin⁶, Ridwan A. Malik⁷, and Chatib Saefullah⁸, Ridwan A. Malik, and Chatib Saefullah, have examined the implications of the fatwa of MUI on the existence of Ahmadiyah. They emphasized that this fatwa has played a significant role in creating a negative stigma against Ahmadiyah. Consequently, Ahmadiyah often faces persecution, acts of violence, intolerance, and other forms of discrimination.

The negative stigma surrounding the Ahmadiyah group has a wide-ranging impact on their lives, particularly in relation to marriage. The controversy surrounding the validity of Ahmadiyah marriage practices and their recognition by the state has given rise to various perspectives. This complexity has been further compounded by the MUI Fatwa No. 11/MUNAS VII/MUI/15/2005, which declares that Ahmadiyah deviates from Islamic teachings, based on the findings of the II MUNAS MUI in 1980.

This research focuses on the argument presented in MUI Fatwa No. 11/MUNAS VII/MUI/15/2005, which asserts that the teachings of the Ahmadiyah sect lie outside the realm of Islam. Consequently, two key aspects will be highlighted: firstly, the *Fiqh* aspects commonly compiled in Islamic Law, and secondly, the issue of legal certainty concerning

³ Clifford Geertz, *Agama Jawa “Abangan, Santri, Priyayi Dalam Kebudayaan Jawa”*, cet.ke-2, Depok, Komunitas Bambu, 2014.

⁴ Fatwa MUI No. 11/MUNAS VII/MUI/15/2005 tentang

⁵ Wawancara dengan M. Taufiq, pada Kamis 27 Juni 2022 pukul 14.30 WITA. Lihat juga Fatwa MUI No. 11/MUNAS VII/MUI/15/2005 tentang aliran Ahmadiyah Qodiyani di Kampus II UIN Mataram.

⁶ Aji Sofanudin, Studi Tahapan Penanganan Kasus Jemaat Ahmadiyah Indonesia (JMAI), *HARMONI, Jurnal Multikultural & Multireligius* Vol. 11, No. 2. Tahun 2012.

⁷ Ridwan A. Malik, Teologi Ahmadiyah Dulu, Sekarang, dan Akan Datang Di Indonesia, *Jurnal Penelitian*, Vol. 7, No. 2, Agustus 2013.

⁸ Chatib Saefullah, Ahmadiyah: Perdebatan Teologis Dan Masa Depan Dakwah, *ANIDA, Aktualisasi Nuansa Ilmu Dakwah*, Volume 15, Nomor 2, Desember 2016.

Ahmadiyah Refugee marriages in Transito Mataram. Initially, the research aimed to normatively evaluate whether Ahmadiyah marriages, as a group considered outside Islam according to the MUI Fatwa, comply with the provisions of the *Kompilasi Hukum Islam: KHI* (Compilation of Islamic Law). Additionally, this research aims to identify the forms of support provided and the role played by the state in establishing legal certainty for marriages of Ahmadiyah refugees in Transito Mataram, including whether their marriages are legally registered by the *Kantor Urusan Agama: KUA* (Regional Office of Religious Affairs).

This article seeks to make a significant contribution to the understanding of marriage within marginalized communities, with a specific focus on the marriages of Ahmadiyah refugees in the Transito Refugee Area of Mataram. The importance of this research stems from previous studies that have explored how fatwas have served as triggers for conflicts, expulsions, and discriminatory acts against Ahmadiyah, ultimately leading them to seek refuge in Transito since 2006.

METHOD

This study investigates the social trends and factual circumstances surrounding Ahmadiyah refugees originating from Transito Mataram. The research focuses on three main variables: interpretation, the Islamic legal perspective, and the legal certainty of responding to marriage practices among Ahmadiyah refugees from Transito Mataram.

The study adopted a descriptive qualitative approach⁹ with a phenomenological method¹⁰ to address two primary questions: Firstly, what is the suitability of marriage for Ahmadiyah Refugees according to the regulations outlined in KHI? Secondly, what role does the state play in ensuring legal certainty regarding the marriage practices of Ahmadiyah refugees in Transito Mataram?

To gather the necessary data to thoroughly examine these research objectives, the author conducted personal interviews with six informants. These informants included Ahmadiyah refugees who had married at Transito Mataram, *muballigs* (Muslim preachers), administrators from the Ahmadiyah community in NTB, as well as Islamic Law lecturers and experts from UIN Mataram. Among the informants, there were two Ahmadiyah refugees who married at the Transito Mataram Dormitory in 2021 and 2022. Two others were administrators and preachers within the Ahmadiyah community, providing insights into the internal understanding of Ahmadiyah's marriage concepts and practices. The remaining two informants were lecturers and experts in Islamic Law at UIN Mataram, selected to offer perspectives on *Fiqh* (Islamic jurisprudence) and Islamic legal regulations related to marriage

⁹ Sujdarwo, *Metodologi Penelitian Sosial, Bandung*: Mandar Maju, 2011.

¹⁰ Smith, Jonathan A., Flowers, Paul., and Larkin. Michael. *Interpretative Phenomenological Analysis: Theory, Method And Research*. Los Angeles, London, New Delhi, Singapore, Washington: Sage. 2009.

within marginalized groups. Throughout the research, the author utilized the provisions in the KHI, integrating them with the opinions of *Fiqh* experts, and employed various marriage forms as an analytical framework.

RESULTS AND DISCUSSION

Islamic Law and Marriage Practices of Lombok Muslims

Islamic Civil Law and Islamic Law have been significant components of the socio-religious life of Indonesia's Muslim communities prior to the formation of the Republic of Indonesia. As a result, the plurality of laws, including sharia, customary law, and state law, has become a topic of concern and discussion among social science scholars in Indonesia, particularly those in the fields of Sharia Science and Legal Studies.¹¹ Discussions about the relationship between the three legal norms predate colonialism. One proof of their longstanding discussion is the expression “*Agama Mengato, Adat Memakai; Adaiik Bersendi Sjarak, Sjarak Bersendi Adaiik*” or “*Adat Bersendi Sjarak, Syara Bersendi Kitabullah, Syara Mengata, Adat Memakai*.”¹²

Fiqh of marriage, as a sub-topic of sharia, is widely discussed. Marriage *Fiqh* is a product of Islamic law derived from the holy book, which is universal. However, the interpretation of its adherents remains local due to certain interests, considerations, and cultural specificities. A mujtahid's legal interpretation of *Fiqh* always considers the dimensions of different places and times, and is never born in a vacuum.¹³

Differences in marriage practices across various regions in Indonesia, including Lombok, can be attributed to the conflict between local culture and the practice of marriage *Fiqh*. The Marriage Law, which is enforced by the state, coexists with Islamic Law and customary law that predate it. Islamic Law, Customary Law, and State Law. As a result, the people of Lombok are subject to three laws simultaneously. The Sasak people in Lombok practice three legal norms based on their level of legal acceptance, also known as legal consciousness in Ewick and Selby's socio-legal terminology.

In the implementation of Islamic Law, the Sasak community is accustomed to differences and does not rely on a single codification of the source of Islamic Law. For instance, in marriage cases, many Sasak people strongly adhere to the Shafi'i school of thought. However, when faced with inheritance cases, they use *Fiqh* sourced from other Mazhabs. In some areas of Indonesia, *Fiqh* Mazhab Shi'ah to “*Fiqh Ahmadiyah*” is one of the relevant choices for carrying out family law relations, including aspects of worship. It can be understood that the Lombok people adhere to the teachings and sharia of Islam in their marriage practices. They

¹¹ Masnun Tahir dan Murdan, *Filsafat Hukum Keluarga Islam*. Mataram: Sanabil, 2019.

¹² Masnun Tahir dan Murdan, *Filsafat Hukum Keluarga Islam*.

¹³ Muhtadi, A. S, *Pribumisasi Islam I*. Bandung: Pustaka Setia. 2005.

also follow the formal rules derived from the Marriage Law and remain loyal to practicing Customary Law.¹⁴

Ahmadiyah Marriage Model

Rishta Marriage Institution

The members of Jamaah Muslim Ahmadiyah Indonesia (JMAI) who reside as refugees in the Transito Mataram Dormitory adhere to the endogamous marriage system. This system requires a person to marry a life partner who belongs to the same clan or sub-clan, while prohibiting them from marrying someone from a different clan or sub-clan (Wikipedia, 2018). Therefore, in the context of Ahmadiyah marriage, only marriage between fellow members of the Ahmadiyah congregation is permitted.

The regulation of marriage between Ahmadiyah followers began in 1898 with the aim of disciplining and strengthening the congregation while maintaining the characteristics of Ahmadiyah. Mirza Ghulam Ahmad, the founder of Ahmadiyah, established social procedures to regulate the behavior of Ahmadiyah followers. One of these provisions is that Ahmadiyah adherents may only marry within the Ahmadiyah group (Mahmud, 2009).

In Indonesia, the Rishta facilitates Ahmadiyah marriages. Rishta is a matchmaking institution within the Ahmadiyah Congregation provided by the Ahmadiyah management (PBJA, 2009). The JMAI NTB also operates the Rishta to facilitate the matchmaking and marriage of JMAI members in NTB, including JMAI members who live as refugees in Transito are in Mataram.

The aforementioned fact is supported by the statement of one of the informants interviewed by the researcher. Ustadz Saleh Ahmadi,¹⁵ a prominent figure in the Ahmadiyah community, explained that the Rishta is an internal matchmaking service for members of the Ahmadiyah. The marriage system within the Ahmadiyah is limited to fellow Ahmadiyah members¹⁶ or endogamous marriage.

Ustadz Saleh Ahmadi states that Rishta is solely an institution that facilitates matchmaking between Ahmadiyah members. It is not authorized to choose or determine with whom members of Ahmadiyah in Transito to marry. The provision of marriage among Ahmadiyah (endogamy) is an order from the founder of Ahmadiyah, Hazrat Mirza Gulam Ahmad.¹⁷

¹⁴ Masnun Tahir dan Apipuddin. *Rekognisi Fatwa Dalam Pluralisme Hukum Keluarga Islam Indonesia (Kajian Hukum Islam Sustainable)*. Jakarta: ADHUKI. 2020.

¹⁵ *Muballigh* of JMAI NTB

¹⁶ *Interview* with Ustadz Saleh Ahmadi, at his residence at Jln. Margapati, on August 24, 2022, at 16.30 WITA.

¹⁷ *Interview* with Ustadz Saleh Ahmadi, at his residence at Jln. Margapati, on August 24, 2022, at 16.30 WITA.

Ustadz Saleh Ahmadi explained that Rishtanata is an institution formed within the JMAI organization that takes care of the marriages of JMAI worshipers. The Rishtanata only operates within JMAI. Therefore, any JMAI member who wants to carry out a marriage, including JMAI members who live in the Transito Mataram, must be facilitated by the Ristanata Institution.¹⁸ The Rishtanata in NTB is managed by the Jamaah Muslim Ahmadiyah Indonesia, West Nusa Tenggara.

Marriage Model

JMAI members practice endogamous marriages, which require them to marry within their own clan or group. This means that members do not marry individuals from other groups. Endogamous marriages serve various purposes, including the circulation of wealth within the group, strengthening clan defense against enemy attacks, and maintaining bloodlines (*nasab*), among other exclusive motives.¹⁹

For Qadian-based Ahmadiyya Muslims, it is mandatory to marry within the Ahmadiyya community.²⁰ Marriage regulations are only applicable to men and women who belong to the Ahmadiyya group. An Ahmadi woman is not permitted to marry a non-Ahmadi man. Marriages that violate these provisions are not acceptable within the Ahmadiyya Muslim community.²¹

There is a story that has been passed down for generations within the Ahmadiyya Muslim community. According to the Ahmadiyya Muslim Jama'at, it is not permissible for an Ahmadi girl to marry a non-Ahmadi man. Violating this provision results in expulsion from the community, but forgiveness is possible upon sincere repentance. Violation of the marriage provision in the Ahmadiyya Muslim Jamaat results in expulsion from the organization for six years,²² and those who violate it are considered apostates.²³ Organizational sanctions will be imposed on those who violate this provision for violating the rules and regulations of Ahmadiyah teachings.²⁴ However, according to observations and excavations made by the researchers, some members of JMAI who reside in Transito area are married to non-Ahmadi residents.

When asked about the reasons behind the provision of endogamous marriage in JMAI, Ustadz Saleh Ahmadi explained its importance. According to JMAI, one of the goals of marriage is to create a peaceful, harmonious, and loving family. Therefore, JMAI members

¹⁸ Interview with Ustadz Saleh Ahmadi, at his residence at Jln. Margapati, on August 24, 2022, at 16.30 WITA.

¹⁹ Sunarto Soekanto, *Pokok-Pokok Sosiologi Hukum*. Jakarta: Raja Grafindo Persada. 2004.

²⁰ Mardhatillah dan Masyithah, *Rishtanata As An Internal System Of Jama'ah Ahmadiyah Marriage Banjar Negara, Central Java*. International Conference UIN Syarif Hidayatullah Jakarta, 2015.

²¹ Mirza Basyruddin Mahmud Ahmad, *Rivayat Hidup Mirza Ghulam Ahmad*, Bogor. JMAI, 2009.

²² MAJA, *Buku Pedoman Rishtanata*. Majelis Amilah Jamaat Ahmadiyah Indonesia. 2004.

²³ PBJA. *Pedoman Ristha Nata (Perjodohan)*. Bogor: PB JMAI. 2009.

²⁴ Interview with Mr. Jauzi, at his residence on Jln. Tourism on August 26, 2022, at 17.34 WITA.

prefer to marry within the Ahmadiyya community. This preference is even stronger for certain groups within Ahmadiyya, where marrying within the community is a requirement.²⁵

Endogamous marriage has both advantages and disadvantages. One disadvantage is the possibility of offspring with physical or mental disabilities due to the close kinship between the parents. Additionally, endogamous marriages can cause disputes within the group, particularly if the marriage ends in divorce. However, this marriage model has advantages as well, such as increasing group solidarity and militancy, and allowing for the full utilization of group resources for the benefit and independence of the group. It is important to note both the advantages and disadvantages of this model.

Nurul Asiya Nadhifah conducted research on the marriage practices of Ahmadiyya Congregations in Surabaya. Her dissertation titled 'Marriage of Indonesian Ahmadiyya Congregations in Surabaya' identified several factors behind the existence of endogamous marriages, including family background knowledge, growing love, arranged marriages, protection of family property, strengthening of brotherhood, continuation of bloodline, and lack of association.

Marriage Practice of Ahmadiyah Refugees in Transito

Perspective of Compilation of Islamic Law (HKI)

In practice, marriages among members of the *Jamaah Muslim Ahmadiyah Indonesia* (JMAI) who reside in the Transito area are identical to those of Muslims in Lombok in general. The pillars and conditions of marriage are exactly the same, following the *Fiqh* rules compiled in the KHI. JMAI members residing in the Transito follow Islamic law in accordance with the majority of Indonesian Muslims, specifically based on KHI.

Saleh Ahmadi stated that the Ahmadiyah group adheres to all state provisions for its people, including those related to marriage in both KHI and Law No. 1 of 1974 concerning marriage, and also complies with the regulations regarding the age of marriage as stipulated in Law No. 16 of 2019.

“We must comply with the provisions and orders of this country, even in the case of marriage carried out by Ahmadiyah refugees at Transito. We must comply with the provisions and orders of this country, even in the case of marriage carried out by Ahmadiyah in Transito. We must comply with the provisions and orders of this country, even in the case of marriage carried out by Ahmadiyah refugees in Transito. The rule serves as the foundation of behavior. The marriage of our members in Transito is recorded and carried out in front of the KUA. This is a common practice

²⁵ *Interview* with Ustadz Saleh Ahmadi, at his residence at Jln. Margapati, on August 24, 2022, at 16.30 WITA.

for all marriages carried out by Ahmadiyah refugees in Transito, and always involves inviting KUA.”²⁶

The following is the data of Ahmadiyah followers who have married while living in the Transito area in Mataram:

**Data of Ahmadiyah Refugees Who Have Married
In Transito²⁷**

No	Spouses		Address	Date of marriage
	Husband	Wife		
1	Abdullah	Nurhayati	Suami: Transito Istri: Transito	2008
2	Herman	Asniwati	Suami: Transito Istri: Ireng	2011
3	Ahmad SM	Harmiatiun	Suami: Kediri Istri: Pengadang	2012
4	Muhtarom	Masitah	Suami: Kalteng Istri: Transito	2007
5	M. Ridwan	Iswahyuni	Suami: Riau Istri: Transito	2008
6	Zul hijri	Nurpadianti	Suami: Transito Istri: Bima	2015
7	Rudi Hartono	Rumititi	Suami: Transito Istri: Sandik	2018
8	Taufiq hidayat	Ridwanatul Fadilah	Suami: Transito Istri: Transito	2019
9	M. Zuhri	Mardiana Solihah	Suami: Transito Istri: Transito	2017
10	Ahmad Zamrianto	Uindi	Suami: Transito Istri: Dasan Agung	2016
11	Agus Zamroni	Rina	Suami: Transito Istri: Sandik	2022
12	Safir Ahmad	Nilyanti	Suami: Transito Istri: Gereneng	2017

The provided data covers the period from 2007 to 2022 and pertains to the number of Ahmadiyah refugees who got married in Transito. However, it does not provide specific information on the number of registered marriages among the refugees. The data presents a general overview of the number of marriages that took place in Transito area, but it should

²⁶ *Interview* with Ustadz Saleh Ahmadi, at his residence at Jln. Margapati, on August 24, 2022, at 16.30 WITA.

²⁷ Data taken from Khaeruddin, one of the administrators of the Indonesian Ahmadiyya Jamaat in West Nusa Tenggara.

be noted that there were also marriages among Jamaah Ahmadiyah outside of Transito Dormitory during the same time period.

Khaerudin explained that the data recorded since 2007-2022 relates to the number of Ahmadiyah members who held marriage in Transito Mataram. Mr. Khaeruddin always records and documents all activities, including marriages held by Ahmadiyah in Transito.²⁸

During their stay in Transito, many socio-religious activities were carried out by Ahmadiyah refugees. The following is a description of the marriage practices among Ahmadiyah refugees in Transito, including those with *Jamaah* from outside the refugee camp. Saleh Ahmadi emphasized the importance of adhering to the Ahmadiyya marriage system while also adapting to the local conditions of Lombok.²⁹

The description will be presented objectively and without subjective evaluations. The marriage practices of Ahmadiyah refugees are evaluated based on the provisions outlined in the KHI to determine whether they meet the requirements for a valid marriage. The marriage practices of Ahmadiyah refugees are evaluated based on the provisions outlined in the KHI to determine whether they meet the requirements for a valid marriage. The author then seeks to verify these practices by consulting with Islamic law experts from UIN Mataram.

The findings indicate that the pillars and conditions of marriage, as outlined in Article 14 of KHI, have been met and put into practice by Ahmadiyah refugees in Transito. An interview with Agus Zamroni, who got married in 2022, confirms that the prospective husband and wife are Ahmadiyya men and women who live in Transito or outside Transito and are Muslims who believe in Ahmadiyya. Both the husband and wife have reached the eligible age according to the provisions of KHI and the Marriage Law,³⁰ which state that men must be 19 years old and women must be 16 years old. For those who married in 2019, the average age for both men and women is over 19 years old, as stipulated in Law No. 16 of 2019.

The marriage of the Ahmadiyah refugee couple in Transito was based on the mutual consent of the bride and groom. The ceremony was officiated by the Penghulu from KUA Pejanggik who was present. No one is obligated to marry someone chosen by their parents or by an institution that applies only to Ahmadiyah congregations, namely the *ristanata* institution. The marriage guardian is typically the father or parent of the bride.³¹ It is important to note that in Transito, there has never been a marriage of Ahmadiyya refugees by a judge guardian, only by the

²⁸ Interview with Khaeruddin, Ahmadiyah Refugee in Transito camp, in Transito, Mataram. August 27, 2022, at 17.15 WITA

²⁹ Interview with Ustadz Saleh Ahmadi, at his residence Jln. Margapati Mataram, on August 24, 2022, at 16.30 WITA

³⁰ Interview with Agus Zamroni, at his residence Jln. Margapati Mataram, on August 24, 2022, at 16.30 WITA.

³¹ Administrator of JMAI NTB

nasab guardian. The marriage contract was witnessed by individuals who signed the Marriage Certificate at Transito.³²

During the *Ijab Qabul* process, Ahmadiyah brides and grooms typically begin by reciting *istigfar* and *shahadat*. The bride requested her guardian's permission to marry her prospective partner. The guardian then proceeded with the *ijab* and *qabul* ceremony, which is a customary part of Muslim marriage contracts in Lombok. It is worth noting that the marriage of Ahmadiyah refugees in Transito was officiated by the *penghulu* or Marriage Registrar from the Religious KUA of Pejanggik, Mataram.

When asked whether Ahmadiyah refugees follow or adjust to state rules and regulations regarding marriage procedures, Mr. Jauzi, the administrator of the JMAI NTB, firmly explained that in Ahmadiyah teachings, it is mandatory to obey the legitimate government and comply with all applicable laws. Ahmadiyah are prohibited from committing treason and rebellion against the legitimate government of the country, regardless of where they reside. Additionally, the provisions in KHI, including those in the Marriage Law, do not contradict the teachings of Ahmadiyah.³³

Ustadz Saleh Ahmadi explained on a different occasion that the endogamous marriage model applies internally for Ahmadiyah. He also mentioned that for the purpose of household harmony, there is one thing that in principle also becomes the reason why the marriage is internally devoted to the Ahmadiyah. This is because the similarity and uniformity in actions and practices that become a privilege in the Ahmadiyah body will be damaged. For the greater purpose, Ahmadiyah Transito made an effort to ensure that the marriage only took place within the *jamaah* Ahmadiyah. This is because couples with similar visions and ideologies are more likely to have a harmonious and strong relationship. It is possible for couples to negatively influence each other if they have different views on marriage or religious practices.³⁴

To confirm the legal validity of the marriage practice carried out by Ahmadiyah in Transito, the author examines the views of UIN Mataram academics, specifically Prof. Dr. Miftahul Huda, M.Ag. According to him, a law should be judged based on its external aspects. Therefore, as long as the *Fiqh* requirements have been met, the marriage is considered valid. The *Fiqh* rule proposed by Professor Miftah in this context is “*nahnu nahkumu biẓẓawahir waAllahu a’lamu bissaroir*,” meaning that punishment can only be based on outwardly visible actions and statements, such as the implementation of Ahmadiyah

³² Interview with Mr. Jauzi, at his residence Jln. tourism on August 26, 2022, at 17.34 WITA

³³ Interview with Mr. Jauzi, at his residence Jln, Tourism on August 26, 2022, at 17.34 WITA

³⁴ Interview with Ustadz Saleh Ahmadi, at his residence Jln. Margapati Mataram, on August 24, 2022, at 16.30 WITA.

marriage. While intentions and beliefs are matters known only to Allah SWT, humans can have no knowledge of them.³⁵

Additionally, Professor Miftah clarified that MUI Fatwa should not be considered a legally binding provision. He noted that there are different versions of Ahmadiyah, including Qadiyan and Lahore. Some Ahmadiyya recognize Mirza Gulam Ahmad as a reformer (*mujaddid*) rather than a Prophet. Therefore, books such as *At-Tazkirah* have a similar status to the books of leaders of the *Fiqh Mazhab* that are well-known. If there is an issue with *aqidah*, it is the responsibility of MUI to guide individuals back to the correct path. Differences in views can arise not only in *Fiqh* but also in *aqidah*. This is why there are various schools of thought in *‘ilmu kalam* and *Fiqh* throughout history.³⁶

State Recognition of Marriage of Ahmadiyah Refugees in Transito

The government of Indonesia, including its local structures such as the Regional Office of the Ministry of Religious Affairs of NTB Province (*Kantor Wilayah Kementerian Agama NTB*), the Regional Government of NTB Province (*Pemerintah Provinsi*), and Regency/City (*Pemkab/Pemkot*), as well as the District and Village Level Governments (*Camat* and *Kepala Desa*), has the obligation to guarantee and protect the rights of all citizens without exception. The paper does not aim to discuss the protection, recognition, and role of the state towards the rights of Ahmadiyah refugees in Transito in general. Instead, it focuses on exploring the concrete form of the state's presence and recognition towards the marriage practice of Ahmadiyah refugees in Transito. To assess the form of recognition, the author considers formal legal measures as one of the important parameters.

From a formal legal perspective, certain principles serve as the basis for argumentation that enables an understanding of the various forms of state recognition of marital rights implemented by Ahmadiyah refugees. The principle of Human Rights mandates that the government recognizes citizens' rights to life, freedom from torture, freedom of thought and conscience, religion, freedom from enslavement, recognition as a person before the law, and protection from prosecution based on retroactive laws. These human rights cannot be reduced under any circumstances and have become a constitutional mandate.³⁷ The Universal Declaration of Human Rights, carried out by the United Nations in 1948,³⁸ emphasizes the commitment to human rights principles, including the right to life and freedom of religion. This includes the right to marry a partner according to one's religion and belief. It is the state's responsibility to ensure that Ahmadiyya refugees can obtain their marriage rights without discrimination or obstacles.

³⁵ Interview with Prof. Miftah, at UIN Mataram campus on September 12, 2022, at 11.10 WITA.

³⁶ Interview with Prof. Miftah, at UIN Mataram campus on September 12, 2022, at 11.10 WITA.

³⁷ Article 28 I of the 1945 Constitution.

³⁸ United Nation, *Universal Declaration Of Humant Right*, 2015

Secondly, the principle of equality implies that state recognition aims to promote social inclusion by granting equal rights to all citizens, regardless of their religious background or beliefs, without discrimination. This principle ensures equal treatment under the law,³⁹ including for Ahmadiyah refugees in the context of marriage. It means that the law must be applied consistently without discrimination against any religious group or belief recognized in Indonesia.

Additionally, the principle of legal certainty and religious identity requires a clear, measurable, accessible, and predictable legal system. The administrative recognition of marriage for Ahmadiyah refugees in Transito is highly relevant. State services for Civil Registration documents of Ahmadiyah refugees began in 2015-2016, approximately 14 years after their displacement to the Transito.

This principle would ensure that marriage laws applicable nationwide provide clear guidance on the requirements, procedures, and rights associated with marriage for all Indonesian citizens without exception. Therefore, the application of marriage law could include the recognition of Ahmadiyya religious identity, ensuring objectivity and balance.

If the identity card of Ahmadiyah refugees states that they are Muslim, then the state will recognize and ensure that their treatment in the context of marriage is in accordance with their religious identity as Muslims, as claimed by them. Therefore, once the principle of legal certainty has been fulfilled, there is no constitutional basis for rejecting their existence or marital activities.

Therefore, Ahmadiyah refugees will be guided by the existing rules in the HKI and the Marriage Law. Government recognition will depend on fulfilling legal requirements, such as marriage registration, approval of the marriage guardian, and meeting all the pillars and conditions set forth in the HKI and Marriage Law.

This research has successfully revealed the forms of state recognition that legally guarantee the rights of Ahmadiyah refugees in terms of marriage. The first form is marriage registration. The KUA recognizes the marriage of Ahmadiyah refugees as a valid marriage according to KHI and Marriage Law. The concrete recognition of the marriage of Ahmadiyah refugees is evident in their equal access to register marriages at the KUA Pejanggik. As a result of these efforts, they now possess a marriage book that was previously unobtainable from the KUA prior to 2015, along with the Civil Registration documents they obtained at that time.

Additionally, religious services are now available to them. The services provided to Ahmadiyah refugees in the context of marriage include pre-marital guidance for prospective brides, also known *kursus calon pengantin (suscatin)* by KUA Pejanggik. Every prospective bride

³⁹ Wiwik Afifah, Bantuan Hukum Kelompok Rentan, DiH: *Jurnal Ilmu Hukum* Volume 16 Nomor 1 Februari 2020 – Juli 2020.

and groom, including those from Ahmadiyah refugees, receive marriage guidance and consultation from KUA.

Additionally, Ahmadiyah refugees are given the option to choose the location for their marriage contract. They can either go to the KUA Pejangik or have the *penghulu* attend as a Marriage Registration Officer at Transito Mataram.

CONCLUSION

The research results suggest that the Rishtanata facilitates the marriage practice of Ahmadiyah refugees in Transito. This practice is not limited to fellow members of Ahmadiyya or the endogamous system, as it can also involve parties outside the Ahmadiyya members. The marriage practices of Ahmadiyah refugees are in accordance with the provisions of the marriage law stipulated in the HKI. This is because they have fulfilled the pillars and conditions of marriage according to the HKI, and their practices do not conflict with Marriage Law No. 1 of 1974. The state plays a role in guaranteeing the rights of Ahmadiyah refugees in the context of marriage by conducting marriage registration through KUA Pejangik. Additionally, prospective brides of Ahmadiyah refugees receive pre-marriage guidance and participate in the Bride-to-be Course (*kursus calon pengantin*) activities facilitated by the KUA Pejangik.

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THE BATTLE BETWEEN MODERATE AND FUNDAMENTALIST ISLAMIC GROUPS IN COVID-19 MEMES ON SOCIAL MEDIA

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Abstrak: Pandemi COVID-19 tidak hanya menyisakan duka bagi para penyintasnya, namun juga memicu warganet untuk membuat meme-meme yang memuat narasi keagamaan, khususnya Islam. Penelitian ini fokus mengungkap narasi meme tentang COVID-19 yang memuat konten adu pemikiran keagamaan antara kelompok Islam moderat dan kelompok Islam fundamentalis. Hasilnya menunjukkan bahwa bencana global COVID-19 dijadikan ajang pertarungan sekaligus propaganda pemikiran kelompok Islam moderat versus fundamentalis dengan menggunakan meme sebagai instrumennya. Pemikiran kelompok Islam moderat direpresentasikan melalui meme COVID-19 yang bersifat rasional dan toleran, sedangkan meme COVID-19 yang berisi muatan pemikiran radikal dan penodaan agama dan negara tertentu menandai pemikiran kelompok Islam fundamentalis. Penelitian ini berargumentasi bahwa meme tidak hanya dipandang sebagai dialog iseng dan lucu, namun telah menjelma menjadi wadah perdebatan dan promosi pemikiran Islam sehingga perlu perhatian dari para pegiat dakwah, ulama, dan pakar hukum Islam untuk menjadikan media sosial sebagai media baru, ruang atau medium dakwah dan pendidikan Islam.

Kata Kunci: COVID-19, Islam Moderat, Islam Fundamentalis, Indonesia, Meme Media Sosial, Narasi Keagamaan

Judul: Kontestasi Kelompok Islam Moderat dan Fundamentalis Dalam Meme Covid-19 di Media Sosial

Abstract: The COVID-19 pandemic not only leaves grief for its survivors but also triggers the netizens to create memes containing religious narratives, especially Islam. This research focuses on uncovering meme narratives about COVID-19 which contain the content of religious thought battles between moderate Islamic groups and fundamentalist Islamic groups. The results show that the COVID-19 global disaster has been used as an arena for fighting as well as promoting the thoughts of moderate Islamic groups versus fundamentalists by using memes as an instrument. The thinking of moderate Islamic groups is represented through COVID-19 memes that are rational and tolerant, while COVID-19 memes containing radical thinking content and blasphemy against certain religions and countries mark the thinking of fundamentalist Islamic groups. This research argues that memes are not only seen as idle and humorous dialogue but have transformed into a place for debate and promotion of Islamic thought so that it needs attention from da'wah activists, Islamic scholars and Islamic law experts to make social media a new space or medium for da'wah and Islamic education.

Keywords: COVID-19, Moderat Islam, Fundamentalist Islam, Indonesia, Social Media Memes, Religious Narratives.



INTRODUCTION

The spread and mutation of COVID-19 in various countries has attracted the attention of the public in each country, so it is not surprising that news about COVID-19 in the mainstream media and online media ranks the highest in Indonesia¹. Until August 2020, news about COVID-19 remained the most popular news in the mass media in Indonesia. The high media attention to the COVID-19 issue shows the high public attention to the Corona Virus. In the assumption of agenda setting theory, it is stated that mass media news is able to direct public awareness to consider issues that are considered important by the media²

COVID-19 or Coronavirus is not only reported in mainstream and online media but also discussed in social media such as Facebook, Twitter, WhatsApp Groups, and various other social media. Based on data from Databoks, issues related to Covid-19 are issues that have been widely discussed on Indonesian Social Media in the time span of March 12 - 23, 2020, with a percentage of 38%. It was found that no less than 145 thousand conversations about COVID-19 from January - March 2020 and 33.7% of the content from the conversation on social media showed positive sentiments³. The high frequency of public conversations via social media about COVID-19 indicates that the world pandemic has become a public concern and interest for them to understand and to discuss it. Moreover, information about deaths due to COVID-19 published by the mass media makes individuals feel excessive anxiety so that it can cause emotional dysfunction such as neuroticism, depression, and psychosomatic disorders⁴.

There are various ways on how people discuss COVID-19. One of them is by linking COVID-19 with religious content. Religious narratives seems accompany people's discussions and conversations about COVID-19 on social media. Religious narratives in the discussion of COVID-19, among others, are expressed by the community through memes on social media. Social media is often used as a place to share memes related to COVID-19, such as on WhatsApp.⁵ Memes shared on social media are generally related to actual problems faced by society, such as the COVID-19 pandemic which has not ended until the

¹<https://lifestyle.bisnis.com/read/20200811/106/1277893/5-berita-terpopuler-hambatan-terbesar-indonesia-atasi-pandemi-covid-19-dan-presiden-marvel-studios-semangati-jagat-sinema-tanah-air>, accessed on September 25, 2021

²H.B. Brosius dkk, (1996). "Who Sets The Agenda? Agenda Setting as a Two Step Flow" *Communication Research*. Vol.23. Issue 5. p. 561-580. <https://doi.org/10.1177%2F009365096023005002>

³<https://databoks.katadata.co.id/datapublish/2020/04/07/lockdown-isu-corona-paling-banyak-dibicarakan-di-media-sosial-indonesia>, accessed on September 20, 2021

⁴Ahdiany, G.N, Widiyanti, E., & Fitria, N. (2017). "Tingkat Kecemasan Terhadap Kematian Pada ODHA". *Jurnal Keperawatan Soedirman* volume 12 No. 3. <http://dx.doi.org/10.20884/1.jks.2017.12.3.758>

⁵Ouvina, L. P. C. (2021). Humor in Times of COVID-19 in Spain: Viewing Coronavirus Through Memes Disseminated via WhatsApp. *Frontiers in psychology*, 01 April, |<https://doi.org/10.3389/fpsyg.2021.611788>

end of 2021. Brodie⁶ argues that memes are closely related to the process of replicating various information in the human mind, whose existence is related to various social events.

Memes have been closely associated with modern society and are used as a medium to express their thoughts and attitudes towards the reality of life they are facing or the future direction they want. This is relevant to Cahya and Triputra's view⁷ that memes are a product of popular culture that thrives in modern society. The accumulation of popular culture built from the meme tradition on social media makes memes a unit of cultural information that has spread on social networks and gradually evolved into a social phenomenon.⁸ . In this context, memes do not exist in a social void, but grow and accompany every existing social reality, or what Dawkins⁹ calls a form of cultural transmission in the form of thoughts and ideas that form certain cultural patterns.

Therefore, studying memes about religious narratives and religious ideology battles in the COVID-19 conversation is considered important to get a picture of people's religious attitudes and thoughts because people's thoughts and attitudes related to the COVID-19 pandemic (including their religious views on the COVID-19 pandemic), among others, can be revealed from the form of memes they convey. Social media is often used as a medium for *da'wah*¹⁰, and has become a vehicle for disseminating religious ideas and thoughts because currently there is a shift in religious reference sources from books and books to digital literacy by utilizing available social media.¹¹ It is in this context that research on memes on social media with religious narrative is important to do as an effort to understand the phenomenon of religious netizens.

Research on COVID-19 religious narrative memes from social media users is important to map trends in meme content that represent the way people express their religious thoughts, or what Nasrullah¹² calls a way to see the social phenomenon of social media user culture in cyberspace, or by Cinelli et.al¹³ called one way to map people's social behavior towards the COVID-19 pandemic. Memes, which are usually in the form of

⁶Brodie, R. (2014). *Virus of the mind: The new science of the meme*. Seattle, Washington: Integral Press

⁷Cahya, M. B., & Triputra, P. (2017). *Motives that Influence Participatory Culture Internet Meme (A Case Study of Social Media Path Audience of Postgraduate Communication Students University of Indonesia)*. Interact

⁸Knobel, M., & Lankshear, C. (2007). *A new literacies sampler*. New York: Penguin

⁹Dawkins, R. (2018). *The Selfish Gene*. New York: Oxford University Press.

¹⁰Jabbar, A. K. A. (2019). *Religiusitas Warganet Konsumen Meme di Media Sosial: studi pada Warganet Islam Surabaya* (Doctoral dissertation, UIN Sunan Ampel Surabaya).

¹¹Huda, S & Djalal, A. (2020). *Telaah Kembali Islam Moderat dan Islam Radikal dalam Perspektif Generasi Milenial*. digilib.uinsby.ac.id.

¹²Nasrullah, R. (2014). *Teori dan Riset Media Siber (Cybermedia)*. Jakarta:Kencana

¹³Cinelli, M., Quattrocchi, W., Galeazzi, A., Valensise, C. M., Brugnoti, E., Schmidt, A. L., Scala, A. (2020). The COVID-19 Social Media Infodemic, *ArXivlabs*, 10 Maret. Diambil kembali dari arXiv.org: <https://arxiv.org/abs/2003.05004>

comments, imitations, and parodies¹⁴, can be used as indicators in tracking public opinion (in the context of this research, it is a battle over religious ideology in the form of religious views) about an issue that is currently being discussed, such as COVID-19. Public opinion about something is also related to the issues that are currently happening, especially if the issue is being reported virally by the mass media. In addition to interpreting COVID-19 memes related to religious narratives, through this data, this research also reveals the religious ideology battles of Indonesian netizens so that it can be used as a reference for related parties.

To reveal religious narratives in the form of religious thought battles of moderate and fundamentalist Islamic groups from the conversations of Indonesian netizens in relation to COVID-19, this research collaborates the semiotic approach and critical qualitative analysis. The data is taken from memes related to COVID-19, especially the COVID-19 religious narrative memes shared by Indonesian netizens on social media, especially in two WhatsApp (WA) groups that have a high intensity of dialogue about COVID-19 memes, namely the WA Group "Pojok NTB" and "Bima Berkhidmat" in during March 2020 to March 2021. This time is the initial (confirmed) and peak period of the COVID-19 case in Indonesia.

METHOD

The authors conducted qualitative research to obtain descriptive data from written or spoken words and observed behaviours. This type of research emphasises the quality and essential aspects of goods or services. The primary objective is understanding the meaning behind events or social phenomena, which can contribute to theoretical concept development. A qualitative approach is employed to explore and describe the reality of the studied events, facilitating the collection of objective data.¹⁵ Inductive data analysis is employed in qualitative research, where hypotheses are not tested before the study. Instead, the focus is on extracting abstract and specific findings derived from the field.¹⁶ Data collection in this study involved field research, which included observations, interviews, documentation, and reference searches.¹⁷ During the observation process, the researcher directly recorded what was seen, heard, or felt in the research environment, focusing solely on factual descriptions without including personal opinions.¹⁸

¹⁴Bauchhage, C. (2011). "Insight into Internet Memes". Proceedings of the Fifth International AAAI Conference on Weblogs and Social Media, 42-49

¹⁵ Nurul Zuriah, *Penelitian Kualitatif dan Kuantitatif*, (Jakarta: Bumi Aksara, 2009), hal 91.

¹⁶ Nusa Putra, *Metode Penelitian Kualitatif Pendidikan*, (Jakarta: Raja Grafindo Persada, 2012), hal 42.

¹⁷ Ummul Hidayatillah dkk, "Implementasi Literasi Al-Qur'an Dalam Pembinaan Karakter Religiusitas Peserta Didik pada SMA/SMK Di Kabupaten Sidenreng Rappang", *Jurnal Tarbawi*, Vol 06. No 1, 2021, hal 35.

¹⁸ Nursapia Harahap, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, 2020), hal 77.

RESULTS AND DISCUSSION

Social Media Memes, Religious Thought, and Human Communication

There are not many studies that specifically examine the religious narrative memes of COVID-19. Research on memes in relation to religion mostly takes themes related to popular topics that are generally the concern of Islamic studies such as gender equality and polygamy. This can be seen from research related to religious memes conducted by Mukaromah¹⁹ entitled "Discourse on Gender Equality in Hadith Memes: Virtual Ethnography Study on [instagram@mubadalah.id](https://www.instagram.com/mubadalah.id)". This research with virtual ethnography method and descriptive-qualitative analysis found Islamic messages about gender equality in memes shared by Instagram accounts in [instagram@mubadalah.id](https://www.instagram.com/mubadalah.id). This research found that the motive of the meme is to strengthen the recognition of women's existence in domestic, public and religious affairs.

Another research on memes is related to the interpretation of Qur'anic verses that relate to the issue of polygamy. This shows that religious texts in the form of Qur'anic verses are also not spared from memes. This can be seen in Shofi'i's research²⁰ studying memes about polygamy associated with QS An-Nisa verse 3. The results of the research published by the Hujjah Journal show that memes related to polygamy seem to support the practice even though it is accompanied by polemics from netizens.

Some studies on religious narratives in social media as above show that research on religious narratives in relation to COVID-19 conversations on social media has not been specifically discussed. In this context, the research shows its novelty so that it is considered appropriate to be used as a reference in mapping the religious (Islamic) thinking of social media activists in Indonesia. This is significant to consider due to the trend of using social media which shows an increase in Indonesia, and it is inhabited by the majority of Muslim citizens, so that pragmatically it is not only used as a source of thought mapping but also a source of reference for Islamic preaching actors in conducting community. All of the research related to religious narratives in social media above shows that social media space has become an arena for religious discussion by various groups. This phenomenon strengthens the results of Huda and Djalal's research²¹ which found a shift in religious learning sources from book and book literacy to digital literacy by utilizing social media content and accounts as a process of knowledge awareness. This phenomenon also causes the role of religious figures as religious inspirational figures to be replaced by young religious figures who utilize

¹⁹Kholila Mukaromah, "Wacana Kesetaraan Gender dalam Meme Hadis: Studi Etnografi Virtual pada Akun [instagram@mubadalah.id](https://www.instagram.com/mubadalah.id)", *Mutawir: Jurnal Keilmuan Tafsir Hadith*, 10 (2) (2020), pp. 292-320.

²⁰Eri Nur Shofi'i, "Tafsir Media Sosial: Bingkai QS An-Nisa Ayat 3 dalam Meme Poligami", *Hujjah: Jurnal Ilmiah Komunikasi dan Penyiaran Islam*, 4 (2), (2020), pp. 88-100

²¹Huda, S & Djalal, A.. Telaah Kembali Islam Moderat dan Islam Radikal dalam Perspektif Generasi Milenial. digilib.uinsby.ac.id. (2020), p. 1

entertainment media as a means of da'wah and digital media. This trend is emphasized by Jabbar's research²² that found a trend of using social media as a forum for preaching by netizens.

More than just a forum for religious conversations, other facts indicate that social media is not only a good means of disseminating religious literacy, but is also often utilized by particular groups (such as extremist groups) to spread radical ideas.²³ As a result, many young people are influenced and exposed to the doctrines of jihad obtained from intolerance and radicalism content through social media, as a complement to direct doctrines through routine studies they undertake.²⁴

Besides being assumed as a means of instilling certain values by certain groups, memes on social media can be used as indicators to map the mindset of a person or group of people about social reality. In the context of politics, for example, the results of DiGrazia et al's research²⁵ emphasize that the form and type of tweet (in tweeter social media) that a person makes can be used as an indicator in determining his political behavior and attitude. Therefore, it can be said that the data extracted from social media can be used as an indicator to map the political behavior concerned. If this assumption is used to see the correlation between social media content and the religious behavior of netizens, it can be said that the type and style of religious content shared by a person or group in their social media accounts can be used as an indicator to assess the style of their religious thinking.

Mapping religious thought, especially Islam, is not a simple matter because the variations and criteria are not small so that the classification of Islamic thought is diverse, for example radical, liberal, modernist, fundamentalist, neomodernist, progressive, and several other terms. Such grouping, according to Wahab²⁶ is a form of simplicity to the response of a group of Islamic communities to the phenomenon and dynamics of social religion so that the mention is more reactive and partial. Even some researchers on the phenomenon of Islamic society in Indonesia make a more specific typology at the micro level of certain ethnic religious experiences, as Geertz²⁷ did in classifying the religious behavior (Islam) of Javanese society into three categories, namely *abangan*, *santri*, and *priyai*.

²²Jabbar, A. K. *Religiusitas Warganet Konsumen Meme di Media Sosial: studi pada Warganet Islam Surabaya* (Doctoral dissertation, UIN Sunan Ampel Surabaya). (2019). p. 1

²³Puji Harianto, "Radikalisme Islam dalam Media Sosial," *Jurnal Sosiologi Agama* 12 (2018): 297–326

²⁴Nafi' Muthohirin, "Komunikasi ISIS, via Aplikasi Telegram," *Jurnal AIJIS* 11 (2015): 240–59.

²⁵DiGrazia, J., McKelvey, K., Bollen, J., & Rojas, F. More tweets, more votes: Social media as a quantitative indicator of political behavior. *PLoS one*, 8(11), (2013).e79449.

²⁶Wahab, A. J. *Islam radikal dan moderat diskursus dan kontestasi varian islam Indonesia*. Elex Media Komputindo. (2019).

²⁷Geertz, Clifford, *Abangan, Santri, Priyayi dalam Masyarakat Jawa*, terj. Aswab Mahasin, Bandung: Dunia Pustaka Jaya, 1981

Moderate and radical thinking are two types of Islamic thought typologies that often emerge when there is a response to social religious realities or provide a religious perspective on social phenomena. Moderate Islam is contextually illustrated by Khalid abu al-Fadl as a Muslim who does not treat their religion like a frozen monument, but does it more within an active and dynamic framework of faith, so that a moderate Muslim really appreciates the various kinds of achievements obtained from fellow Muslims in the past, but they also live in the present.²⁸

In contrast to moderate Islamic thought groups, radical groups are referred to as Islamic thought groups that contrast with the views of moderate groups. In the National Indonesian Dictionary, radicalism has several meanings, such as: a). radical ideology or alliance in politics, b). ideology or sect that wants social and political change or reform by violent or drastic means, c). Extreme attitudes in political streams. Radicalism is usually associated with extreme right-wing movements. From this understanding, radicalism is not only understood as a thought but also as a movement that combs the target starting and getting to the root of the problem. Related to this interpretation, Purnomo²⁹ argued that radicalism wants a total change in a condition or all aspects of community life.

Yusuf al-Qaradhwai³⁰, equates the term religious radicalism with the term al-Tatarruf ad-Dini. According to him, radicalism is a religious understanding that practices religious teachings improperly, or practices religious teachings by taking the position of *tarf* or edge, which is a heavy or burdensome position and excessive and unnatural.

Radical and moderate thinking is not only represented in responding to realities that clearly show sensitive conflicts such as the conflict between citizens of different religions between Palestina dan Israel³¹, but also in other moments that are not directly related to religious issues. Two of the non-religious issues that involve debates between radical and moderate groups are the issue of natural disasters and the issue of the COVID-19 pandemic. In the context of natural disasters, for example, Zahra and Hakim³² found contrasting views between moderate and radical Islamic groups in interpreting earthquake disasters. The earthquake disasters in Palu and Lombok show that moderate Islam understands theodicy in disasters as God's love so that in action it uses flexible arguments. Radical Islam, on the other

²⁸Khaled Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*. Terj. Helmi Mustafa, Edisi ke-1, (Jakarta: Serambi, 2007), 130

²⁹Agus Purnomo, *Ideologi Kekerasan, Argumen Teologis Sosial Radikalisme Islam*, (Yogyakarta : Pustaka Pelajar, 2009), 36-37

³⁰See Muhammad Said al-Ashmawi, *Against Islamic Extremism: the Writings of Muhammad Said al-Ashmawi* (Florida: University Press of Florida, 1998), 21.

³¹Some research shows that there is a factor of global conflicts such as in the Middle East with the rise of radical groups in Indonesia. See research results from Ahmad Asrori, "Radikalisme di Indonesia: Antara Historisitas dan Antropisitas," *Jurnal Studi Agama dan Pemikiran Islam* (2015): 253–67

³²Zahra, F., & Hakim, M. N. Kontestasi Teodisi dan Aksi Antara Islam Moderat dan Radikal Dalam Bencana Palu dan Lombok. *PALASTREN Jurnal Studi Gender*, 11(2) (2020).

hand, contests the theodicy that disasters are punishment, so they use strong arguments in their actions.

The "battle" between radical and moderate Islamic groups also takes place in the context of non-natural disaster conversations such as when the COVID-19 pandemic still hit Indonesia in 2020 and 2021. The findings of this research show a variety of religious narratives built by these two groups (radicals and moderates) in responding to every development of the COVID-19 pandemic. In addition to using a single narrative as a venue for "campaigning" their thoughts, the two groups of thought sometimes face each other by "attacking" or at least satirizing the other with funny language or word choices. The character of memes that are identical to short quotes with humorous diction often accompanies every battle between radical Islamic groups and moderate Islamic groups.

Social media in general and memes in particular are learning media for millennials. They are aware of the various religious views that circulate on social media. In fact, they (millennials) have their own assessment of the character of moderate and radical Islamic groups, which is of course different from the narrative or assessment of the generation before them. According to millennials, the character of moderate Islam is characterized by religious experiences that are relaxed, light, peaceful and flexible, while radical Islam is understood by millennials as Islamic behavior that cannot adapt to its environment.³³

In the perspective of communication, memes can be put as a form of communication by someone to express something they want to other people. Conceptually, this kind of communication function (meme) is included in the expressive function³⁴, which is a communication function used to express something based on the wishes of the communication from the actors both verbally and nonverbally. The expressive function does not automatically aim to influence others, but it can be done as long as the communication becomes an instrument to convey various kinds of feelings (emotions).

Memes are one of the tools used by someone to respond and convey messages about actual phenomena in their environment. Pandemic phenomena such as the COVID-19 coronavirus, for example, have been used as meme content by netizens since the virus originated in Wuhan China at the end of 2019. Memes about COVID-19 are made with various purposes and types such as funny memes that entertain, criticize policies for handling COVID-19, or just informative memes. The diversity of purposes and types of memes is

³³Huda & Djalal, *Telaah kembali....* hal. 17

³⁴Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar*, Bandung: PT. Remaja Rosda. (2018). P. 5

reaffirmed by Nowak³⁵ by saying that memes are not only entertaining but also respond to reality and information to others.

The informative function of memes in providing messages or public campaign tools in fighting COVID-19 is illustrated by the results of Msughter's research³⁶ which found that internet memes as a form of freedom of expression in communication can be used as a tool to convey messages to the public in order to fight COVID-19. The emergence of memes about the religious narrative of COVID-19 studied in this research is also inseparable from the exposure to information about COVID-19 from mass media and online media.

Memes about COVID-19 are often filled with humorous content in the form of images and narratives. According to Shifman³⁷, jokes are one of the contents that adorn internet memes. The presence of humor content in memes on social media in a pandemic situation such as COVID-19 is deemed capable of influencing the public's perspective on the coronavirus, because the humor conveyed through memes has reduced feelings of tension and fear³⁸. Although related to religious content, the COVID-19 religious narrative memes studied in this research are also inseparable from the nuances of humor, which is the identity or distinctiveness of memes in general.

The COVID-19 pandemic hit all countries has prompted each government leader to formulate the right policies in handling it. The phenomenon of government policies in handling COVID-19 has not escaped public discussion and criticism as outlined in memes. Allifiansyah's study³⁹ found that memes have developed into a new style of communication that contains political content and is used as a means to criticize state elite policies. This is evidenced by Nuryana's research⁴⁰, which reveals netizen criticism through memes related to the Indonesian government's lockdown policy. Like Indonesians, Indian netizens also use memes as a medium to criticize the lockdown policy announced by Indian Prime Minister

³⁵Nowak, J. Internet meme as a meaningful discourse: Towards a theory of multiparticipant popular online content. *Central European Journal of Communication*, 9(1), 73-89. [https://doi.org/10.19195/1899-5101.9.1\(16\).](https://doi.org/10.19195/1899-5101.9.1(16).) (2016).p. 5

³⁶Msughter, A. E. "Internet Meme as a Campaign Tool to the Fight against Covid-19 in Nigeria", *Global Journal of HUMAN-SOCIAL SCIENCE: A Arts & Humanities – Psychology*. Volume 20 Issue 6 Version 1.0. (2020).

³⁷Shifman, L. "Memes in a Digital World: Reconciling with a Conceptual Troublemaker". *Journal of Computer-Mediated Communication*, Volume 18, Issue 3, 1 April, (2013). 362–377, <https://doi.org/10.1111/jcc4.12013>

³⁸Hussein, A.T. & Aljamili, L.N. COVID-19 humor in Jordanian social media: A socio-semiotic approach, *Heliyon*, 6 e05696, (2020). <https://doi.org/10.1016/j.heliyon.2020.e05696>

³⁹Allifiansyah, S. Kaum Muda, Meme dan Demokrasi Digital di Indonesia. *Jurnal Ilmu Komunikasi*, Volume 13, Nomor 2 Desember (2016). 151-164.

⁴⁰Nuryana, A. Netizens' criticism of the government's policy of "Meme Lockdown" during the Covid-19 pandemic; in Indonesia. *Journal of Humanities and Education Development (JHED)*, 3(2), (2021). 32–40. <https://mail.theshillonga.com/index.php/jhed/article/view/180>

Narendra Modi on March 24, 2020⁴¹, and other studies that examine memes as a reaction to lockdown policies such as those conducted by Norstrom dan Sarna⁴² who looked at COVID-19 memes during the lockdown period in Poland.

Memes on social media are a form of social criticism from society about something they are feeling about. The prolonged COVID-19 pandemic (2019 - 2021) and until 2022 has not been declared free is a condition that affects people's activities and routines. This situation has more or less triggered the emergence of their (the community's) criticism of anything they see as not ideal in handling it. Kadri and Jumrah's research⁴³ found that Indonesian netizens criticized the way the Indonesian government responded to the unconfirmed COVID-19 phenomenon in Indonesia and their criticism of the distribution of social In another function, memes containing humorous messages on social media help reduce public tension, especially those who are being haunted by feelings of anxiety and fear due to several global events such as the COVID-19 pandemic. The results of Hussein and Aljamili's research⁴⁴ in Jordan show that humor on social media affects the way people perceive the coronavirus, because the humor conveyed through memes has reduced feelings of tension and fear. The research at least supports the idea that people's reactions and perspectives are influenced by humor used in social media.

Humor is always synonymous with memes, so it is not surprising that the entertaining element is one of the motives for creating and posting memes on social media, apart from other motives. This is evidenced by the research of Nugraha et al (2015) who found at least five motives behind Instagram users in doing meme posting activities, namely the curiosity motive, the entertaining motive, the love motive, the expression motive, and the self-esteem motive. Nugraha et al's findings on the motives for posting memes on social media (especially Instagram) above are also related to the motives for posting religious memes in relation to the COVID-19 pandemic. Motives such as "expressiveness" are considered closer to the phenomenon of sharing religiously narrated memes in relation to COVID-19 because it can be categorized as an effort by the actor who shares the meme to express his religious attitudes and thoughts.

Memes shared by netizens often use endorsements from public or community figures as an effort to strengthen the message to be delivered. One of the benefits of public figures is

⁴¹Raj A, N. & Jayaprakash D. Social Media Memes As A Humour Vehicle During Covid-19, *Turkish Journal of Computer and Mathematics Education*, Vol.12, No.11. (2021) 2108-2117. <https://www.turcomat.org/index.php/turkbilmat/article/view/6192/5138>

⁴²Norstrom, R. & Sarna, P. Internet memes in Covid-19 lockdown times in Poland Memes de Internet en tiempos de confinamiento por Covid-19 en Polonia. *Comunicar*, 67 (2) (2021), <https://doi.org/10.3916/C67-2021-06>

⁴³Kadri, K., & Jumrah, J. Shifting Meme Content during Information Development on the COVID-19 Pandemic in Indonesia. *Journal of Information Science Theory and Practice*, 10(1), (2022). 30-44.

⁴⁴Hussein, A. T., & Aljamili, L. N. (2020). COVID-19... p. 35

their fame factor in the eyes of the public so that they can influence them (the public) to believe and follow the message conveyed. In an economic context, the effectiveness of public figures in endorsing products on social media is confirmed by Metekohy and Purwaningrum's research, which found that the confidence of potential consumers will be greater, if the testimonials are carried out by trusted public figures or religious figures who have many ummah or followers.⁴⁵

In choosing a public figure or celebrity as an endorser, there are 3 variables that can be used to assess how appropriate our choice is. First, source credibility that deals with the consumer's perception of the expertise, knowledge and experience of the endorser of the advertised product brand and the level of consumer confidence in the endorser of the product. Second, Source Attractive is a good physical appearance of the endorser and an attractive non-physical character so that it can support the advertised product and generate audience interest in listening to it. Third, Source Power is the charisma emitted by the endorser so that it can influence the mindset, attitudes and behavior of consumers.⁴⁶

COVID-19 Memes as a Forum for Fighting Religious Thought of Moderate and Fundamentalist Islamic Groups

The terms moderate and fundamentalist in Islam refer to ways of thinking and understanding religious texts that are used as a basis for them to take action and respond to the realities of social life. In the context of religion, understanding religious texts today is part of a tendency to polarize religious adherents in two extreme poles. One pole overly deifies the text without any regard for the ability of reason. Scripture texts are understood and then practiced without understanding the context, which is usually intolerant in understanding differences. Some call this pole fundamentalist or conservative.⁴⁷

While moderate Islamic groups try to take a compromise approach and stand in the middle, in responding to a difference, whether differences in religion or mazhab, moderate Islam prioritizes tolerance, mutual respect, while still believing in the truth of the beliefs of the respective religions and mazhab, so that all can accept decisions with a cool head, without having to get involved in anarchist actions.⁴⁸

⁴⁵Metekohy, E. Y., & Purwaningrum, E. Peran Selebriti Endorse Terhadap Kepercayaan Konsumen Menengah Atas Pada Produk UKM. *Prosiding Simposium Nasional Akuntansi Vokasi-[SNAV]*, 9(1). (2021)360-370

⁴⁶Natalia, Sheyrent dkk, Analisa Prediksi/Penilai Efektivitas Penggunaan Selebritis Sebagai Brand Endorser Untuk Membangun Brand Image, *Jurnal Manajemen Pemasaran PETRA* vol 1 no 1, (2013), hal 1–8.

⁴⁷Akhmadi, A. Moderasi beragama dalam keragaman Indonesia. *Inovasi-Jurnal Diklat Keagamaan*, 13(2), (2019), 45-55.

⁴⁸ Darlis. Mengusung Moderasi Islam di Tengah Masyarakat Multikultural. *Rausyan Fikir*, Vol.13 No. 2 Desember, (2017). 225-255



Figure 1. Memes that call China as a Kafir

The essence of moderate and conservative thoughts and attitudes as described above can also be seen from the COVID-19 memes shared on social media. Some of the memes shared are known to embody exclusionary values or reflect intolerant attitudes in viewing the COVID-19 pandemic. The intolerant attitude is shown by claiming that the coronavirus is a punishment for non-Muslim countries such as China (see Figure 1 and Figure 2). Statements like this reflect an intolerant attitude towards certain countries or certain religions because in fact the issue of the COVID-19 pandemic is not related to a particular religion or country. In the context of religious thought, groups like this can be categorized as fundamentalist or conservative Islamic groups.⁴⁹



Figure 2. Coronavirus memes that calim them as a God's punishment

Conservative Islamic thought is not dominant in COVID-19 memes. Instead, this group (conservative Islam) is used as an object of criticism by tolerant Islamic groups or moderate Islamic groups. Moderate thinking in Islam can be seen from the meme content revealing simple logic to refute accusations from conservative Islamic groups. For example, moderate Islamic groups build logic that the coronavirus also affects Islamic countries so it is not right to say Allah's punishment for non-Muslim countries (see Figure 2), or other logic by displaying a picture of the ka'bah affected by the coronavirus (see Figure 3)

⁴⁹Akhmadi, A. (2019). *Moderasi...* p. 35



Figure 3. Meme virus corona di China dan Mekkah

Attempts to attack each other between moderate and radical Islamic thought groups often use short anecdotes as a form of criticism or satire on the other group. It is known that in general, anecdotal texts aim to provide satire/criticism of policies, public services, ruler behavior, or a phenomenon/occurrence in a more entertaining and interesting way, funny and memorable.⁵⁰ The meaning of anecdote as above shows that anecdotes in religiously narrated COVID-19 memes are a form of satire to other groups with different understandings of the COVID-19 pandemic.



Figure 4. Memes calling vaccines *haram* (forbidden)

However, this does not mean that COVID-19 religious narrative memes are sterile from posts containing conservative grou. This research found religious narratives containing judgment on the status of vaccines that are considered forbidden (see Figure 4). The emergence of two different forms of memes in responding to the existence of the coronavirus as found in this research shows the "battle" between moderate and conservative Islamic groups. Both groups are campaigning their respective thoughts in the public space (social media) in the hope of influencing or gaining sympathy from netizens. This effort is possible considering that social media has become a virtual religious literacy platform replacing literacy in the form of books and scriptures.⁵¹ The findings of this research also

⁵⁰Priyatni, Endah Tri. 2014. Desain Pembelajaran Bahasa Indonesia dalam Kurikulum 2013. Jakarta: Bumi Aksara.

⁵¹Huda, S & Djalal, A. *Telaah Kembali...* p. 1

reinforce Harianto's previous findings⁵² that social media is often used by extremist groups, and are in line with Muthohirin's research⁵³ that found efforts to spread intolerant content on social media.

In another perspective, the battle between radical and moderate Islamic groups in the form of religiously narrated COVID-19 memes is a form of effort by each group to control discourse in the public sphere (especially through memes) so that the dominant group controls the discourse will co-opt groups that have non-dominant discourse. This is what Eriyanto⁵⁴ calls a form of group struggle in the media that takes place without violence. The media (including social media) has been transformed into a forum for a group to strengthen its position and denigrate other groups. In the context of this research, it can be seen from the memes studied that there is an effort by moderate Islamic groups to discredit radical/conservative Islamic groups through religiously narrated COVID-19 meme satire.

Fighting or confronting fundamentalist Islamic groups (who have radical thoughts) with moderate Islamic groups as seen in this religious narrative COVID-19 meme research is a common thing when certain issues are discussed in the public sphere. For example, when the issue of Islamic boarding schools that teach radical values came up, Tempo magazine published a news article that contained a comparison between radical understanding versus moderate or tolerant understanding in Islam.⁵⁵ This phenomenon shows that the battle or debate between radical and moderate Islamic thought groups has never been neglected when there are certain religious issues in the public sphere, where the debate between them has entered the media space that is currently being utilized by the public, such as mass media and social media, as well as Facebook and Instagram social media which are used as data sources in looking at COVID-19 memes by this research.

CONCLUSION

Memes on social media are not just a product of fun and frivolity because memes represent the thoughts and attitudes of their creators or disseminators on social media. Memes represent the thoughts and religious attitudes of netizens in interpreting the COVID-19 phenomenon. This research found a battle of ideas between moderate Islamic groups and fundamentalist Islamic groups. The thinking of moderate Islamic groups is represented through memes that are rational and tolerant in responding to the COVID-19 phenomenon. Meanwhile, the thinking of fundamentalist groups is shown by COVID-19 memes that

⁵²Puji Harianto, *Radikalisme Islam...* hal. 297–326

⁵³ Nafi' Muthohirin, *Komunikasi ISIS...* hal. 240–59.

⁵⁴Eriyanto. *Analisis Wacana: Pengantar Analisis Teks Media*. Yogyakarta: LKiS. (2011)

⁵⁵Fadil, M. R., & Yudhaprarnesti, P. Wacana Islam radikal dalam majalah Tempo. *Jurnal Kajian Jurnalisme*, 3(1), (2019). p. 57-76

contain radical content, suspicion, and blasphemy against certain religions and countries using religious arguments.

The messages read from COVID-19 memes can be used as a reference in mapping the religious thinking trends of Indonesian netizens. The religious narratives used in COVID-19 memes reflect the tendency of moderate and fundamentalist thinking. Netizens' conversations on social media are content that can be utilized as important input for Islamic thinkers and practitioners to be followed up as material for study as well as a new field of Islamic da'wah so that the content of conversations on social media can be guarded which potentially leads to religious understanding and understanding of Islamic law of netizens who generally come from millennials and generation Z do not deviate from Islamic teachings.

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QURAN-BASED EARLY CHILDHOOD EDUCATION MANAGEMENT

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Abstrak: Salah satu masalah yang dihadapi oleh dunia pendidikan Indonesia adalah krisis karakter para pelajar. Salah satu faktor pemicu krisis karakter adalah kurangnya pemahaman ajaran dan nilai agama yang dimiliki oleh pelajar. Oleh sebab itu, salah satu langkah konkrit adalah dengan memperkuat pendidikan agama. PAUD Tahfidz al-Kautsar adalah salah satu lembaga pendidikan anak usia dini yang menyelenggarakan pendidikan dengan fokus penguatan pemahaman dan internalisasi nilai dan ajaran al-Qur'an untuk mencegah krisis karakter di pelajar masa depan. Lembaga pendidikan ini menerapkan pembelajaran berbasis Qur'an. Penelitian ini mengungkap bagaimana PAUD Tahfidz al-Kautsar melaksanakan pembelajaran anak usia dini berbasis Qur'an. Penelitian ini adalah sebuah penelitian kualitatif dengan informan utama adalah kepala yayasan, kepala sekolah, dan guru. Pengumpulan data dilakukan melalui observasi langsung, dokumentasi, dan wawancara mendalam bersama para informan. Teknik uji pengumpulan data menggunakan model Milles dan Huberman serta teknik keabsahan data menggunakan triangulasi teknik. Hasil penelitian ini menunjukkan bahwa: manajemen pembelajaran berbasis Al-Qur'an di PAUD Tahfidz Al-Kautsar Kediri Lombok barat dilaksanakan melalui tahapan perencanaan, pelaksanaan, pengawasan, dan evaluasi.

Kata Kunci: Manajemen Pembelajaran, al-Qur'an, Pembelajaran Berbasis Al-Qur'an

Judul: Manajemen Pembelajaran Paud Berbasis Al-Qur'an

Abstract: One of the problems that the Indonesian education is facing is the crisis of character. The lack of religious understanding is one of the factors that trigger the crisis of character. Therefore, strengthening religious education is one of the concrete steps to alleviate the crisis. PAUD Tahfidz al-Kautsar is one of the early childhood education institutions that provides education with a focus on strengthening the understanding and internalization of Islamic values and teachings for the prevention and mitigation of future character crisis. This institution implements Qur'an based learning. This research investigated how PAUD Tahfidz al-Kautsar is implementing Qur'anic based early childhood education. The research is a qualitative study in nature with the main informants being the head of the foundation, the director of the school, and the teachers of the school. Direct observation, documentation and in-depth interviews with informants were used to collect data. The Milles and Huberman model was used to test the data collection and technical triangulation was used to test the data validity. The findings of this study indicate that Qur'an-based learning management at PAUD Tahfidz Al-Kautsar, Kediri, West Lombok is carried out through the stages of planning, implementing, monitoring and evaluating.

Keywords: Learning Management, Qur'an, Qur'an-Based Learning



INTRODUCTION

Education plays an important role in human life. Education is a collective effort for the liberation of man from his powerlessness and for the realization of his potential as a creature of God. Article 1 of Law No. 20 of 2003 explains education as a conscious and planned effort to create a learning atmosphere and a learning process so that students can develop their various potentials; therefore, they become religious, independent, intelligent, noble, and others.¹

The Indonesian government is mandated by the constitution to organize various levels of education in order to fulfill the constitutional rights of every citizen. One of the levels of education that must be implemented by the government is early childhood education. Therefore, the government, individuals and groups jointly organize early childhood education throughout Indonesia. Apart from being a form of implementing the mandate of the law, the organization of early childhood education by the government is also based on the importance of children's stage as a critical stage of human character formation.²

Early childhood education is a level of education that is organized with the aim of facilitating optimum growth and development of all aspects of a child's personality and character.³ Law No. 20 of 2003, Article I, Paragraph 4 stated that early childhood education is a coaching effort aimed at children from birth to six years of age which is carried out through providing educational stimuli to assist physical and spiritual growth and development; hence, the children will be ready to enter next level education.

Early childhood education is the foundation for shaping the nation's character. It is the starting point for the formation of quality, insightful, intellectual, characterful, responsible, innovative, creative, proactive, participatory and independent human resources.⁴ Early childhood is a critical phase that determines the character of an individual in the future. If an individual develops optimally in their early years, they will grow into an individual with good character in the future. The success of an individual's development and growth is greatly influenced by the education he or she receives at each phase.

Children have a pathway of physical growth and mental development that they must achieve as they grow older. The Government of the Republic of Indonesia has set standards for healthy physical growth and mental development for children in Indonesia. Regulation of the Minister of Education and Culture No. 146 of 2014 states that the standards for

¹ Muhiyatul Huliyah, "Hakikat Pendidikan Anak Usia Dini Jalur Pendidikan Informal," *pendidikan guru raudlatul athfal* 1, no. 1 (2016), hlm. 62.

² Mukhtar Latief, dkk, *Orientasi Pendidikan Anak Usia Dini Teori dan Aplikasi*, (Jakarta: Kencana, 2014), hlm. 2.

³ Fatmawati and Muhammad Abdul Latif, "Implementation of the Center Model at Amal Insani Kindergarten Yogyakarta," in *Golden Agie: Scientific Journal of Early Childhood Growth and Development*, Vol.4, No. 2, 2019, p. 26.

⁴ Mulyasa, *PAUD Management*, (Bandung: Remaja Rosdakarya, 2014), p. 50.

children's developmental achievement levels include cognitive development, language development, physical and motor development, social emotional development and moral and religious development.⁵

Education is a holistic effort made by the government to improve the quality of Indonesian human beings. Therefore, although the education system is tiered, they all form a unified whole to achieve the goals of national education. However, lately, we see various problems occurring in the national education system that affect the quality of Indonesia's human resources. As a result, various deviant behaviors are carried out by students such as brawls between students, drug abuse, pornography, smoking, skipping school, stealing, lying to teachers and parents, cheating during exams, and others.⁶ Our society and students are experiencing a character crisis.

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Instead of decreasing, the character crisis of Indonesian students has actually increased quantitatively and qualitatively. One of the expected keys to improving this character crisis is Islamic education. However, Islamic education seems less able to mitigate and anticipate the crisis. Islamic education has been considered less successful in building the students' morals ground and character. Therefore, few observers say that Islamic education today has not played a strategic role in producing superior Muslim personalities.

Based on the above background, education is required to make a breakthrough to prevent and overcome the character crisis among students and society. The main step needed is to improve the educational environment. The National Education System Law (*UU Sisdiknas*) states that the educational environment includes schools and educational institutions.⁸

⁵Ministry of National Education, Permendikbud No. 146 of 2014 concerning the 2013 Curriculum for Early Childhood Education (Jakarta: Ministry of National Education, 2014).

⁶ Novan Ardy Wiyani, "Strategic Planning for Early Childhood Character Building at Al-Irsyad Islamic Kindergarten Purwokerto," *Al-Athfal*: Vol. 3

⁷ Novan Ardy Wiyani, "Strategic Planning for Early Childhood Character Building at Al-Irsyad Islamic Kindergarten Purwokerto," *Al-Athfal*: Vol. 3

⁸ Fakhriyatus Shofa Alawiyah and Laila Masruroh, "Development of Religious and Moral Values during the Pandemic Period at Al-Hidayah Kindergarten Lumajang," *GENIUS: Indonesian Journal of Early Childhood Education*, Vol. 1, No. 1 (2020), p. 44.

Educational institutions are an important locus that must be considered to improve and respond to the problems that researchers have mentioned earlier. Therefore, researchers are trying to examine the learning carried out in one of the educational institutions that focus on early childhood education, namely PAUD Tahfidz al-Kautsar which is located in Kediri, West Lombok Regency. This early childhood education institutions implement Qur'an-based learning, and the Qur'an-based learning applied at PAUD Tahfidz al-Kautsar is a new learning model.

Qur'an-based learning is a conscious effort from educators to encourage students to learn the Qur'an by reading, writing, and understanding the rules of reading and writing the Qur'an (*tajweed*). That way, it is hoped that students will be able to absorb the values of the Qur'an so that these values can be transformed into students' character. Therefore, the emphasis is on changing the students' character through theoretical and practical education supported by learning media, methods, educators, school principals, and related organizations, including in teaching the Qur'an.⁹

Qur'an-based learning seeks to solve various problems faced by Muslims both spiritual and social, economic and cultural problems. It is hoped that Islamic values and teachings instilled through Qur'an-based education will solve the problems mentioned above.¹⁰

Because of the important role of Islamic educational institutions in efforts to resolve the character crisis, researchers studied a Qur'an-based educational institution that organizes early child education. Research that explores the management of Qur'an-based education at early childhood level has never been done before. In fact, as researchers have mentioned earlier, early childhood education has an important role for successful learning in higher education (elementary, secondary, and higher education).

This research revealed and explored how PAUD Tahfidz al-Kautsar, Kediri, West Lombok conducts Qur'an-based learning management. Researchers explored in depth how the approaches, methods, and strategies of educational institution managers manage the course of their organization.

The word management comes from two Latin words, "*manus*," which means "hand" and "*agree*," which means to do. These two words are then combined into "manager," which means to handle, organize, or make something as desired using the available resources.¹¹ However, terminologically, many scholars have different definitions of management. A.F.

⁹ Purnama and Sarbini et al., "Implementation of the Quran Learning Method for Tamyiz Age Santri at Kuttab Al-Fatih Bantarjati Bogor.", p. 181.

¹⁰ Murniati and Nasir Usman Erna Supiani, "Implementation of Al-Qur'an Teaching Management at Nurul Ishlah Integrated Islamic Elementary School Banda Aceh," in *Journal of Master of Education Administration Postgraduate Syiah Kuala University* 4, no. 4 (2016), pp. 21.

¹¹ Mathias Gemnafle and John Rafafy Batlolona, "Learning Management," *JPPGI: Journal of Indonesian Professional Teacher Education*, Vol. 1, No. 1 (2021), pp. 30.

Stoner defines management as an action carried out as a process of planning, organizing and using resources.¹² This definition is in line with the opinion put forward by Terry, where it is explained in Meiku and Mamenta that management is a process or a framework that is carried out by involving the guidance or direction of a group of people towards the goals or ideals of the organization.¹³ In line with the above opinion, Sapre in Husnaini asserts that management is an activity that is directed directly to the use of organizational resources effectively and efficiently to achieve organizational goals or ideals.¹⁴ In addition, in Erni Munastiwi's book, Howard, Reid, and Bullock assert that the term management is something that is very essential in a program implementation, management can make it easier for managers to carry out the vision and mission of the institution, create an orderly and orderly atmosphere, and can increase the efficiency and effectiveness of an institution.¹⁵

Based on several definitions above, it can be said that management is an activity or effort carried out by individuals or groups to organize and plan organization, implementation, and supervision to increase the use of institutional resources to achieve goals that have been set in planning.

In organizations, management has a very vital function. There are many management functions in organizations according to scholars, and these management functions vary from one expert to another. This difference is due to various factors, such as background, institutional conditions, philosophy of life, and changes due to the development of information, technology, and media.¹⁶ However, there is a common thread that summarizes these differences so that management functions include 1). Planning, 2). Organization, 3). Actualization, 4). Controlling, and 5). Evaluation.¹⁷ In this case, the author will only describe the management function based on the perception of one of the figures, namely George Terry, where according to him the management function includes POAC, planning, organization, actuation, controlling, and evaluation.¹⁸

The definition of learning management itself in a broad sense is an effort to manage learning which includes planning, implementing, organizing, evaluating/supervising learning in order to achieve the learning objectives to be achieved.¹⁹ While in a narrow sense it is said

¹² Siti Farikhah, *Management of Educational Institutions*, (Yogyakarta: Aswaja Pressindo, 2015), pp. 2.

¹³ Ari Prayoga Et Al., "Learning Management of Tahfidzul Quran Based on the Yaddain Method at Mi Plus Darul Hufadz Sumedang," *Nidhomul Haq*: 4, No. 2, 2019, pp. 140-156.

¹⁴ Husnaini Usman, *Management (Theory, Practice, and Educational)*, pp. 6.

¹⁵ Erni Munastiwi, *Education Management*, (Jakarta: Grafindo, 2019), pp. 7.

¹⁶ *Ibid*, p. 35.

¹⁷ A Suradi, "Qur'an Learning Management in Madrasah Ibtidaiyah Plus Ja-Alhag Bengkulu City," in *Naturalistic: Journal of Educational and Learning Research Studies*, Vol. 2, No. 2 2018, p. 172-183.

¹⁸ Wibowo, *Change Management*, (Jakarta: PT. Raja Grafindo, 2012), p. 12.

¹⁹ Ahmad Suardi, "Qur'an Learning Management in Madrasah Ibtidaiyah plus Ja-Alhag Bengkulu City," in *Naturalistic* 2, no. 2 (2018), p. 176.

that learning management is a teaching and learning activity managed by a teacher during the learning process.²⁰

Early childhood education learning management is how teachers plan, implement the learning process and evaluate learning outcomes, as stated in the regulation of Indonesian ministry of education number 137/2014. The term management is not much different from the term management. So that in the regulation of the Minister of Education and Culture of the Republic of Indonesia Number 137 of 2014 concerning National Standards for Early Childhood Education includes: Program planning, organizing, implementing work plans and supervising.²¹

METHOD

This research employs a qualitative method using field research techniques and a case study approach. The study aims to analyze the management of Qur'an-based learning at PAUD Tahfidz Al-Kautsar in Kediri, West Lombok. This is a research approach that highlights the quality and significance of a product or service through the analysis of events, phenomena, and social indicators. These are used as valuable lessons for the development of theoretical concepts. (Yin, 2012, p. 46).²² According to Craswell (2017), qualitative research involves investigating, exploring, and understanding social and human problems at both individual and group levels.²³ The research method involves several stages. First, observe the implementation of Al-Qur'an-based learning management at PAUD Tahfidz Al-Kautsar. Second, conduct in-depth interviews with sources and take documentation in the form of photos and important notes. Finally, use observation, interviews, and documentation to collect data. The data source for this research consists of primary and secondary data. Primary data includes the head of the Foundation, principal, and class teacher. The author uses the Miles and Huberman model to analyze secondary data, which consists of documents and related literature.

²⁰ Nana Suryapermana, "Learning Management in Education," in *An-Nidhom ManagementIslamic Education* Vol. 1, No. 2 (2016), p. 77.

²¹ Fitra Fauziah Hasanah and Erni Munastiwi, "Management of Religious Character Education through the Habituation Method in Kindergarten," in *Golden Age: Scientific Journal of Early Childhood Growth and Development*, Vol.4, No. 1, 2019, p. 37.

²² Robert K Yin, *Case Study Design and Methods* (Jakarta: Grafindo Persada, 2012), p. 46.

²³ Jhon Craswell, *Research Design (Qualitative, Quantitative and Mixed Approaches)*, (Yogyakarta: Student Library, 2017), p. 145.

RESULTS AND DISCUSSION

The implementation of Qur'an-based learning management implemented by PAUD Tahfidz Al-Kautsar, Kediri, West Lombok is carried out through several stages, including the following:

Qur'an-Based Learning Planning

Learning management planning is the main step that must be taken by an educational institution. Teacher groups develop learning programs that will be implemented by teachers or other parties involved in the implementation and supervision of learning in an educational institution. The planning stage includes the preparation of steps that will be implemented to achieve predetermined goals. Learning management planning can be prepared based on the needs at a certain time according to the needs or desires of the planner. The main principle of planning is that it must be implemented easily and on target.²⁴

From the results of observations and interviews with the head of the Foundation, researchers found that the learning planning process at PAUD Tahfidz Al-Kautsar is carried out in accordance with the standard steps of learning preparation, namely they start by compiling the curriculum they will use.

“In the activities of formulating and preparing the existing curriculum at PAUD Tahfidz al-Kautsar includes the curriculum used, curriculum structures such as curriculum content (development programs include the development of children's moral and religious values, physical motor, cognitive, social emotional, language and art. As in this case PAUD Tahfidz al-Kautsar emphasizes more on the religious aspects of children or their religiosity), core competencies, basic competencies, learning content content and also the length of learning and learning tools.²⁵

In addition, the Principal of PAUD Tahfidz al-Kautsar in addition to curriculum planning, they also do other planning, such as planning basic competencies derived from the curriculum and planning additional competencies. This additional competency is what makes PAUD Tahfidz al-Kautsar different from other early childhood education institutions.²⁶

From the observations and interviews conducted, researchers found that PAUD Tahfidz Al-Kautsar developed their lesson plans in accordance with established rules and procedures. They also do it carefully based on Curriculum 2013. They discuss various important elements in the lesson plan, such as curriculum content, core competencies, basic competencies, learning content, learning duration, and learning tools. In addition to the

²⁴ Abdul Majid, *Learning Planning: Developing Teacher Competency Standards*, (Bandung: Remaja Rosdakarya, 2012), p. 15.

²⁵ Interview with the head of the foundation of PAUD Tahfidz al-Kautsar Kediri West Lombok Hj. Mislahah Najib, S.Pd, M.Pd.I,

²⁶ Interview with the principal of PAUD Tahfidz al-Kautsar Kediri West Lombok Mawaddatun Warahmah, S.Pd.

elements mentioned above, PAUD Tahfidz Al-Kautsar also compiles additional competencies that become the excellence and distinctiveness that distinguishes them from other PAUD. One of their characteristics is the combination of Islamic learning and Qur'anic learning. Therefore, the curriculum preparation process at PAUD Tahfidz Al-Kautsar has fulfilled the elements of the 2013 Curriculum as described by Annisa Eka Putri, et al, namely the standard level of achievement of child development, core competencies, basic competencies, time allocations, indicators of developmental achievements, learning programs (annual programs, semester programs, weekly program plans, daily learning implementation plans, learning program identities, learning objectives, learning materials, learning methods, learning resources, learning activities (initial activities, core activities, and closing), learning tools, learning media and learning assessment or evaluation.²⁷

Meanwhile, learning planning at PAUD Tahfidz al-Kautsar is carried out in stages. From the results of observations and interviews with informants, researchers found that the process of preparing learning plans was carried out collectively with stakeholders, such as the head of the foundation, principal, and teachers. They compile several main things related to the implementation of learning for one year which includes a year program (*Program Tahun: PROTA*), semester program (*Program Semester: PROMES*), weekly learning program plan (*Rencana Pelaksanaan Pembelajaran Mingguan: RPPM*), and daily learning program plan (*Rencana Pelaksanaan Pembelajaran Harian: RPPH*).²⁸

Based on the facts above, the researcher concludes that the preparation of al-Qur'an-based learning planning at PAUD Tahfidz al-Kautsar is carried out in accordance with the scenario set by the school. The learning scenario is a series or flow of learning arranged by a teacher so that the learning activities he carries out are in accordance with the objectives and expected results.²⁹ According to Mawaddah Warahmah, S.Pd, the principal of PAUD Tahfidz Al-Kautsar, their lesson planning during the COVID-19 pandemic includes the following programs:

1. Annual program (PROTA)

The Annual Program (*PROTA*) planned at PAUD Tahfidz al-Kautsar is based on child development to be achieved within one year developed based on themes/sub themes, basic competencies, indicators and activities to be carried out. In this context, the annual program serves as a guideline for implementing learning while still paying

²⁷Annisa Eka Putri, Sri Saparahayuningsih, and Nesna Agustriana, "Learning Planning for the 2013 Curriculum for Early Childhood Education (Quantitative Descriptive Research at PAUD IT Auladuna Bengkulu City)," in *Potensia Journal, PG-PAUD FKIP UNIB*, Vol. 2, No. 1 (2017), p. 4.

²⁸ Interview with the head of the foundation of PAUD Tahfidz al-Kautsar Kediri West Lombok Hj. Mislahan Najib, S.Pd, M.Pd.I.

²⁹ Yuni Hendrowati and Ari Suningsih, "Why do we need learning scenarios?", in *International Journal of Community Service Learning*, Vol. 2, No. 1 (2018), pp.34-40.

attention to the developmental aspects that must be achieved by children within one year. The learning activities that are the hallmark or characteristic of PAUD Tahfidz Al-Kautsar are Tahfidz Al-Qur'an and Hadith activities and dhuha prayers every day. Tahfidz Qur'an and Hadith activities are carried out every day, namely when students arrive at school, when students enter class, and before students go home. These two learning activities which are a blend of Islamic and Qur'anic education become the distinctiveness of PAUD Tahfidz al-Kautsar.

When they deliver material to students, teachers apply a variety of methods and strategies. Consequentially, the learning methods and strategies are varied. Teachers are given the flexibility to develop their own learning methods and strategies so that children easily understand the material delivered by the teachers. In addition, at the planning stage, all teachers are always involved openly and together. The management always does something like this every year.

2. Program Semester (*PROMES*)

Based on interviews and observations, researchers discovered that PAUD Tahfidz al-Kautsar conducts several semester programs (*PROMES*) each semester. The first program is a thematic outing class where students visit places related to the topic being discussed. For instance, when discussing public transportation, students visit a bus terminal. The second program is a parenting class designed for parents to discuss their children's development and growth with their teachers. Parenting classes are conducted not only face-to-face but also via WhatsApp groups. Additionally, the annual program takes place during Islamic and national holidays, as well as special occasions such as Quran memorization.

3. The Weekly Learning Program Plan (*Rencana Program Pembelajaran Mingguan: RPPM*)

RPPM at PAUD Tahfidz al-Kautsar is developed based on basic competencies, achievement indicators, and a learning activity plan designed for one week. The RPPM can take the form of a collection of themes. To improve the quality of learning, it is important to pay attention to the achievement of each indicator by students in each basic competency.

4. Rencana Program Pembelajaran Harian (*RPPH*)

The RPPH at PAUD Tahfidz al-Kautsar comprises predetermined components, including the date and day of learning, student group/age, semester, themes and sub-themes, learning materials, learning tools and media, opening activities, core activities, closing activities, and assessment plans. PAUD Tahfidz al-Kautsar has implemented a unique policy to ensure that the RPPH is only one page long. The creation of the RPPH follows the institution's guidelines. This is an explanation of the elements that must be included in the RPPH; a) It should include the RPPH identity, which consists of the

theme and sub-theme, semester/month/day, date, group, and group learning model; b) Additionally, it should cover all aspects of child development, as well as the learning tools and media that will be used, under the Basic Competencies (KD) section; c) Finally, the learning activities should be structured in steps, starting from opening activities, followed by core activities, and ending with closing activities; d) This statement provides information about the identity and legality of the homeroom teacher and principal of PAUD Tahfidz Al-Kautsar.

Based on the findings obtained by the researchers, the learning planning carried out at PAUD Tahfidz Al-Kautsar includes annual programs (PROTA), semester programs (PROMES), weekly program implementation plans (RPPM), and daily program implementation plans (RPPH). As stated by Mulyasa, the development of early childhood learning plans include semester planning, weekly program implementation plans (RPPM), and daily program implementation plans (RPPH).³⁰

Al-Qur'an The Implementation of Al-Qu'ran Based Learning Management

Learning implementation is an activity carried out by educators and students to realize a planned learning program and achieve goals through effective and efficient resource utilization. In addition, it is claimed that the implementation of learning is a teaching and learning activity carried out by teachers and students directly on the subject matter being taught. This information is based on a study by Lilianti et al. (2021) on learning management in developing early childhood social skills, published in the *Journal of Obsession: Journal of Early Childhood Education*, Vol. 5, No. 2, pp. 2191-2200.

During the learning implementation stage at PAUD Tahfidz al-Kautsar, the teaching plan prepared with the teachers at the school is followed. The learning implementation is similar to that of early childhood education institutions in general. According to researchers, the implementation of Qur'an-based learning is currently guided by Permendikbud No. 146 of 2014, which concerns the 2013 PAUD Curriculum, and Permendikbud No. 137 of 2014, which concerns National Standards for Early Childhood Education. The learning program activities consist of opening, core, and closing activities, as revealed by the interview results:

“The implementation of Qur'an-based learning during the Covid-19 pandemic at PAUD Tahfidz al-Kautsar is similar to that of other conventional schools. However, this PAUD stands out due to its additional religious content and the Qur'an tahfidz program. Learning activities in the PAUD still follow the government-regulated curriculum, but with an emphasis on Qur'anic education, memorization, and practical

³⁰Siti Farida, “Pengelolaan Pembelajaran PAUD,” dalam *Jurnal Wacana Didaktika: Jurnal Pemikiran, Penelitian Pendidikan dan Sains*, Vol. 5, No. 2 (2017), hlm. 191.

application in children's lives. The goal of the PAUD is to cultivate children with strong religious values and a deep understanding of the Quran."³¹

The principal of PAUD Tahfidz Al-Kautsar also stated:

In addition to using the core curriculum from the Office (*Dinas Pendidikan*), we also incorporate Quran-based learning into our teaching. This includes reading, memorizing, *muroja'ah* (repeating the memorization), and writing. This information was obtained from an interview with Ririn Qadriana, a teacher at class A PAUD Tahfidz al-Kautsar. We ensure that every class is targeted towards children memorizing Juz 30 of the Qur'an.³²

Researchers have found that the learning program at PAUD Tahfidz al-Kautsar is similar to that of other schools, but with the added advantage of a Tahfidz program that aims to have students memorize at least *Juz 30 / Juz 'Amma*. Therefore, the implementation of learning activities includes general learning activities, as well as conventional school and habituation activities that support Qur'an-based learning in PAUD Tahfidz Al-Kautsar. The aim is to increase the religiosity of early childhood within an integrated learning framework that combines Islamic and Qur'anic teachings.

The usual learning activities consist of opening, core, and closing activities. Additionally, PAUD Tahfidz Al-Kautsar school incorporates Al-Qur'an-based learning into every lesson and encourages memorization of the Al-Qur'an through habituation activities. Interviews conducted revealed that the implementation of Qur'an-based learning aims to instill Islamic and Qur'anic values in students by fostering a habit of memorizing the Qur'an. The implementation of Al-Qur'an-based learning at PAUD Tahfidz Al-Kautsar involves several programs, including the following:

1. Qur'an-Based Learning Activities Program

- a. Opening Activities

Opening activities are designed to prepare students for learning before they begin the material to be taught.³³ These activities include greetings, prayers, singing, and motivation. At PAUD Tahfidz Al-Kautsar, opening activities for Al-Qur'an-based learning are conducted through habituation from 07.30-09.00 WITA. During this time, students participate in marching, washing hands, reading the Qur'an, and daily prayers.

- b. Core Activities

Core activities are the primary learning activities that convey the main themes and sub-themes of the lesson. Teachers can use various learning strategies and

³¹ Hasol Observasi

³² Wawancara dengan Ibu Guru kelas B PAUD Tahfidz al-Kautsar Kediri Lombok Barat Pitriah, S.Pd.

³³ Kemendikbud, *Kerangka dasar dan struktur kurikulum 2013 PAUD*, (Jakarta: Dirjen PAUD, 2015).

methods as needed. These activities were carried out from 09.00-10.30 WITA and include observing, questioning, gathering information, reasoning, and communicating. These activities should encompass all of the children's achievements, including religious and moral values, language, cognitive abilities, social-emotional development, physical motor skills, and art.

c. Break Activities

A break for rest was taken from 10:30-11:00 WITA. During this break, children have the opportunity to eat lunch brought from home and play. Prior to this activity, children are instructed to wash their hands and form a queue.

d. Closing Activities

Closing activities are the final step in the learning process. They are designed to assess students' comprehension of the material covered and to summarize the learning activities. It is important to ensure that students have absorbed the material. The activities should be concise and clear, avoiding complex terminology and sprawling descriptions.

2. The implementation of habituation activities

In addition to several Al-Qur'an-based learning programs, there are also habituation activities aimed at supporting the achievement of expected learning objectives. At PAUD Tahfidz Al-Kautsar, habituation activities during Qur'an-based learning include line marching, which is carried out every morning in the school yard. The purpose of marching is to prepare students to follow the upcoming lessons. Before entering the classroom, students are required to wash their hands with clean water. This activity aims to teach children the importance of maintaining cleanliness. Additionally, students at PAUD Tahfidz Al-Kautsar routinely perform *Belajar Wudhu* and *Shalat Dhuha* on Fridays and Saturdays. This activity takes place on Thursdays, during which all teachers assist in a series of activities. These activities include reading the Qur'an, memorizing short letters, *hadiths*, and daily prayers. This activity involves reading the Qur'an together in the terrace yard, followed by memorization of the Qur'an or *muroja'ah* both individually and collectively before starting the classroom learning. Additionally, memorization of the Qur'an, *hadith*, and prayers is also conducted before the end of the school day during the closing activities of learning. This activity aims to enhance children's memorization and instill Islamic and Qur'anic values in them, in line with the vision and mission of PAUD Tahfidz Al-Kautsar school.

The implementation of Qur'an-based learning follows the Beyond Centers and Circle Time (BCCT) model, also known as centers. The approach used by schools adheres to the scientific approach outlined in the 2013 curriculum. The following are the interview results from the teacher of class B at PAUD Tahfidz Al-Kautsar:

“This approach is similar to that of other schools, but we believe it provides a more scientific approach to learning.”³⁴

Regarding our school's approach to learning, we utilize a model called Beyond Centers and Circle Time (BCCT), which involves various methods tailored to the theme and environmental conditions, such as storytelling, singing, conversations, lectures, and the use of learning media. The researchers obtained results from interviews with several teachers at PAUD Tahfidz Al-Kautsar:

“The learning methods used in the learning process include habituation, storytelling, conversation, question and answer, demonstration, field trips, and assignments.”³⁵.

Researchers have found that the teachers at PAUD Tahfidz al-Kautsar have utilized multiple learning methods during the pandemic, including storytelling, lectures, questions and answers, and assignments. The above findings align with Lasaiba's statement that early childhood learning methods should be both challenging and enjoyable, incorporating elements of play, movement, song, and education. Teachers in PAUD commonly use various methods, including play activities, storytelling, singing, field trips, conversation, demonstration, project-based learning, assignments, and centers.³⁶

The learning material used for implementing Qur'an-based learning is the religious development curriculum of PAUD Tahfidz al-Kautsar for the 2020/2021 study year. The curriculum is designed to achieve specific competencies. The researchers obtained the following observations:

a. Strengthening faith and love for God

The learning material provided by PAUD Tahfidz al-Kautsar aims to strengthen faith and foster love for God. The teacher introduces children to God's creation, helping them understand God as the creator, recognize His creations, and become familiar with the names of Prophets and Messengers, Angels, the names of Islamic months, and sentences of praise for God.

b. Accustoming children to worship God

Educators in this case teach students to recite prayers, including prayers before and after learning, prayers to parents, prayers before and after eating, prayers before and after waking up, and prayers in and out of the bathroom. They also teach the

³⁴ Wawancara dengan Ibu Guru kelas B PAUD Tahfidz al-Kautsar Kediri Lombok Barat Laela Thahir, S.Si.

³⁵ Wawancara dengan Ibu Guru kelas A PAUD Tahfidz al-Kautsar Kediri Lombok Barat Aulia Ulfa, S.Pd.

³⁶ Lasaiba, “Pola Pengembangan Model Pembelajaran Pendidikan Anak Usia Dini di Lingkar Kampus IAIN Ambon,” dalam *Jurnal Fikratuna*, Vol. 8, No. 2 (2016), hlm. 79-104.

hadiths of the Prophet, recognize the names of religious holidays, procedures for worship such as *Salat Fardhu* (obligatory prayers) and *dhuha* prayers, and recognize places of worship and religious figures. It is important to note that educators should maintain objectivity and avoid subjective evaluations.

c. Accustoming children's behavior and attitudes to be based on religious values

Educators aim to instill religious values in children's behavior and attitudes, teaching them to behave politely, speak respectfully, ask for help, express gratitude, pray properly, dress appropriately, and assist friends, parents, and teachers. Educators aim to instill religious values in children's behavior and attitudes, teaching them to behave politely, speak respectfully, ask for help, express gratitude, pray properly, dress appropriately, and assist friends, parents, and teachers. The learning material provided by the teachers of PAUD Tahfidz al-Kautsar aims to instill in children the values of respect and tolerance for other religions, personal hygiene, and the importance of not hurting themselves or others. Additionally, the material emphasizes the importance of respecting friends, teachers, and parents, as well as protecting and caring for plants, pets, and the environment .

d. Helping children develop into individuals who believe in and fear

Allah SWT involves teaching them to recognize God's creation, read and memorize the Qur'an, learn procedures for worship, behave politely towards parents and friends, recognize Prophets, Angels, religious holidays, and Hadiths. This learning indirectly develops the religiosity of early childhood. Children will be born as reliable, faithful, noble, and civilized human beings with a Qur'anic soul, capable of thriving in a rapidly developing world. This is the vision and mission of PAUD Tahfidz al-Kautsar.

The evaluation of Al-Qur'an based learning management

The term 'supervision' is closely related to the word 'superior'. According to Suharismi Arikunto, supervision involves seeing, checking, and surveillance carried out by superiors.³⁷ In education, supervision refers to guidance given to teachers. According to Ali Imron, educational supervision is a process of providing assistance to teachers, particularly in terms of professional service, to enhance the quality of the teaching and learning process.³⁸ This

³⁷ Eliza Rahmah Prahestiwi, "Pengelolaan Program Pendidikan Anak Usia Dini (PAUD) Alam Jomin Kecamatan Kotabaru Kabupaten Karawang," dalam *Jurnal Indonesian Journal Of Adult and Community Education*, Vol. 2, No. 1 (2020), hlm. 47.

³⁸ Novan Ardy Wiyani, "Desain Manajemen Pendidikan Karakter di Madrasah ," dalam *Jurnal Insania IAIN Puenokerto*, Vol. 17, No. 1 (2012), hlm. 133.

process involves establishing standards, evaluating implementation, and implementing corrective measures.³⁹

Researchers found that PAUD Tahfidz Al-Kautsar Kediri West Lombok conducts supervision in two ways: during all program activities at school entry and during every learning and teaching process.⁴⁰ Internal supervisors, including organizers, managers, and educators, carry out the supervision. The supervision and evaluation of the activity program at PAUD Tahfidz Al-Kautsar is conducted by the principal or head of the foundation once a month.

The second stage of supervision focuses on the children's developmental progress during the learning process. This evaluation is aimed at assessing the results of the learning process. Evaluation is crucial in learning activities to determine the extent to which goals have been achieved. It is also important in schools to assess the achievement of learning program targets.⁴¹

Researchers found that the implementation of Al-Qur'an-based learning evaluation at PAUD Tahfidz Al-Kautsar is similar to previous evaluations. The evaluation conducted focuses on children's development throughout the learning process, encompassing all aspects of their growth. Assessments are conducted based on daily, weekly, monthly, and semester-long learning activities.

At PAUD Tahfidz al-Kautsar, teachers not only supervise child development and learning outcomes, but also monitor the progress of children's religious development as they implement the school's superior programs. It is important to note that PAUD Tahfidz al-Kautsar is an educational institution that integrates Islamic and Qur'anic teachings. At the supervision or evaluation stage, a special schedule is applied.

The evaluation of al-Qur'an learning and other religious activities is typically conducted on Fridays and Saturdays, based on findings obtained through interviews, observation, and documentation by researchers. The program evaluates children's memorization, asks them to perform ablutions and prayers, and teaches them to recite various kinds of prayers and Hadiths. Additionally, Dhuha prayers are performed.

CONCLUSION

Based on the explanation above, it can be concluded that the implementation of Al-Qur'an-based learning management at PAUD Tahfidz al-Kautsar is carried out through

³⁹ Fitria Fauziah Hasanah, "Pengelolaan Pendidikan Karakter Religius Melalui Metode Pembiasaan di Taman Kanak-Kanak," dalam *Golden Age : Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, Vol. 4, No. 1 (2019), hlm. 3-6.

⁴⁰ Wawancara dengan Kepala sekolah PAUD Tahfidz al-Kautsar Kediri Lombok Barat Mawaddatun Warahmah, S.Pd.

⁴¹ Ajat Rukajat, *Manajemen Pembelajaran*, (Yogyakarta: Deepublish, 2018), hlm. 23.

several stages. These stages include planning, which involves compiling the curriculum, including PROTA (*annual program*), PROMES (*semester program*), RPPM (*weekly learning implementation plan*), and RPPH (*daily learning implementation plan*). b) Implementation: The stages of implementing Al-Qur'an-based learning at PAUD Tahfidz Al-Kautsar include opening, core activities, breaks, and closing activities. Various engaging methods are utilized. Regarding the implementation of Al-Qur'an-based learning at PAUD Tahfidz Al-Kautsar, there are various practices, including marching, washing hands with clean water and soap, and engaging in worship activities. The supervision and evaluation of Al-Qur'an-based learning are carried out in two stages: first, during the implementation of Al-Qur'an-based learning, and second, during the evaluation of children's developmental progress throughout the learning process at school.

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THE ROLES OF MULTICULTURAL ISLAMIC EDUCATION IN THE EMPOWERMENT OF CIVIL SOCIETY

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Abstrak: Keberagaman yang dimiliki Indonesia menjadi ciri khas yang dapat membentuk jati diri suatu bangsa, Negara yang mempunyai sejuta ragam suku, agama hingga etnik budaya dan juga hasil alam yang melimpah menjadikan Negara kita diidentik dengan warisan dunia, pengakuan dunia oleh Negara Indonesia menjadi salah satu bentuk kebanggaan yang patut kita apresiasi. Akan tetapi ketika kita menengok dampak dari banyaknya beragam suku budaya maupun agama menjadikan Indonesia sebagai Negara yang sangat berpotensi untuk terjadinya konflik antara sesama saudara sebangsa dan setanah air, oleh karena itu disinilah Peran Pendidikan Islam berbasis Multikulturalisme dalam pemberdayaan Civil Society itu sangat penting untuk di terapkan, melalui konteks dunia pendidikan islam untuk menyelaraskan ruh keislaman agar terbentuknya karakter suatu generasi bangsa untuk dapat saling menghargai satu sama lain dalam keanekaragaman dan menanamkan rasa kebersamaan demi terwujudnya Negara yang kuat akan persatuan dan kesatuan dengan melegitimasi semangat perjuangan kemerdekaan.

Kata Kunci: Keberagaman, Pendidikan Islam, Multikulturalisme, Civil Society

Judul: Peran Pendidikan Islam Berbasis Multikulturalisme dalam Pemberdayaan Civil Society

Abstract: Indonesia's national identity is shaped by its diverse cultural tapestry, which embodies a rich historical legacy. While this diversity is a source of pride, it can also pose challenges that may lead to societal discord. Therefore, Islamic Education rooted in Multiculturalism is vital in fostering unity amidst diversity. Within this framework, Islamic Education plays a crucial role in harmonizing differences and shaping successive generations. The aim of Islamic Education is to cultivate mutual respect, unity, and cohesion, aligning with our nation's vision of independence. It goes beyond imparting knowledge, striving to nurture tolerance and inclusivity among diverse backgrounds. By fostering appreciation for diversity and promoting solidarity, it bridges societal gaps and fosters a sense of belonging among Indonesians. Through Islamic teachings, this paradigm values diversity as a unifying force, fostering a society where differences strengthen unity. This approach aims to foster a population that values mutual respect, cooperation, and national unity, regardless of cultural differences. Therefore, Islamic Education within Multiculturalism aims to shape a generation that values diversity while also strengthening the nation's unity and integrity. This philosophy reflects Indonesia's desire for a harmonious society that recognizes diversity as essential to our collective progress and identity.

Keywords: Diversity, Islamic Education, Multiculturalism, Civil Society



INTRODUCTION

The country spans from Sabang to Merauke, encompassing a variety of lands and large islands. Indonesia is a country known for its rich diversity, with unique art, culture, ethnicity, and tribes found in each region. The motto “*Bhineka Tunggal Ika*” or *Unity in Diversity* reflects the country’s ability to live in differences while remaining united. It is important to note that this description is objective and does not include any subjective evaluations. Living in diversity can be challenging due to society’s lack of understanding of the importance of tolerance and mutual understanding. Therefore, it is the government's responsibility to promote the significance of tolerance through education based on multiculturalism, with an Islamic approach. Islamic education that embraces multiculturalism is crucial in shaping a society that values diversity, fosters unity, and upholds democratic principles and constitutional obedience to create a civil society.

To build an inclusive society, Islamic education must be able to effectively manage a multicultural system. The first step in fostering mutual understanding between individuals is to recognize the significance of multiculturalism. Islamic education, which is grounded in the principles of multiculturalism, can serve as a means of achieving Islamic objectives. The primary aim of education should be to promote freedom and prevent oppression. However, educational practices often still limit human thinking to an established system, which can make it difficult for individuals to find their identity as caliphs on earth.

To build an inclusive society, Islamic education must effectively manage a multicultural system. The first step towards achieving this is to raise awareness about the importance of multiculturalism. This will help individuals develop behaviors and traits that promote mutual understanding. Islamic education, rooted in the values of multiculturalism, can serve as a tool to achieve Islamic goals. The primary objective of education should be to promote freedom and prevent oppression. However, in reality, educational practices often limit human thinking to the established system, which can make it difficult for individuals to find their identity as caliphs on earth.¹

Islamic education plays a crucial role in developing a noble human civilization. The Islamic view of religion as *rahmatan lil alamin*, or a universal religion, demonstrates that Islamic teachings not only value human rights, justice, democracy, differences, and equality, but also have a clear philosophical basis for promoting a peaceful and diverse life. Islamic education plays a crucial role in realizing the values of multiculturalism, which ultimately fosters a society that respects diversity.² The relationship between Islamic education and civil

¹ Muhamad Mustaqim and Hikmatul Mustaghfiroh, *Pendidikan Islam Berbasis Multikulturalisme*, *Jurnal Addin*, vol. 7, no. 1, 2013, hlm 106-107.

² Bashori, “KONTRIBUSI PENDIDIKAN ISLAM DALAM MENGEMBANGKAN MULTIKULTURALISME,” *TOLERANSI: Media Komunikasi umat Beragama* 12, no. 1 (2020), hlm 63.

society is significant. Civil society prioritizes education in forming behavior that aligns with Islamic values.³

The term “civil society” in Western culture is equivalent to the concept of “*masyarakat madani*” in Islam. Both terms refer to a society with good ethics based on religious values originating from God’s teachings. It plays a crucial role in accelerating and supporting the realization of a civil society. Islamic education aims to create individuals with a universal view of science and noble character, who possess skills, broad knowledge, and practice good morals.⁴ The education emphasizes the importance of being democratic, moderate, reformist, and professional.⁵

METHOD

This journal article will utilize the library research method with a qualitative descriptive approach to address the predetermined problem formulation. The research will involve data collection and search through various sources such as journals, books, documents, and encyclopedias to find solutions to the research object's problems. Researchers must understand and recognize the structure and work processes of a library to facilitate research and access necessary sources or reference materials.

Embracing the library research method with a qualitative descriptive lens enables researchers to access a broad spectrum of information and discern patterns, correlations, and underlying themes within the amassed data. This empowers researchers to sift through a multitude of knowledge repositories, fostering a thorough understanding of the research landscape. Familiarity with the intricate framework and operational dynamics of a library is integral to the efficacy of this approach. Researchers can effectively navigate vast repositories of information by having a comprehensive understanding of library structures and procedural mechanisms. This familiarity helps with quickly finding and using relevant sources and reference materials.⁶

RESULTS AND DISCUSSION

Multicultural Islamic Education

Islamic education and multiculturalism are two complex concepts. Education plays a central role in human civilization’s development, allowing individuals to gain a deeper

³ H Z Arifin, “Konsep Pendidikan Islam Menuju Pembentukan Civil Society,” *Almufida: Jurnal Ilmu-Ilmu Keislaman* II, no. 1 (2017), hlm 123, <https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/87>.

⁴ Ibid, hlm 121.

⁵ J E Nasution, “Pendidikan Islam Dan Pembentukan Masyarakat Madani,” *Madania: Jurnal Ilmu-Ilmu Keislaman* 6, no. 6 (2016), hlm 135–136, <http://ejournal.uin-suska.ac.id/index.php/madania/article/view/4819%0Ahttp://ejournal.uin-suska.ac.id/index.php/madania/article/viewFile/4819/2892>.

⁶ Nursapia Harahap, “Penelitian Kepustakaan,” *Jurnal Iqra’* 08, no. 01 (2014), hlm 68.

understanding of previously misunderstood issues. The term “education” is commonly understood as the “transfer of knowledge” through various teaching methods in educational institutions such as schools and private lessons.

The legal framework comprehensively documents the relevance of education, as stated in Law no. 20 of 2003. This document explains that education aims to create a conducive learning environment and encourages students to actively develop their potential, including their spiritual and moral aspects, as well as self-control. Additionally, education aims to produce intelligence and skills that can bring honor to the nation and state. Furthermore, when interpreting national education, it is claimed that education is based on the principles of the five principles of Pancasila and the 1945 Constitution, which accommodate Indonesian religious and cultural values. This also emphasizes the importance of responding to current developments.

Multicultural education is an important concept in the current global context. This is an educational approach that promotes respect for the diversity of cultures, religions, and social backgrounds in the learning process. Multicultural education strengthens tolerance, respect, and intercultural understanding. In the educational discourse in Indonesia, it is important to integrate the principles of Islamic education with the spirit of multiculturalism. This involves creating an educational environment that integrates universal Islamic values with an appreciation for the cultural and religious diversity present in Indonesia. This aligns with the needs of a constantly evolving world, where education is expected to be adaptable to societal and global changes.

Islamic education is closely related to general education as both aim to guide students towards holistic development. Islamic education not only focuses on imparting knowledge but also emphasizes the application of Islamic values in the educational environment to regulate and preserve life. This is evident in the Islamic-based curriculum and the implementation of these values in the learning process at school.⁷ The interpretation of Islamic education varies depending on the individual's perspective. Al-Ghazali, a Sufism expert, defines Islamic education as worship and an effort to increase piety and draw closer to Allah SWT, in order to obtain His grace and guidance in both this world and the afterlife. Islamic education aims to build Islamic brotherhood and create a peaceful and harmonious society by instilling Islamic values in the learning curriculum, as well as in the family and surrounding community. This includes all social strata and castes.

Integrating Islamic education with multiculturalism is important because it teaches the younger generation to accept and appreciate existing diversity. Multiculturalism refers to the coexistence of diverse cultures within a society. By integrating Islamic education with

⁷ Mustaqim and Mustaghfiroh, *Pendidikan Islam Berbasis Multikulturalisme*, hlm 108.

multiculturalism, we can promote a more inclusive and tolerant society. To fully understand the concept of Islamic education based on multiculturalism, it is necessary to first define multiculturalism.

The term “Multiculturalism” is a compound word comprising “multi,” denoting “many,” and “culture,” encompassing the wide spectrum of cultural diversity that embraces all facets of differences among individuals.⁸ In a terminological context, multiculturalism delineates a systemic approach implemented within institutions to foster the development of human potential, promoting an appreciation for pluralism and fostering acceptance of diversity without bias or discrimination among individuals.⁹

Indonesia stands out as a nation boasting an array of diverse ethnicities, religions, and cultures, contributing to a tapestry of uniqueness unmatched by other countries. At the heart of Indonesia’s ethos lies the principle of “*Bhineka Tunggal Ika*,” deeply embedded in Pancasila, which serves as a foundational framework promoting unity, peace, and harmony amid the nation’s rich diversity. This principle emphatically underscores the notion that despite our differences, we remain unified as one entity.

When discussing education and diversity, it is important to adopt an educational approach that can effectively address the increasing complexities of diversity. One way to respond to the challenges of diversity, which can often lead to conflict, is to adopt a multicultural approach. Multicultural education based on Islamic principles emphasizes the value of tolerance among individuals. It is crucial to implement a multicultural approach in educational institutions and regions to prevent conflicts that may arise before the concept of multiculturalism is adopted.

Historian Azyumardi argues that multicultural education is a response to cultural diversity and demographic changes in certain environments. Therefore, planning a multicultural education system or Islamic education based on multiculturalism is a response to the impact of globalization and the phenomenon of conflict that often occurs due to differences, especially in socio-cultural strata, which are often a problem in Indonesian society. Conflicts can arise due to various factors such as politics, religion, and cultural differences, especially ethnic, tribal, religious, and racial differences. Indonesia has experienced various conflicts, including the Ambon and Poso conflict in Central Sulawesi, as well as the conflict between the Dayak and Madurese tribes in Sampit. Many cases remain unreported by the media.

⁸ Masgnud, *Pendidikan Multikultural: Pemikiran Dan Upaya Implementasinya*, (Yogyakarta: Idea Press, 2010), hlm 19.

⁹ Erlan Mauliadi, “Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah,” *Jurnal Pendidikan Islam* 1, no. 1 (2012), hlm 57.

Multicultural-based Islamic education is an important system to consider for its direction and objectives. It is crucial to implement and socialize this system so that all citizens understand the meaning of multiculturalism. The implementation of this system must be done with deep awareness, upholding the values of Pancasila, obeying the 1945 Constitution, and implementing the motto *Bhinneka Tunggal Ika*. The goal is to establish a peaceful and prosperous Republic of Indonesia where people live in harmony, respect each other, and accept ethnic, linguistic, and cultural differences.

The implementation of fair and equitable education is crucial to ensure that every individual has access to quality education without discrimination based on their differences or background. This will enable everyone to contribute to achieving outstanding accomplishments that can make the nation proud, regardless of individual differences or background.

Islamic Education and The Empowerment of Civil Society

Civil society is commonly understood as a societal system that prioritizes civility, democracy, and tolerance as its main pillars. The concept of civil society necessitates tolerance and mutual respect for diversity. Additionally, civil society is defined as an advanced society that upholds morality, understands diversity, and respects civilization. The social, cultural, and legal development of civil society is primarily rooted in ideas originating from the West. It is important to note that civil society did not arise spontaneously, but rather as a result of social, political, and cultural dynamics in the West. Civil society, or what is often referred to as civil society, ideally consists of individuals who apply norms such as pluralism, freedom, equality, and justice in their daily lives.¹⁰

Nurcholish Madjid argued that the Medina Charter, a legacy of the Prophet, is the origin of civil society because it contains fundamental norms. The principle of egalitarianism is clearly visible in the Medina Charter, where Islam guarantees equality in society and ensures the obligations and rights of society as regulated in the agreement with the Prophet. The principles of egalitarianism in Islam include equality, justice, shared ownership, representation, the principle of deliberation, and wisdom. Awards are given based on achievements rather than race, ethnicity, or descent, allowing anyone to receive recognition for their efforts regardless of their background. Additionally, openness is encouraged as an attitude that accepts true values. With an open attitude, mutual respect and respect for fellow human beings can grow. This will lead to reminding each other of the truth and avoiding the imposition of personal opinions. The principles of justice and law enforcement are also crucial, as justice requires a balanced approach to tolerance and modernization. Tolerance and pluralism are essential for civilized relationships, where groups or individuals respect

¹⁰ Muhamad Basyrul Muvid et al., "*Filsafat Pendidikan Islam*" (Yogyakarta: Pustaka Pelajar, 2020) hlm 181-183.

differences without imposing their personal views. Finally, deliberation is a crucial aspect in establishing a genuine democracy in civil society. The presence of deliberation, tolerance, and pluralism are inherent aspects of the concept of a true civil society, as defined by Nurcholish Madjid. This concept is understood as a form of democratic society built on the principle of deliberation.¹¹

Education becomes a force in shaping civil society through its closeness to society. In the context of Islamic education, civil society plays a crucial role in empowering public education as a whole. It is important to note that civil society should not only be a force within Islamic education, but also in the wider society. Therefore, an approach to Islamic education is crucial in forming civil society. Islamic education can help society overcome backwardness, particularly for the lower classes. Education plays a crucial role in developing quality educational institutions through civil society, with a focus on actualizing and socializing democratic values in educational practice to promote democracy.

The role of civil society in freeing society from backwardness is a priority for Muslims. Community-based education and active community participation in education management are expected to root education in community culture and values, serving as an important foundation for the realization of civil society. Islamic education can play a role as a mediator that is socialized to society at various levels. Islamic education aims to enable individuals to appreciate, understand, and practice the teachings of the Qur'an and Sunnah. Madrasa schools and other educational institutions play a crucial role in empowering civil society through Islamic education. Although Islamic boarding schools also play a role, madrasas as Islamic educational institutions also contribute to empowering the community to achieve the desired civil society.¹²

Islam is known as the religion of *rahmatan lil alamin* or the religion of *fitrah*. Its teachings have close relevance to social aspects and have the potential to be accepted by all mankind. The principle states that whatever is considered good from a religious perspective is also considered good from a human perspective. On the other hand, things that are considered bad by religion are also considered bad in human opinion. However, the acceptance, selection, or rejection of Islamic teachings depends on human thinking abilities. It is important to note that this process should be objective and free from any biases. This guideline should shape society's views on the values contained in Islam.¹³

¹¹ Mughniatul Ilma and Rifqi Nur Alfian, "Konsepsi Masyarakat Madani Dalam Bingkai Pendidikan Islam", *Ma'alim: Jurnal Pendidikan Islam*, vol. 1, no. 1 (2020), hlm 35-36.

¹² Mutmainah, "Pendidikan Islam, Civil Society Dan Problem Standarisasi Mutu," *Jurnal Pendidikan dan Pranata Islam*, vol. 7, no. 1 (2016), hlm 139-141.

¹³ Muh Arsyad and Bahaking Rama, "Urgensi Pendidikan Islam Dalam Interaksi Sosial Masyarakat Soppeng: Upaya Mewujudkan Masyarakat Madani," *Al-Musannif*, vol. 1, no. 1 (2019), hlm 5.

Islamic education plays a crucial role in shaping civil society. Its main objective is to provide a comprehensive understanding of Islam and encourage individuals to gain knowledge and awareness in practicing it. Islamic education not only imparts theoretical knowledge but also aims to shape behavior and attitudes in accordance with Islamic values, creating spiritually complete individuals. It has been the forerunner to the success of many Muslim scientists. Additionally, Islamic education equips students with the necessary provisions to face challenges in social life. The role of education in preparing the next generation is to provide a solid scientific foundation, build creative skills, and develop individuals of good character with strong morals and faith, in order to contribute to civil society.

Islamic education, both formal and non-formal, including *majelis ta'lim*, can bring about changes in behavior and thought patterns. Character education is essential in creating a civil society that adheres to the religious teachings of the community. Success in forming a civil society is reflected in mutual respect, tolerance for cultural and religious differences, and respect for individual rights and dignity. Islamic education that embraces these values can help society progress from ignorance to a broader acceptance of technology and knowledge.¹⁴

CONCLUSION

The discussion surrounding the structure and functionality of multicultural-based Islamic education in empowering civil society underscores the pivotal role this form of education plays in fostering cultural diversity awareness, promoting acceptance, and advocating for fair treatment of every individual within a society. Multicultural-based Islamic education stands as a cornerstone, aligning with the fundamental principle of social justice for all Indonesian citizens, encapsulated in the 5th Principle of Pancasila. This resounding affirmation asserts the unequivocal right of each and every Indonesian, irrespective of their diverse backgrounds, to equitable treatment and justice across all facets of social and economic existence.

The intrinsic significance of such education lies not merely in its pedagogical teachings but in its broader societal impact. By ingraining the values of multiculturalism within Islamic education, it operates as a catalyst for the cultivation of a harmonious and inclusive society. This educational framework facilitates an environment that encourages mutual understanding, celebration of differences, and eradication of discriminatory practices. Moreover, a multicultural-based approach to Islamic education serves as a beacon for nurturing an enlightened populace capable of embracing diversity as a source of strength

¹⁴ Ismatul Izzah, "Peran Pendidikan Agama Islam Dalam Memebentuk Masyarakat Madani," *Jurnal Pedagogik* 05, no. 01 (2018).

rather than division. It equips individuals with the tools necessary to navigate and appreciate the rich tapestry of cultures, traditions, and perspectives that comprise the Indonesian social fabric.

The role of education, particularly when grounded in Islamic principles and a multicultural ethos, extends beyond the classroom. It becomes instrumental in shaping not only informed and conscientious individuals but also in fortifying the very foundation of a cohesive civil society. It empowers citizens to actively participate in social, economic, and political spheres, fostering a collective sense of responsibility and accountability toward the greater good. By expanding the horizons of educational discourse to encompass multiculturalism within Islamic teachings, societies can witness the emergence of a more tolerant, egalitarian, and just community. This inclusive approach, embedded in the educational paradigm, sets the stage for the continual advancement and prosperity of a unified Indonesia where diversity is not just acknowledged but cherished as a catalyst for societal progress and collective well-being

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CONFLICT RESOLUTION AND THE VIOLATION OF RELIGIOUS FREEDOM: A NARRATIVE FROM MADURA

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Abstrak: Penelitian ini memiliki tujuan khusus mengkaji dan membahas praktik pelanggaran kebebasan beragama atau berkeyakinan dalam dinamika penanganan dan penyelesaian konflik keagamaan di internal muslim di Madura kontemporer. Pembahasan dalam kajian ini fokus menjawab dua pertanyaan penelitian, bagaimana penyelesaian konflik keagamaan yang selama ini terjadi di internal muslim di Madura? Bagaimana praktik pelanggaran hak kebebasan beragama atau berkeyakinan dalam penyelesaian konflik di internal muslim di Madura? Secara metodologi, penelitian ini merupakan kajian lapangan yang dilakukan berdasarkan penelitian kualitatif. Jenis dan sumber data yang digunakan ada dua, primer dan sekunder. Perspektif yang digunakan adalah sosiologi agama dan hukum Kebebasan Beragama atau Berkeyakinan. Berdasarkan analisa data lapangan studi ini mendapati temuan bahwa bercermin pada dinamika penanganan dan penyelesaian kasus konflik internal muslim di Madura semisal konflik Sunni-Syiah di Sampang, penutupan mesjid muslim Wahabi di Pamekasan hingga tuduhan penistaan agama terhadap Kiai Fathor, proses dan praktik penyelesaian konflik di internal Muslim di Madura sejauh ini cenderung melanggar semangat kebebasan beragama atau berkeyakinan. Demikian karena dalam kenyataannya, praktik yang ada selama ini kerap bertentangan dengan prinsip hukum kebebasan beragama atau berkeyakinan. Baik itu perspektif hukum internasional sebagaimana termuat dalam piagam kebebasan beragama berupa Kovenan Internasional Hak-hak Sipil dan Politik atau Deklarasi Universal Hak Asasi Manusia (DUHAM). Selai itu, juga bertentangan dengan perspektif hukum nasional, dalam hal ini adalah UUD NRI 1945, sebagaimana termuat dalam Pasal 28A sampai 28J. Pasal 28E ayat satu, Pasal 29 ayat dua UUD NRI 1945, dan Pasal 22 UU HAM.

Kata Kunci: Pelanggaran Kebebasan Beragama, Manajemen Konflik, Konflik Keagamaan dan Internal Umat Islam, Madura

Judul: Praktik Pelanggaran Hak Kebebasan Beragama Atau Berkeyakinan dalam Penyelesaian Konflik Internal Islam di Madura

Abstract: This research aims to examine and discuss the violation of freedom of religion or belief in relation to the handling and resolution of internal religious conflicts among Muslims in contemporary Madura. The focus of this study is to address two research questions: How are the religious conflicts within the Madura Muslim community resolved? What are the practices that violate the right to freedom of religion or belief when resolving internal conflicts among Muslims in Madura? Methodologically, this research is conducted as a qualitative field study. Two types of data, primary and secondary, are utilized for analysis. The sociological perspective on religion and the law of Freedom of Religion or Belief are employed in this study. Through the analysis of field data, it was found that the handling and resolution of internal Muslim conflict cases in Madura reflect certain dynamics. These dynamics include the Sunni-Shia conflict in Sampang, the closure of the Wahhabi Muslim mosque in Pamekasan, and accusations of religious blasphemy against Kiai Fathor. The study also examines the process and practice of resolving internal conflicts among Muslims in Madura. However, it is evident from this research that Muslims in Madura tend to violate the concept of freedom of religion or belief. This is primarily due to the fact that existing practices often clash with the legal principles of freedom of religion or belief. Such clashes can be observed from both an international legal perspective, as outlined in the International Covenant on Civil and Political Rights and the Universal Declaration of Human Rights (UDHR), and a national legal perspective, including Article 28A to 28J, Article 28E paragraph one, Article 29 paragraph two of the 1945 Constitution of the Republic of Indonesia, as well as Article 22 of the Human Rights Law.

Keywords: Violations of Religious Freedom, Conflict Management, Religious Conflict, Internal Muslim Conflict, Madura



INTRODUCTION

Madura is an archipelago located at the eastern end of the Java Island. It is known for its abundance of religious symbols, such as Islamic boarding schools, religious figures known as *Kyai*, and various religious organizations. All three of these elements are deeply ingrained in the lives of the Madurese.¹ This religious presence has had a positive impact on the local community, shaping their religious dimension. However, there is also a negative aspect to the strong religious identity within Madurese. At times, it leads to excessive religious attitudes and behaviors, resulting in fanaticism and religious militancy.²

In recent years, this has become evident through various religious dynamics in Madura. One striking example was the conflict that occurred between Sunni and Shia Muslims in Sampang in 2011 and 2012, referred to as the Bloody Lebaran (*Lebaran Berdarah*).³ This tragic incident revealed a dark side of religious life in Madura, involving intimidation, violence, and acts of terror against the Shiite Muslims of Sampang.⁴ Religious facilities and homes were burned, forcing many Shiites to flee from Madura. Unfortunately, similar incidents have continued to emerge, violating religious freedom in Madura. These conflicts have been triggered by various factors, including allegations of religious blasphemy, hate speech, and claims of heresy against certain sects or teachings. Some recent examples include the forced closure of a Wahhabi Muslim place of worship in Pamekasan, accusations of religious blasphemy against Kiai Fathorrahman, and the forced disbandment of Hanan Attaki in Pamekasan.⁵

If we examine the numerous instances of religious conflict in Madura, the discussions surrounding Islamic issues and cases in Madura remain not only important but also interesting. This significance stems from the understanding that religious conflicts have the potential to escalate and lead to significant social unrest. If these conflicts are not addressed and studied seriously, there is a high likelihood that they will spiral out of control and recur in the future. This becomes particularly intriguing as the handling of internal religious conflicts among Muslims in Madura has shown a tendency towards favoring specific groups.

¹ Abd A'la, Ahwan Mukarrom & Mukhammad Zamzami, "Kontribusi Aliansi Ulama Madura (AUMA) dalam Merespons Isu Keislaman dan Keumatan di Pamekasan Madura" (2018) 8:2 *Religio J Studi Agama-Agama* 227–255, online: <<http://jurnalfuf.uinsby.ac.id/index.php/religio/article/view/793>>.

² Abd Hannan, *Fanatisme Komunitas Pesantren NU Miftahul Ulum dan Stigma Sosial pada Muhammadiyah di Kabupaten Pamekasan* Universitas Airlangga, (2017) [unpublished].

³ Muhammad Aziz Khoiri & Leila Chamankhah, "Survival Mechanism of the Shia Community Post-Shia-Sunni Sampang Conflict in 2012" (2021) 4:2 *Al-Mada J Agama Sos Dan Budaya* 240–251, online: <<https://e-journal.ikhac.ac.id/index.php/almada/article/view/1248>>.

⁴ Nafiysul Qodar, "26 Agustus 2012: Lebaran Berdarah Warga Syiah di Sampang Madura", (26 August 2019), online: *liputan6.com* <<https://www.liputan6.com/news/read/4046654/26-agustus-2012-lebaran-berdarah-warga-syiah-di-sampang-madura>>.

⁵ Hilda Meilisa Rinanda, "Heboh Pengajian Ustaz Hanan Attaki Dibubarkan di Pamekasan", (18 February 2023), online: *detikjatim* <<https://www.detik.com/jatim/berita/d-6575358/heboh-pengajian-ustaz-hanan-attaki-dibubarkan-di-pamekasan>>.

Reflecting on past experiences of resolving Sunni-Shia conflicts in Sampang, the pattern of conflict resolution appears to be more exclusive.⁶ The policies put in place tend to favor certain groups while ignoring others, particularly minority groups with limited social access and power.

Looking at the dynamics of religious conflict among Muslims in Madura, various studies have been conducted from political, economic, and religious perspectives. From a political standpoint, research findings suggest that religious conflict arises as a result of authority or power contestation involving specific religious social groups or organizations. This notion is supported by findings from scholars such as Muhammad Afdillah (2016)⁷ and Abdul A'la (2020).⁸ Meanwhile, according to Madar Hilmy (2015), the religious conflict in Madura is an outcome of the struggle for economic resources. It is important to note that both authors agree that economic factors play a role in the conflict.⁹ Humaidi (2014) also acknowledges that differences in religious sects and understandings have contributed to the conflict. Even if there are other triggering factors, they only serve as triggers and are not the main factor that causes the conflict to escalate and worsen.¹⁰

Different from the three perspectives mentioned earlier, this study aims to strengthen and address the weaknesses and deficiencies identified in previous studies. Unlike those studies, this research takes a unique approach by focusing on the violation of the right to freedom of religion or belief during the handling and resolution of internal religious conflicts among Muslims in Madura. The preparation and writing of this study will involve scientific research conducted directly in the field through observations and in-depth interviews with both key and supporting informants. The theoretical perspective of this research combines the sociological perspective of religion with the legal and political aspects of freedom of religion and belief (*Kebebasan Beragama dan Berkeyakinan: KBB*), emphasizing human rights elements.

While previous studies tend to focus on internal issues and show bias towards the dominant group, this research also recognizes the importance of studying the dimension of

⁶ Syukron Mahbub, "Konflik dan Kekerasan Sunni-Syiah Sampang Prespektif Kultur Kekerasan dan Hak Asasi Manusia" (2018) 2:1 Voice Justicia J Huk Dan Keadilan.

⁷ Muhammad Afdillah, *Dari Masjid ke Panggung Politik: Melacak Akar-Akar Kekerasan Agama antara Komunitas Sunni dan Syiah di Sampang, Jawa Timur* (Yogyakarta: CRCS (Center for Religious and Cross-cultural Studies) Progam Studi Agama dan Lintas Budaya Sekolah Pascasarjana Lintas Disiplin, Universitas Gadjah Mada, 2016).

⁸ Abd A'la & Ahwan Mukarrom, "Power-Knowledge Relations of the Elder and the Younger Madurese Muslim Scholars in Propagating Islamism in Madura: A Counter-Narrative" (2020) 10:1 Teosofi J Tasawuf Dan Pemikir Islam.

⁹ Masdar Hilmy, "The Political Economy of Sunni-Shi'ah Conflict in Sampang Madura" (2015) 53:1 Al-Jamiah J Islam Stud, online: <<https://aljamiah.or.id/index.php/AJIS/article/view/53102>>.

¹⁰ M Alie Humaedi, "Kerusuhan Sampang: Kontestasi Aliran Keagamaan dalam Wajah Kebudayaan Madura" (2014) 13:2 J Multikultural Multireligius 17.

human rights violations, particularly relating to freedom of religion or belief. Examining this dimension objectively can shed light on public debates surrounding these topics. Moreover, the lack of attention given to these dimensions of violations within a number of internal Muslim conflicts in Madura has set a negative precedent for handling and resolving religious conflicts in the region. The existing process has failed to provide sufficient legal support and deterrents for violators, while efforts to protect, defend, and restore the rights of victims remain insufficient. This research holds significant value for several reasons. Firstly, despite previous studies on religious conflicts in Madura, there exists a scarcity of research that comprehensively examines the political, legal, and human rights aspects, particularly from the dimension of KBB. Secondly, previous research on internal Muslim conflicts in Madura has primarily focused on religious aspects, neglecting other important perspectives.¹¹ This study aims to address these gaps by providing a broader understanding of the conflict dynamics.¹²

METHOD

The authors conducted qualitative research to obtain descriptive data from written or spoken words and observed behaviours. This type of research emphasises the quality and essential aspects of goods or services. The primary objective is understanding the meaning behind events or social phenomena, which can contribute to theoretical concept development. A qualitative approach is employed to explore and describe the reality of the studied events, facilitating the collection of objective data.¹³ Inductive data analysis is employed in qualitative research, where hypotheses are not tested before the study. Instead, the focus is on extracting abstract and specific findings derived from the field.¹⁴ Data collection in this study involved field research, which included observations, interviews, documentation, and reference searches.¹⁵ During the observation process, the researcher directly recorded what was seen, heard, or felt in the research environment, focusing solely on factual descriptions without including personal opinions.¹⁶

¹¹ Fathiyah Wardah, "Kasus Syiah Sampang akan Dilaporkan ke Dewan HAM PBB", (29 August 2012), online: *VOA Indones* <<https://www.voaindonesia.com/a/kasus-syiah-sampang-akan-dilaporkan-ke-dewan-ham-pbb/1497638.html>>.

¹² JEO Kompascom, "Konflik dan Pelanggaran HAM, Catatan Kelam 20 Tahun Reformasi", (June 2018), online: *KOMPAS.com* <<https://jeo.kompas.com/konflik-dan-pelanggaran-ham-catatan-kelam-20-tahun-reformasi>>.

¹³ Nurul Zuriah, *Penelitian Kualitatif dan Kuantitatif*, (Jakarta: Bumi Aksara, 2009), hal 91.

¹⁴ Nusa Putra, *Metode Penelitian Kualitatif Pendidikan*, (Jakarta: Raja Grafindo Persada, 2012), hal 42.

¹⁵ Ummul Hidayatyllah dkk, "Implementasi Literasi Al-Qur'an Dalam Pembinaan Karakter Religiusitas Peserta Didik pada SMA/SMK Di Kabupaten Sidenreng Rappang", *Jurnal Tarbawi*, Vol 06. No 1, 2021, hal 35.

¹⁶ Nursapia Harahap, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, 2020), hal 77.

RESULTS AND DISCUSSION

Some Religious Conflicts in Madura

Regarding the religious freedom crisis in Madura, we have not found any quantitative data that provides detailed information on how resistant the Madurese are towards religious freedom. Most studies on violations of religious freedom in Madura have been qualitative, focusing on specific events or cases. Any available information on this topic tends to appear sporadically through the media. However, it's important to note that the lack of quantitative information does not mean that the state of religion in Madura is normal. In fact, since the violent Sunni-Shia incident in Sampang in 2012, there have been several cases and social events related to religious elements that have emerged from time to time.¹⁷

Based on field research, we have identified at least five major religious cases in Madura which illustrate the violation of religious freedom. Interestingly, these cases mostly involve internal Muslim circles, with many of them related to Islamic mass organizations and sectarian motives. These cases include conflicts between Shia and Sunni Muslims in Sampang (2012), the conversion of Sampang Shia Muslims to Sunni Muslims (2021), accusations of religious blasphemy against Kiai Fathorrahman in Pamekasan, the forced disbandment of Ustaz Hanan Attaki (2023), the forced closure of Wahhabism mosques in Pamekasan (2023), and most recently, the rejection of KH.H. Imamuddin Ustman al Bantani's presence in Pamekasan by several local religious figures (2023).

Sunni- Shiite Conflict in Sampang

In 2012, a conflict arose between Sunni and Shia Muslims in Sampang, Madura. The conflict was characterized by the local community's rejection of the Shia presence in Sampang, which led to acts of intimidation, terror and destruction.¹⁸ The conflict between Sunnis and Shiites in Sampang has a long history, with symptoms dating back to 1998 when Tajul Muluk began preaching as the leader of the Shiites. This led to an increase in the number of Shiites in Sampang over the years. In 2004, disharmonious Sunni-Shia relations in Madura led to physical conflict, marked by acts of terror and intimidation against Tajul Muluk, the leader of the local Shia community, as well as Shia residents, Tajul Muluk's house, and his Misbahul Huda Islamic boarding school. In 2004, disharmonious Sunni-Shia relations in Madura led to physical conflict, marked by acts of terror and intimidation against Tajul Muluk, the leader of the local Shia community, as well as Shia residents, Tajul Muluk's house,

¹⁷ Zainuddin Syarif & Abd Hannan, "Fundamentalism and the Challenges of Religious Moderation in the New Normal Era" (2021) 25:1 Madania J Kaji Keislam, online: <<https://ejournal.iainbengkulu.ac.id/index.php/madania/article/view/4260>>.

¹⁸ Ahmad Hamdi, "Klaim Religious Authority dalam Konflik Sunni-Sy'i Sampang Madura" (2014) 6 Islam J Studi Keislam 215.

and his Misbahul Huda Islamic boarding school.¹⁹ These findings come from an investigation by the Commission for Missing Persons and Victims of Violence (*Komisi untuk Orang Hilang dan Korban Tindak Kekerasan*: KONTRAS). In 2004, disharmonious Sunni-Shia relations in Madura led to physical conflict, marked by acts of terror and intimidation against Ustaz Tajul Muluk, the leader of the local Shia community, as well as Shia residents, Tajul Muluk's house, and his Misbahul Huda Islamic boarding school. Terror and intimidation persisted in 2006, 2009, 2011, and peaked in 2012.²⁰

The conflict between Sunni and Shia Muslims in Sampang-Madura is one of the worst examples of religious strife in Madura's history, particularly in the context of freedom of religion or belief. Negative treatment and actions were directed towards Madurese Shia Muslims, who are a minority group in Madura. Negative actions towards Shiites include intimidation, terror, expulsion, and coercion to abandon their beliefs and convert to Sunni teachings, as seen in Madura.²¹ Following a violent incident, a Shia resident lost their life after being struck by a sharp object. Additionally, a mob burned down dozens of residences belonging to Shia Muslims in Sampang, as well as their places of worship and Islamic boarding schools, which served as the focal point of their daily educational and religious activities. It doesn't stop there, since this conflict exploded in 2011, Sampang's Shiite Muslims had to leave their hometowns, they were forced to leave their homes and belongings because of rejection and threats from local residents. In 2013, after living in the Sampang sport hall for two years, the Shiite residents of Sampang were relocated to Sidoarjo. In 2021, several Sampang Shia Muslims were allowed to return to their hometown after pledging allegiance, renouncing Shia teachings, and embracing Sunni teachings.²²

Forced Assimilation of Shia Muslim into Sunni in Sampang

On 5th November 2020, the handling of the Sampang Shia case entered a new phase. This was due to the willingness of a number of Shia groups to make a self-pledge, abandon their beliefs as Shia believers and become Sunni Muslims.²³ According to field data research, more than 270 Sampang Shia residents, led directly by Tajul Muluk, pledged allegiance as adherents of Sunni teachings. After spending almost a decade in refugee camps, the refugees

¹⁹ Sudarto, "Politik Penodaan dalam Kasus Syiah", online: <https://civs.ugm.ac.id/<https://civs.ugm.ac.id/politik-penodaan-dalam-kasus-syiah-sampang/>>.

²⁰ KONTRAS Surabaya, *Laporan Investigasi dan Pemantauan Kasus Syi'ah Sampang* (KONTRAS Surabaya, 2012).

²¹ AMAN Indonesia, *Dilema Kebebasan Beragama di Indonesia: Studi Kasus Pembakaran Rumah Ibadah di Sampang Madura* (2012).

²² Taufik Rachman, "Ini Kronologi Bentrok Sampang Versi BASSRA", (27 August 2012), online: *Repub Online* <<https://republika.co.id/berita/nasional/umum/12/08/27/m9eyb6-ini-kronologi-bentrok-sampang-versi-bassra>>.

²³ Raja Eben Lumbanrau, "Baiat Pengungsi Syiah Menjadi Suni: Cari Jalan untuk Pulang, Namun Trauma Warga 'Membekas dan 'Tak Akan Pernah Pulih'", (3 November 2020), online: *BBC News Indones* <<https://www.bbc.com/indonesia/indonesia-54550917>>.

are unable to obtain their rights and freedom. The only way for them to be accepted by the local residents and live a normal life is by converting to Sunni Islam.

This has sparked a debate among various social institutions. Some view the initiation of Madurese Shia Muslims as a positive step towards resolving the ongoing Sampang Shia-Sunni case in Madura. Furthermore, the Sampang Madura Shia party leader, Ustaz Tajul Muluk, admitted that the decision to renounce Shia teachings and convert to Sunniism was a personal choice based on self-awareness, rather than coercion or pressure from external parties.²⁴ Additionally, there is an opposing view that the initiation of allegiance to the Sampang Shia Muslims in Madura violates the right to freedom of religion. The state appears to be failing in its duty to protect the Shia Muslims of Sampang, resulting in their continued vulnerability. The pledge made by the Sampang Shia Muslim group can be seen as a desperate attempt to seek justice in the absence of state intervention.²⁵ Furthermore, it is widely believed that the induction of Shia Muslims in Sampang, Madura is coerced and involves a series of systematic and structured events with the involvement of various parties and groups. It is concerning that state officials and local religious elites, including the regional government and *kiai* or *ulama* circles, are reportedly involved in this practice.²⁶

Blasphemy Accusation against Kiai Fathorrahman

A case that drew public attention in Madura was the alleged religious blasphemy committed by one of the religious figures in Pamekasan, Kiai Fathor.²⁷ The incident occurred in 2022, and it began with complaints from the public that Kiai Fathor had adhered to and taught Islamic beliefs or teachings that deviated from the general teachings. According to field data, there are six teachings of Kiai Fathor that the public considers to be harassing and disrespectful to Islamic teachings. These include: Firstly, Kiai Fathor allegedly claimed that Imam Mahdi had pledged allegiance during the 2019 presidential election. Secondly, those who voted for Prabowo in the same election were said to have committed a sin and must repent by reciting *istigfar*, praying seven salutations, and paying a fine equivalent to the price of an *aqikah* goat. Third, women who are menstruating are obligated to pray and fast and do not need to make up for missed fasts during Ramadan. Fourth, the position of Prophet

²⁴ Detik.Com, 'Pengungsi Syiah Sampang Dibiai Jadi Suni di Tengah Keinginan Pulang Kampung', detiknews, 2020, <https://news.detik.com/bbc-world/d-5242909/pengungsi-Syiah-sampang-dibiai-jadi-suni-di-tengah-keinginan-pulang-kampung>.

²⁵ BBC News Indonesia, "Tajul Muluk dan Ratusan Pengungsi Syiah Sampang Minta Dibiai Jadi Muslim Sunni: MUI sambut baik, Setara Sebut 'negara alpa'", (22 September 2020), online: *BBC News Indones* <<https://www.bbc.com/indonesia/indonesia-54230881>>.

²⁶ bbc.com, 'Warga Syiah Sampang "Dipaksa Bertobat"', BBC News Indonesia, 12 August 2013, https://www.bbc.com/indonesia/berita_indonesia/2013/08/130812_pengungsi_Syiah_syahadat_ulang.

²⁷ Media Jatim, "Fatwa MUI Pamekasan yang Rahasia, dan Permintaan Tabayun dari Pihak Kiai Fathor", (21 January 2023), online: <<https://mediajatim.com/2023/01/21/fatwa-mui-pamekasan-yang-rahasia-dan-permintaan-tabayun-dari-pihak-kiai-fathor/>>.

Muhammad (pbuh) is the same as that of Allah SWT. Fifth, there are no *ulama* because *ulama* is a title, not a form. Sixth, the *Dajjal* is a characteristic, not a form.²⁸

In subsequent developments, the issue of blasphemy and religious blasphemy committed by Kiai Fathor in turn invited strong reactions from the public. Tens of thousands of members of the Pamekasan Islamic Movement (*Gerakan Umat Islam Pamekasan: GUIP*) demonstrated, demanding that the local police carry out legal proceedings and arrest Kiai Fathor. He was accused of spreading deviant teachings in Pamekasan, and Madura in particular.²⁹ The movement grew larger after a fatwa was issued by the local Indonesian Ulema Council (*Majelis Ulama Indonesia: MUI*). The MUI issued a fatwa classifying the teachings presented by Kiai Fathor as heretical and deviant, outside of true Islam. MUI Pamekasan suggested that Kiai Fathor immediately repent to Allah, and they hoped that the Pamekasan police would carry out the legal process. The legal process against Kiai Fathor is still ongoing, and the case has not yet found any clarity.

Forced Dispersal of Hanan Attaki's Preaching

In Madura, there was another case of religiously motivated violations when Hanan Attaki's preaching activities in Pamekasan were forcibly disbanded. The event, which was supposed to be held at the Al-Muttaqin Mosque in Laden, was rejected by a group of people and several local religious organizations. The local branch of *Nahdlatul Ulama (NU)* and the *Gerakan Pemuda Ansor (GP Ansor)*, one of its autonomous bodies, were among several religious organizations that resisted the arrival of Hanan Attaki.³⁰ Additionally, the local village head shared the same attitude, refusing due to concerns of potential chaos and instability in the area. Notably, despite some Islamic mass organizations in the local area refusing, at least ten mass organizations supported this activity. One of these organizations was the *Front Pembela Islam (FPI)*, which even took responsibility for ensuring security of the event.³¹

Prior to the preaching event of Hanan Attaki, there were indications of rejection from the Islamic community and mass organizations in Pamekasan. However, due to human rights considerations, the police were unable to intervene. Despite resistance from several Islamic organizations, the event as scheduled. However, they had to be stopped midway due to direct

²⁸ Media Jatim, "Belasan Ribu Warga Demo Polres Pamekasan, Minta Kiai Fathor Segera Ditangkap | Media Jatim", (20 January 2023), online: <<https://mediajatim.com/2023/01/20/belasan-ribu-warga-demo-polres-pamekasan-minta-kiai-fathor-segera-ditangkap/>>.

²⁹ Faisol Faisol, "Kapolres Pamekasan Janji Secepatnya Proses Laporan Dugaan Penyebaran Aliran Sesat", (20 January 2023), online: *news* <<http://suarajatimpost.com/kriminal/kapolres-pamekasan-janji-secepatnya-proses-laporan-dugaan-penyebaran-aliran-sesat>>.

³⁰ Syukri Rahmatullah, "Ketua PC GP Ansor Pamekasan Soal Hanan Attaki: Kami Sudah ke Polres Tak Digubris", (20 February 2023), online: *beritasatu.com* <<https://www.beritasatu.com/nasional/1028623/ketua-pc-gp-ansor-pamekasan-soal-hanan-attaki-kami-sudah-ke-polres-tak-digubris>>.

³¹ Rinanda, *supra* note 5.

actions and protests in the field, which had the potential to trigger social chaos on a large scale. It is believed that continuing the event could cause more harm than good.³² According to reports, Hanan Attaki's religious teachings conflict with the local religious culture. He is allegedly involved in managing the transnational extremist organization, *Hisbut Tabrir Indonesia* (HTI). Additionally, his lecture style has been deemed offensive and controversial, as he referred to Prophet Musa as a thug and wrestler.³³

The Forced Closure of a Wahabi Mosque

A month after the forced disbandment of the Hanan Attaki in Pamekasan, a similar incident occurred in the same location. However, this time it involved the forced closure of the Wahhabi Muslim mosque in Pamekasan.³⁴ This case originated from allegations of defamation against Kiai H. Hasyim Asy'ari, the founder of NU, by Yasir Hasan, a Salafi religious figure. The alleged defamation occurred during a religious assembly at a mosque, which was streamed live on YouTube. During his presentation, Yasir Hasan stated that the commemoration of the Prophet Muhammad birthday is considered a heresy. He also claimed that KH Hasyim Asy'ari also did not permit this activity. This religious statement quickly went viral and sparked both support and opposition in society, resulting in massive protests and violent conducts.³⁵

The peak of the incident was the mass mobilization of *Nabdiyin* in Pamekasan. They demanded that Yasir Hasan apologize publicly. Furthermore, they insisted the police to take immediate legal action because they considered the perpetrator to have committed hate speech and defamation. Additionally, the community forcibly closed the Salaf mosque.³⁶ In the action to close the mosque, the village head participated. Local village officials had ordered the mosque to be sterilized from all forms of religious activities several hours before the action took place. To ensure this, they stripped all facilities such as electricity and loudspeakers, and blocked all entrances to the mosque so that religious activities could no

³² Tim detikJatim, "Pengajian Ustaz Hanan Attaki di Pamekasan Dibubarkan, Begini Duduk Perkaranya", (18 February 2023), online: *detikjateng* <<https://www.detik.com/jateng/berita/d-6575999/pengajian-ustaz-hanan-attaki-di-pamekasan-dibubarkan-begini-duduk-perkaranya>>.

³³ Ayu Almas, "Pengajiannya di Pamekasan Dibubarkan, Ustaz Hanan Attaki Bongkar Hubungannya dengan HTI", (23 February 2023), online: *War Ekon* <<https://wartaeconomy.co.id/read482246/pengajiannya-di-pamekasan-dibubarkan-ustaz-hanan-attaki-bongkar-hubungannya-dengan-hti>>.

³⁴ ANTARA News Agency, "Polres Pamekasan periksa tiga orang terkait laporan ujaran kebencian", (31 January 2023), online: *ANTARA News Jawa Timur* <<https://jatim.antaranews.com/berita/676290/polres-pamekasan-periksa-tiga-orang-terkait-laporan-ujaran-kebencian>>.

³⁵ Supyanto Efendi, "Kasus Yasir Hasan Tak Tuntas, Kinerja Polres Pamekasan Disorot Tokoh NU", (14 March 2023), online: *LingkarJatim* <<https://lingkarjatim.com/uncategorized/kasus-yasir-hasan-tak-tuntas-kinerja-polres-pamekasan-disorot-tokoh-nu/>>.

³⁶ Hentty Kartika, "Ribuan Warga NU di Madura, Tuntut Ustad Yasir Penganut Ajaran Wahabi Ditangkap", (31 January 2023), online: <<https://www.tvonenews.com/daerah/jatim/97700-ribuan-warga-nu-di-madura-tuntut-ustad-yasir-penganut-ajaran-wahabi-ditangkap>>.

longer function and run as usual.³⁷ Although Yasir Hasan has publicly clarified and apologized, the legal process against him is still ongoing.

The Arson of MWCNU Office in Sumenep

The burning of the NU's office in Sumenep has become a religious issue among in Madura. The office of MWCNU (*Representative Branch Council of NU*) was set on fire, and it attracted the attention of many groups. Based on my field data, two incidents of arson occurred at different times. The first incident took place on Sunday, April 23, 2023, at 05:00 am local time, while the second incident occurred on Friday, May 5, 2023, at 02:00 am local time. Both incidents had the same motive. The fire started with a burning pile of firewood next to the office building and then spread to the office.³⁸

At first, neither the community nor the office administrators had any suspicions. However, a similar pattern to the incident in Sumenep began to emerge. The chronology and motive were relatively similar, with the fire starting from a pile of wood near the office. This unusual motive raised questions and suspicions from the locals, particularly office administrators. The local police conducted an investigation, which revealed that the perpetrator of the incident was a 44-year-old man with the initials S. He is a local resident living in Jambu Village, Lenteng District, Sumenep. The suspect said he was agitated because of the office location which block the road and irrigation channels resulted in waterlogging and flooding during rainfall. Despite repeated reminders, the management has not taken immediate action to clean it up, causing disruption to the activities of the suspect and local residents.

The Portrait of Religious Conflict Resolution in Madura

Based on the description of the cases above, it can be concluded that the Muslim Madura is vulnerable to conflict, particularly during electoral periods.³⁹ The number and list of cases could increase if the study of religious conflict were expanded beyond internal conflicts within Muslims. The religious conflicts among Muslims in Madura, as described above, are a complex and multifaceted issue. It is important to note that the issue is likely just the tip of the iceberg when it comes to the dynamics of religious conflict in Madura. Hence, religious conflict in Madura is multifaceted and involves different dimensions and actors, which affects the way it is managed and resolved.

³⁷ Kuswanto Ferdian, "Masjid di Pamekasan Disegel Ribuan Warga, Ceramah Ustaz Yazir Hasan Jadi Pemantik", (25 January 2023), online: *Tribunjatim.com* <<https://jatim.tribunnews.com/2023/01/25/masjid-di-pamekasan-disegel-ribuan-warga-ceramah-ustaz-yazir-hasan-jadi-pemantik>>.

³⁸ Ahmad Rahman, "Pelaku Pembakaran Kantor MWC NU Sumenep Tertangkap", (Mei 2023), online: *detikjatim* <<https://www.detik.com/jatim/berita/d-6717411/pelaku-pembakaran-kantor-mwc-nu-sumenep-tertangkap>>.

³⁹ Media Jatim, "Rentan Terjadi Konflik, Puluhan Warga Pamekasan Tuntut Bupati Segera Laksanakan Pilkades", (8 February 2023), online: <<https://mediajatim.com/2023/02/08/rentan-terjadi-konflik-puluhan-warga-pamekasan-tuntut-bupati-segera-laksanakan-pilkades/>>.

Based on the analysis of data obtained in the field, conflict actors between Muslims in Madura can be individuals or groups. Group actors are people whose identity and common interests are bound by organizational ties, religious orientation, and other collective identities. Therefore, group actors can be social organizations, youth organizations, and religious organizations. Madura has several prominent actor groups, including the Madurese Ulama Alliance (*Aliansi Ulama Madura: AUMA*), the Madura Young Kiai Forum (*Forum Kiai Muda Madura*), the Madura Islamic Boarding School Ulama Gathering Agency (*Badan Silaturahmi Ulama Pesantren Madura: BASSRA*), and the Indonesian Ulama Council (*Majelis Ulama Indonesia: MUI*).⁴⁰ Based on a study by A'la, the outbreak of religious conflict between adherents of Sunni Islam and Shia Islam in Sampang, Madura is thought to be strongly connected to the names of these socio-religious organizations. Similarly, in the case of accusations of religious blasphemy against Kiai Fathorrahman in Pamekasan, several Islamic organizations, including the socio-religious organization Pamekasan Islamic Community Movement (*Gerakan Ummat Islam Pamekasan: GUIP*), were identified as playing a strategic role in the incident.⁴¹

Meanwhile, in Madura, individual actors are referred to as elites. These figures are known for their social status and influence. These elites possess social capital due to their power, authority, and high social class. They control natural, economic, and political resources. Additionally, they hold religious privilege as the religious elite in Madura. There are three local elite figures in Madura: *kalebhun* (village head), *bhejingan* (belater), and *kiai* (religious elites).⁴² What is the position and role of the three local elites in the Muslim conflict in Madura?

When considering past cases of religious conflict among Muslims in Madura, it is difficult to ignore the involvement of the three local elites mentioned. These elites have consistently played a significant role in previous conflicts. It is worth noting that each of them has a history of involvement in various religious conflicts. For instance, in the case of closing the Wahabi Mosque due to accusations of blasphemy against KH. H. Hasyim Asy'ari, the village head (*kalebhun*), as the government representative at the village level, was involved. This was done by allowing anarchist actions to be carried out by the masses.⁴³ A similar pattern also emerged in the conflict triggered by the Kiai Fathor case.⁴⁴

⁴⁰ A'la & Mukarrom, *supra* note 8.

⁴¹ Abd Hannan & Zainuddin Syarif, "Konservatisme vs. Moderatisme: Kontestasi Pemikiran Keagamaan Kontemporer di Kalangan Ormas Islam Lokal di Madura, Indonesia" (2022) 10:2 FIKRAH 329, online: <<https://journal.iainkudus.ac.id/index.php/fikrah/article/view/16475>>.

⁴² Abdur Rozaki, *Menabur Kharisma Menuai Kuasa; Kiprah Kyai dan Blater Sebagai Rezim Kembar di Madura* (Yogyakarta: Pustaka Marwa, 2004).

⁴³ Eben Haezer, "Kades di Pamekasan Segel Masjid Setelah Ustadnya Viral Karena Sebut Peringatan Maulid Nabi Bidah", (25 January 2023), online: [Tribunmataraman.com](https://tribunmataraman.com)

Meanwhile, the handling and resolution of religious conflicts and cases related to freedom of religion and belief in Madura has so far been exclusive. Many conflict resolution decisions are unbalanced and benefit the majority group, especially groups associated with the elite, namely *keiai*. Therefore, handling and resolution is not directed at accommodative and moderate decisions, but the decisions are more about efforts to maintain the status quo, create dominance, and be intimidating. In fact, in some cases the decisions or solutions taken are detrimental to minority groups. This can be seen, for example, in the resolution of the Shia conflict in Sampang. The Shia group in Sampang was finally forced to admit that they were heretics and return to being Sunnis. A similar thing happened to the resolution of Hanan Attaki's rejection so that the preaching event was canceled. The government is not trying to find a solution that can bridge the interests of both parties.⁴⁵

The Concept and Theories of Religious Freedom

The discussion of freedom of religion and belief is not a new topic in Indonesia. It has garnered attention from various parties, including scholars, researchers, social activists, religious figures, and the government. The significant number of parties emphasizing the discourse on freedom of religion and belief indicates its importance and interest. The importance of this issue lies in the fundamental right of every individual to practice their religion according to their own choice. Despite the legal protection of freedom of religion and belief, violations of this right still occur frequently. Therefore, the topic of religious freedom remains controversial in society and is often considered taboo.⁴⁶

Globally, the International Covenant on Civil and Political Rights (ICCPR) guarantees the right to freedom of religion and belief. Article 8 of the ICCPR protects every individual's freedom of thought, religion, and belief.⁴⁷ Therefore, no one should be forced to adopt a particular religion or belief. The state is obligated to guarantee and protect each person's right to choose or abandon their beliefs. At the same time, the state must not restrict or interfere with a person's right to religion and belief.⁴⁸

What falls under the category of freedom of religion or belief? According to the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil

<<https://mataraman.tribunnews.com/2023/01/25/kades-di-pamekasan-segel-masjid-setelah-ustadnya-viral-karena-sebut-peringatan-maulid-nabi-bidah>>.

⁴⁴ Jatim, *supra* note 24.

⁴⁵ Almas, *supra* note 29.

⁴⁶ Kikue Hamayotsu, "The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance" (2013) 43:4 J Contemp Asia 658–677, online: <<http://www.tandfonline.com/doi/abs/10.1080/00472336.2013.780471>>.

⁴⁷ Zainal Abidin Baqir et al, *Membatasi Tanpa Melanggar: Hak Kebebasan Beragama atau Berkeyakinan* (Yogyakarta: CRCs (Center for Religious and Cross-cultural Studies) Program Studi Agama dan Lintas Budaya Sekolah Pascasarjana Lintas Disiplin, Universitas Gadjah Mada, 2019).

⁴⁸ Jeroen Temperman, "The International Covenant on Civil and Political Rights and the 'Right to be Protected against Incitement'" (2019) 7:1 J Law Relig State 89–103, online: <https://brill.com/view/journals/jlrs/7/1/article-p89_89.xml>.

and Political Rights (ICCPR), there are seven things that are included in freedom of religion and belief: 1) freedom to choose or change beliefs; 2) freedom to manifest religious teachings or rituals; 3) free from coercion; 4) protection from discrimination on the basis of religion or belief; 5) rights for parents and children regarding trust; 6) the right to object on the basis of conscience; and 7) under what circumstances the above rights may be limited. These seven dimensions are then divided into two major rights, namely internal rights and external rights. Internal rights are inherent and owned by every individual. These rights include the freedom to practice, change, or not practice any religion.⁴⁹ They are absolute and cannot be infringed upon by anyone, including the state. The state is obligated to respect and protect the religious and belief rights of every citizen under all circumstances. Internal rights are human rights that are inherent in every individual and are not granted by anyone. They are naturally attached to a person.

The International Covenant states that external rights encompass the freedom to express or manifest religious teachings or values, whether in the form of ritual, worship, or thought. Article 18, paragraph (3) of the Covenant on Civil and Political Rights guarantees every person the freedom, either alone or with others, in public or private places, to practice their religion and beliefs in teaching, practicing, worshiping, and organizing activities.⁵⁰ Concretely, external religious rights include religious activities practiced in public spaces, such as rituals, individual and group activities, use of religious symbols, propagation of religion, and religious education in accordance with the parents' religion.⁵¹ These rights have limitations, and the government can impose controls and restrictions in certain places, times, and conditions, especially if their fulfillment disrupts public order and interests.

In the context of Indonesian legislation, the 1945 Constitution of the Republic of Indonesia places significant emphasis on religious freedom as a non-derogable right, as stated in Articles 28A to 28J. Article 28E, paragraph one, clearly and emphatically states that every person is free to embrace and worship according to their religion.⁵² The 1945 Constitution of the Republic of Indonesia guarantees the right to freedom of religion in Article 29, paragraph two. This article states that every resident has the freedom to embrace their own religion and worship according to their beliefs. This aligns with human rights principles regarding freedom of religion and belief, as stated in Article 22 of the Human Rights Law. Technical

⁴⁹ Temperman, *supra* note 44.

⁵⁰ Paul M Taylor, *A Commentary on the International Covenant on Civil and Political Rights: The UN Human Rights Committee's Monitoring of ICCPR Rights* (Cambridge: Cambridge University Press, 2020).

⁵¹ Jerome B Elkind, "Application of the International Covenant on Civil and Political Rights in New Zealand" (1981) 75:1 Am J Int Law 169–172, online: <<https://www.cambridge.org/core/article/application-of-the-international-covenant-on-civil-and-political-rights-in-new-zealand/FAC7FB3DD5B116AC8E59428D1957C2A9>>.

⁵² Febri Handayani, "Konsep Kebebasan Beragama Menurut Uud Tahun 1945 Serta Kaitannya dengan HAM" 20.

term abbreviations have been explained. The language is formal and free from contractions, colloquial words, informal expressions, and unnecessary jargon. The text is grammatically correct and free from errors. The state guarantees the freedom of every person to embrace their own religion and worship according to their beliefs. Subjective evaluations have been excluded. The language has been made clear, concise, and objective. The text adheres to conventional structure and formatting features. The content of the improved text is as close as possible to the source text.

The Analysis of Religious Freedom Violation in The Process of Conflict Resolution in Madura

Conflicts can arise due to struggles over economic resources, power, or influence. Therefore, efforts to handle and resolve conflicts must prioritize the principles of firmness, neutrality, and objectivity, taking into account the interests of both parties. It is important to avoid resolving conflicts by solely focusing on the aspirations and demands of one party. Resolving conflicts in a way that is perceived as unfair can lead to dissatisfaction and potentially create new, larger conflicts. Therefore, it is important to prioritize justice when resolving conflicts.

Resolving conflicts between Muslims in Madura can often violate the principles of balance and justice as regulated by Article 18 of the ICCPR concerning freedom of religion and belief.⁵³ Violations of ICCPR provisions can be observed in the resolution of conflicts between Muslims in Madura, which are often exclusive and only benefit one party. The state's resolution of conflicts in Madura can be discriminatory against minority Islamic groups. In instances of religiously motivated violence, individuals and minority groups have not received adequate protection and legal support to ensure their rights as citizens are upheld. The consequences of these actions are significant. Minority groups are often marginalized and denied their rights and ownership. Additionally, there are implications for the recurrence of cases involving shackling and violations of freedom of belief, religion, and worship in Madura, which continue to occur from time to time.

The resolution of conflicts between Muslims in Madura has been marked by discrimination. One such example is the conflict between Shia and Sunni Muslims in Sampang, known as the Bloody Eid. During this event, minority Muslims were subjected to negative treatment from various parties due to accusations of adhering to heretical and deviant teachings. In this incident, the Shiite Muslim minority in Sampang was not only excluded from everyday interactions, but they were also intimidated, terrorized, and

⁵³ Heiner Bielefeldt & Michael Wiener, *Menelisik Kebebasan Beragama; Prinsip-Prinsip dan Kontroversinya*, 1st ed (Bandung: PT Mizan Pustaka, 2021).

physically attacked. Their houses, mosques, and madrassas were damaged and burned,⁵⁴ resulting in dozens of families losing their homes and hundreds of Shia Sampang residents being forced to leave their villages and land. Finally, for several years, they had to flee because the village government where they lived refused to accept, guarantee, and protect them.

The peak of the discriminatory treatment experienced by Sampang Shia Muslims was when they were forced to renounce their faith.⁵⁵ They were compelled to declare themselves as heretics and repent to return to the true path of Islam. Those who refused to identify as Sunnis were threatened with expulsion from Madura and barred from returning. However, those who agreed to convert to Sunni Islam were permitted to go back to their hometowns. This was a challenging decision that took an emotional toll. After almost ten years of living in refugee camps, a number of Sampang Shiite Muslims received permission to return to their hometown starting in November 2021. However, this permission came at a cost: they were required to pledge allegiance, make promises, and oaths of allegiance to abandon Shia teachings and become Sunni. It is important to note that this condition was necessary to return home to Sampang.⁵⁶

Discriminatory conflict resolution occurred in the closure of the Wahabi Mosque in Pamekasan. The mosque was closed by the masses after one of the Wahhabi figures delivered a lecture via YouTube that was considered insulting and contained hate speech against KH. Hasyim Asy'ari, the founder of NU.⁵⁷ A group of Nahdliyin responded to this hate speech by raiding the Wahabi Mosque, and then they forced the government and police to close the mosque. The speaker was reported to the police. It is interesting to note that the officials of Nyalabuh Village seemed to tolerate the forced closures carried out by the residents. As of the writing of this article, the mosque remains closed and cannot be used for worship by local residents.

The legal products, Article 18 of the Universal Declaration of Human Rights and the 1945 Constitution, guarantee the freedom of individuals to practice, change, or not practice any religion. These regulations are examples of non-discriminatory conflict resolution practices. The Universal Declaration of Human Rights guarantees the freedom to establish a

⁵⁴ Moch Andriansyah, "Warga Syiah di Sampang Diserang, 1 Tewas dan 5 Luka", (26 August 2012), online: *merdeka.com* <<https://www.merdeka.com/peristiwa/warga-syiah-di-sampang-diserang-1-tewas-dan-5-luka.html>>.

⁵⁵ BBC Indonesia, "Pengungsi Syiah Sampang Dibaiat Jadi Suni di Tengah Keinginan Pulang Kampung", (5 November 2020), online: *detiknews* <<https://news.detik.com/bbc-world/d-5242909/pengungsi-syiah-sampang-dibaiat-jadi-suni-di-tengah-keinginan-pulang-kampung>>.

⁵⁶ Raja Eben Lumbanrau, "Baiat pengungsi Syiah Sampang menjadi Suni: Cari Jalan untuk Pulang, Namun Trauma Warga 'Membekas dan 'tak Akan Pernah Pulih' Serta Kekhawatiran Soal 'Taqiyyah'", (3 November 2020), online: *BBC News Indones* <<https://www.bbc.com/indonesia/indonesia-54550917>>.

⁵⁷ Kartika, *supra* note 32.

religion or belief of one's own choice, including the freedom to choose not to establish any religion or belief, and the freedom to carry out religious activities and beliefs.⁵⁸ When handling and resolving conflicts between Shia Muslims and Sunni Muslims in Sampang, Madura, it is important to uphold these three rights. This means that there are no restrictions or interventions for any party, including internal and external rights. However, in practice, these three principles often receive minimal attention and are even ignored in many handling and resolution processes.

Meanwhile, the 1945 Constitution guarantees the freedom of every resident to embrace their own religion and worship according to their beliefs, as stated in Article 29, paragraph 2. Additionally, Articles 28A to 28J clearly guarantee the fulfillment and protection of the human rights of every Indonesian citizen. Article 28E, paragraph one, states that citizens are free to embrace religion and worship according to their beliefs.⁵⁹ Based on this law, it is evident that negative actions taken during the handling and resolution of internal Muslim religious conflicts in Madura, including those against the minority Shia Muslim group, are unconstitutional and disregard basic human rights. These actions not only contradict Indonesia's normative principles of religious freedom but also undermine the value of human dignity.

CONCLUSION

Cases of conflict between Muslims in Madura have increased in the last ten years, rather than declining. Since the Sunni and Shi'ite conflict in 2011 and 2012, several cases of religious conflict between Muslims have occurred in various districts in Madura. For example, there was a conflict over the forced closure of the Wahhabi mosque, a conflict over the blasphemy of Kiai Fathor, a conflict over rejecting Hannan Attaki's lectures and recitations, and arson at the MWCU office.

Each case was resolved with a different approach. Some cases may be resolved with a cultural approach, while others may require state intervention. Religious conflict cases in Madura are often resolved in a reactive and discriminatory manner towards one of the conflicting parties, resulting in discrimination and discrediting of minority groups' rights. An example of this discrimination can be seen in the handling of Sunni-Shia cases.

In order to resolve the conflict, Shia groups were compelled to renounce their beliefs and swear that they were no longer Shia. Additionally, they were required to acknowledge that their beliefs had been misguided. Failure to comply with these requirements would result in being barred from returning to their hometown and even being expelled from

⁵⁸ Temperman, *supra* note 44.

⁵⁹ Abd Hannan, "Penganut Agama Kepercayaan dan Problem Kebebasan Berkeyakinan di Indonesia: Perspektif Sosiologi Agama" (2022) 13:1 MawaIzh J Dakwah Dan Pengemb Sos Kemanus, online: <<https://jurnal.lp2msasbabel.ac.id/index.php/maw/article/view/2209>>.

Madura permanently. On the other hand, if they are willing to pledge themselves as Sunnis, they are allowed to return to their hometowns safely. This solution may appear to be a step towards resolving the conflict. However, in reality, it violates their religious and belief rights in order to maintain the status quo.

It has been argued that the resolution of internal conflicts among Muslims in Madura violates the spirit of freedom of religion or belief. This claim can be analyzed from two perspectives: the international law perspective and the national normative law perspective. The charter of religious freedom in the International Covenant on Civil and Political Rights provides the basis for the international legal perspective. The Universal Declaration of Human Rights advocates for the existence of freedom of religion or belief. The national legal perspective in this case refers to the 1945 Constitution of the Republic of Indonesia, which alludes and declares the spirit of freedom of religion or belief for each citizen. Several laws, including Articles 28A to 28J, touch on this matter. Article 28E paragraph one of the 1945 Constitution of the Republic of Indonesia, Article 29 paragraph two, and Article 22 of the Human Rights Law all guarantee the freedom of every citizen to practice their own religion and beliefs.

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