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بِوَيْبَرِضِيَّتِي إِسْلَامًا أَنْبَارًا يَجْنِبًا مِلَّةَيْنَا

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

BY

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A dissertation submitted in partial fulfilment of the
requirements for the degree of Master of Human Sciences
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ABSTRACT

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

ملخص البحث

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

APPROVAL PAGE

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

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

DECLARATION

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

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I humbly dedicate this thesis to

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

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

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

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

*My parent in law,
Raflinur and Cholipah*

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

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LIST OF ABBREVIATIONS

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

TRANSLITERATION TABLES

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

Table 1: Consonants

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

Table 2: Vocalization Signs (Representing Arabic Vowels)

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

Table 3: Diphthongs and Doubles

Diphthongs		Doubles	
وَ	Aw	وَو	uww
يَ	Ay	يَي	iyy

CHAPTER ONE

INTRODUCTION

1.0 BACKGROUND OF THE STUDY

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

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

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

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

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

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

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

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

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

³ Ibid.

⁴ Ibid, 3.

⁵ Ibid, 28.

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

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

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

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

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

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

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

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

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

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

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

1.1 STATEMENT OF THE PROBLEM

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

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

¹⁰ M Syafi'i Anwar, 39.

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

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

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

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

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

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

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

1.2 OBJECTIVES OF THE STUDY

Thus, the main objectives of the study are:

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

1.3 RESEARCH QUESTIONS

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

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

1.4 LITERATURE REVIEW

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.5 METHODOLOGY

Research Orientation and Instruments

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

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

examination of things in their natural settings in order to make sense of and understand the phenomena based on the subjects' own understanding and experiences¹⁹. Interviews were conducted mainly with the respondents from among the selected leaders and followers of the movement at the selected branch.

Subjects, Data Collection and Data Analysis

Due to the sensitivity of the subject under investigation, the choice of respondents is based mainly on their willingness and convenience to participate. Some respondents occupied structural position in the branch's organization and are of different age groups, socio-economic backgrounds and professions. The data collected is transcribed and analyzed along with other relevant materials such as observation and conversation notes, photographs and memo in order to produce direct and indirect representations of what was investigated. In other words, the research tries to identify the patterns of 'ideas' and 'realities' from the analysis of interview transcripts and observations notes.

The data and information collected in this study are then analyzed and commented upon using selected sociological perspectives such as theory of experience, symbolic interactionist and other relevant theories. By using theory of experience, for instance, the researcher is able to understand the type of situations that might have most probably explained the nature of the influence of various social and cultural factors on the movement's religious meanings, expressions and preferences.

Meanwhile, library research among others is used for developing theoretical framework, generating sociological insights on social and religious phenomena as well as examining secondary data related to Ahmadiyah movement. The library of the

¹⁹ Uwe Flick, *Designing Qualitative Research: How to Plan and Design Qualitative Research*, (Cambridge: Sage Press, 2008), 2.

International Islamic University Malaysia (IIUM) in Kuala Lumpur is where the main works such as searching for articles, magazines, newspaper and websites on Ahmadiyah and also *fatwā* are done.

Description of the Research Site

The research site namely Ahmadiyah branch in Parung consists of several buildings on an eight-hectare land with its own mosque²⁰, 23 houses for lecturers, *ansōrullah*, *lajnah inailah*, *qadam* Ahmadiyah, dormitory and canteen. The total number of Ahmadiyah members in Parung is approximately 500. Interviews were conducted with 9 persons. Some respondents occupied key positions in the organization. To obtain authentic responses, most interviews were conducted in informal conditions and natural settings. Interviews were conducted by appointments, visit to the office, mosque, houses and classes as well as meeting at Parung.

General Research Outcome

While the study provides useful information and facts about Ahmadiyah movement in Parung, it would not be used to make conclusive generalizations about the movement in Indonesia other than perhaps to shed some lights or provide general insights on it.

1.6 ORDER OF REPORTING

Chapter One consists of background, statement of problem, research questions, research objectives, literature review and methodology.

Chapter Two presents the description of Ahmadiyah movement in general and the one at Parung in particular in terms of history, objectives, vision and mission,

²⁰ This mosque consists 3 floors. First floor is used for office, second floor for center of education and third floor for mosque.

organizational structure, programs and activities, recruitment exercise and the branch's physical outlook. It also provides a brief account on Mirza Ghulam Ahmad.

Chapter Three highlights the main doctrines of Ahmadiyah and analyze them against the views of the government, local religious authorities and other relevant organizations.

Chapter Four discusses the findings of the fieldwork especially the outcome of interviews with leaders and members of the movement at the Parung branch including their understanding and practice of Islam, development of religious meaning and experiences.

Chapter Five highlights and discusses some issues derived from the findings in light of selected sociological perspectives as well as of Islamic perspectives. It also presents some recommendations and identifies areas for further research.

CHAPTER TWO

AHMADIYAH MOVEMENT: AN OVERVIEW

2.0 THE HISTORY OF AHMADIYAH MOVEMENT

According to Fathoni, Ahmadiyah was born as a protest against the deterioration of Muslims in the late nineteenth centuries. Ahmadiyah is thus originally the sect which aimed to make people becoming more interested in the Islamic faith.²¹

Ahmadiyah was founded by Mirza Ghulam Ahmad who was educated in law and worked in the civil service under the British government, but later started devoting himself to the cause of Islam in 1887. His earliest writings aimed towards revitalization of Islam within modern framework. As early as 1882, he claimed to be a *mujaddid* or renewer of Islam and by 1891, he made several claims that he was also an avatar of Krishna, Jesus who returned to earth and a prophet who was sent without a book of scripture. For the latter claim, he always insisted that he was a follower of the teachings of Muhammad. His aim was thus only to return Islam to its proper position by means of prophetic revelatory authority within a messianic-eschatological context.²²

One of the most controversial doctrines of the Ahmadiyah is its belief that Jesus did not die or was uplifted. Rather, he migrated to Kashmir and was buried in

²¹ Before the birth of Ahmadiyah, the situation of world was covered by various complicated problems. Various measures of crime, moral decline, the trend of capitalism that culminated in worship of materialism and consumerism were prevailing. Society began to disregard religion as a foundation for life. In addition, the collective representation of Islam was absent at the time. See Muslih Fathoni, *Faham Mahdi Syi'ah dan Ahmadiyah Dalam Perspektif*, (Jakarta: PT Raja Grafindo, 1994), 53. See also Iskandar Zulkarnaen, *Gerakan Ahmadiyah di Indonesia*, (Yogyakarta: LKiS, 2005), 58 and Ahmad Fajar Kurniawan, 16.

²² Annemarie Schimmel, *Islam in Indian Subcontinent*, (London: Brill, 1980), 215.

Srinagar where his tomb was discovered recently. This teaching has become a focal point in its propaganda although it is rejected by Muslims and Christians alike.²³

There are some divisions of Ahmadiyah movement among them are the Qadian and the Lahore sects. The Ahmadiyah Qadian strictly followed the above teaching. According to Schimmel, Qadian has a concrete plan or program for its progress but their members' social exclusiveness has made them unpopular among the larger Muslim community. It is well organized with the members paying its monthly dues and the organization is governed by a central advisory council. Its educational system is quite strict and well organized. Its outward Islamic ideas are puritanic as reflected in its defense of *purdah* and polygamy practices.²⁴

More than a year after the death of Mirza Ghulam, a man named H. Hakim Nuruddin was appointed as the first caliph (*calīfah*) of Ahmadiyah. The spirit of brotherhood, togetherness and solidarity among Ahmadiyah members was strong at this time. Ahmadiyah also began to experience rapid development and became more known to a wider Muslim community.²⁵

However, after the death of this first caliph, the seed of cleavage started to grow. There were three factors that caused the split in Ahmadiyah. They are related mainly to the question of caliph, the faith of Mirza Ghulam and prophethood respectively. In 1914, that is six years after his death, Ahmadiyah Lahore (Pakistan) was established by some leading followers of Mirza Ghulam. Internal problems and changes had altered the original aim and beliefs of the movement as set by its founder. As a result, a new movement headed by Maulana Muhammad Ali (d. 1951), known as the *Ahmadiyya Anjuman Isha'at Islam Lahore* was established to continue and

²³ David Ayalon, *Studies in Islamic History and Civilization*, (Leiden: E J Brill, 1986), 229.

²⁴ Annemarie Schimmel, 213.

²⁵ Ahmad Fajar Kurniawan, 18.

preserve the original mission of its founder. Its members claimed to be Muslims who presented Islam as tolerant, rational, progressive, compassionate, peace loving yet highly spiritual. Movement declared that it followed the teachings of the *Qur'ān* as demonstrated by the practice of Muhammad.²⁶

While Ahmadiyah Qadian taught that the system of *calīfah* was still needed, as had been taught by Mirza Ghulam and thus, the *calīfah* system should prevail in the future, Ahmadiyah Lahore, on the other hand, believed that the system of *calīfah* was no longer needed. Muslims only need the position of *amīr*. However, this is not to be strictly obeyed because it has limited occupation.²⁷

Another issue of disagreement among the two Ahmadiyah sects is about the faith in Mirza Ghulam. Ahmadiyah Qadian holds that having faith in Mirza Ghulam is an obligation that must be obeyed. Anyone who does not believe is considered *kafir*. Ahmadiyah Lahore, however, believed that belief in Mirza Ghulam is not an obligation. All those who profess *kalimah shahadah* are naturally Muslims.

The other issue that causes disunity among members of this movement is about the prophethood of Mirza Ghulam. Ahmadiyah Qadian holds that prophethood is still open even after the Prophet of Muhammad s.aw. Whereas Ahmadiyah Lahore believes that prophethood is already closed after the Prophet of Muhammad s.a.w and therefore does not recognize Mirza Ghulam as a prophet.²⁸

From the above discussion, we can conclude that Ahmadiyah movement splits into two streams: Ahmadiyah Qadian, which considers Mirza Ghulam not only as *mujaddid* but also as a prophet and Ahmadiyah Lahore, which disagrees with the

²⁶ Iskandar Zulkarnaen, 123-124.

²⁷ Ibid, 123.

²⁸ A Yogaswara, *Mengapa Ahmadiyah Tidak Langsung Dibubarkan*, (Yogyakarta: Narasi, 2008), 52.

beliefs of the former. The position of Mirza Ghulam to the latter is only as *mujaddid*, *al-Mahdi* and *Masih Mas'ud*.

Currently, the number of Ahmadiyah members is approximately 10 million around the world. In the beginning, Ahmadiyah movement was only active around Pakistan, India and Bangladesh. However, today Ahmadiyah movement has also spread to various other countries.²⁹

Ahmadiyah sect has built many mosques in various cities in the United States, such as at Dayton, Washington and Chicago. Similarly, mosques were also built in various other countries like Canada, Switzerland, Netherlands, Germany, Denmark, Sweden and Spain besides in the Middle East, such as in Afghanistan and Iran. In other countries like Fiji, Suriname, Sri Lanka, Singapore, Philippines and Japan its mosques can also be found. In Africa, Ahmadiyah has also built health and education facilities such as in Negeria, Ghana, Uganda, Siera Leon, Gambia, Ivory Coast, Kenya, Zambia, Tanzania and Mauritius.³⁰

Since 1994, Ahmadiyah movement has its own global television channel which is broadcast 24 hours. The channel is called Muslim Television Ahmadiyah (MTA). MTA is a unique television station and the first Muslim television channel in the world which is operated by volunteers. MTA broadcasts its programmes in various languages and thus they can be enjoyed by audiences of many countries. Ahmadiyah says that the main objective of MTA is to spread *Tawhīd Ilahi*, the values of the *Qur'ān* and the truth of the Prophet Muhammad s.a.w to all mankind.³¹

According to Brent Turner, Ahmadiyah was unquestionably one of the most significant movements in the history of Islam in the United States in the twentieth

²⁹ Roger Whiting, 65.

³⁰ Ahmad Fajar Kurniawan, 23.

³¹ Stevano Allievi, *Muslim Network and Transnational Communities in and accros Europe*, (Leiden: Brill, 2003), 174-175.

century because it became the first multi racial model for American Islam. Ahmadiyah disseminated Islamic literature and had also converted black and white Americans to Islam. They condemned the distortion of Islam by the media, established mosques and reading rooms and translated the *Qur'ān* into English.

They also established the link with the immigrant Muslims (Arabs, Persians, Africans, Tartars, Turks, Albanians and Yugoslavians) and Black Muslim groups such as the Nation of Islam and Moorish Science temple of America. Thus, their goal seemed to be to alter the historic pattern of racial and ethnic separation that existed among Muslims in America.³²

However, debates over Mirza Ghulam's status have divided both his followers and the Muslim community at large including the extent and the validity of his teachings especially on the status and finality of Muhammad's prophethood and revelation, the doctrine that is considered central to Islam. Although the members of Ahmadiyah proclaimed that they are Muslims, in some countries like Pakistan, Indonesia and Malaysia, they have been declared as deviant movement and thus raising concern over their religious status and missionary activities.³³

2.1 AHMADIYAH MOVEMENT IN INDONESIA

In its development, Ahmadiyah Qadian and Lahore have stretched their wings to other countries including Indonesia. Ahmadiyah Lahore was the first to come to Indonesia through its famous *mubāligh* by the name Prof. Dr. Maulana Kwadja Kamaluddin in 1920. He was *imām* of the mosque in Wokong, Surrey, London and a journal editor of

³² Richard Brent Turner, *Islam in the African-American Experience*, (New York: Indiana University Press, 2003), 110-111.

³³ Gianluca P Parolin, *Citizenship in Arab World*, (Amsterdam: Amsterdam University Press, 2009), 54.

Islamic Review that was circulated in London. In Indonesia, Maulana conducted various *da'wah* activities in several cities in the country.³⁴

The Ahmadiyah Qadian movement is said to have begun to proselytize in Indonesia in 1925 when several Indonesian students returned from movement's training centres in Punjab, India.³⁵ These students were accompanied by Rahmat Ali, the India's representative of the movement, who carried out vigorous missionary activities in Indonesia with the help of these students. Their initial activities were limited to Sumatera particularly the Minangkabau area. However, they were opposed by Muslim religious scholars of the region, although they managed to gain a small number of followers. The initial response to Ahmadiyah advances by the Indonesian Sunni community was however not very strong and therefore it did little to mobilize the community against the movement.³⁶

Later, as they became increasingly familiar with the Ahmadiyah arguments, manner and approach, the religious scholars of the West Sumatera eventually developed more effective arguments in countering Rahmat Ali's propaganda and this was able to slow down the rate of conversion of Muslims to the new sect.

In 1925, Rahmat Ali expanded his campaign to include Java and in the ensuing years intensified his religious propaganda and debates over religious beliefs with several Muslim groups. Among other primary Ahmadiyah missionaries in this effort include Mirza Wali Baig and Maulana Ahmad who had previously been active in South Africa. In Java, the campaign was challenged by three Muslim groups: the Muhammadiyah, the *Jong Islamieten Bond* and the *Persatuan Islam*. Initially, some Muhammadiyah groups found the Ahmadiyah message to be appealing. In fact, some

³⁴ Ahmad Fajar Kurniawan, 24-25.

³⁵ Howard M Federspiel, *Islam and Ideology in the Emerging Indonesian State: The Persatuan Islam (Persis), 1923 to 1957*, (New York: Brill, 2001), 61.

³⁶ *Ibid*, 61.

of its members had joined the organization. However, after deep scrutiny of the doctrines of the movement, particularly on its claim that its founder was a prophet, Muhammadiyah leaders concluded that the movement's teachings were contrary to Islam. Since those who joined the movement remained convinced of the Ahmadiyah's legitimacy and thus broke with the Muhammadiyah, they consequently founded the *Gerakan Ahmadiyah Indonesia Lahore* - GAI or Ahmadiyah Movement in Indonesia.³⁷

At the same time, Ahmadiyah leaders approached the *Jong Islamieten* which preferred dedication to the standard practices of Islam without directly confronting the Ahmadiyah movement. In its subsequent publications, it made distinction between the Lahore section of the Ahmadiyah, which regarded Mirza Ghulam as a "renovator" and its Qadian section which regarded its founder as a prophet.

Representatives of the Lahore Section were even given space in the light *Jong Islamieten's* publications to express their views whereas the Qadian branch was not given the same opportunity. Finally, the Ahmadiyah was challenged to engage in public debate by *Persatuan Islam* and two sessions were thus arranged in 1933; one in Bandung and the other in Jakarta. The debates drew sizeable crowds including Dutch officials in Jakarta. After the debate, the conclusion made by the *Persatuan Islam* was the same as that of the Muslim scholars of Sumatera and the leaders of the Muhammadiyah that is Ahmadiyah Qadian's teachings fell outside of the standard teachings of Islam. As a result, the Muslim magazine and newspaper coverage of the group was understandably hostile toward this Indian originated group. As a result of

³⁷ Ibid, 62.

this reaction, the Ahmadiyah groups in Indonesia remained relatively small and isolated throughout the time.³⁸

According to the leader of Ahmadiyah Parung, Qadian sect came to Java through three of its students in West Sumatra who earlier studied in India. They were Abu Bakr Ayyub, Ahmad Nuruddin and Zaini Dahlan. They went to India on the advice of Ibrahim Musa Parabek, a famous theologian in Bukit Tinggi, Padang. At that time, many students studied in the Middle East and India which also had a fine quality of education and were well-known for its scholars.

The three students went to India in 1922. They arrived in Lucknow and met the great theologian named Abdul Bari Ansari who advised the students to study in his place. After two months, the students however decided to leave the school after they found that their teacher like to worship at a grave of an *'alim*. They then ended up in one of the schools of Ahmadiyah. They studied there and after several years they went back to Indonesia and spread Ahmadiyah teachings in the country.³⁹

2.2 AHMADIYAH MOVEMENT IN PARUNG

Ahmadiyah movement was founded in Parung in 1980. It started when the secretary of *Ta'lim Tarbiyyat* Ahmadiyah Indonesia, Ir. Arif, who later became Chairman of Ahmadiyah Indonesia, sent a request letter to the Governor of West Java to obtain permission to use the land for the activities of Ahmadiyah. The request was then granted by the Governor together with the permission to use the land of 7 hectares⁴⁰.

³⁸ Ibid, 62-63.

³⁹ Rakeeman Jumaan interviewed by the researcher at Parung on Mei 25, 2009. See also Ahmad Fajar Kurniawan, 26-27.

⁴⁰ Nadia Kurniati, "Khalifah dalam Ahmadiyah: Studi kasus Ahmadiyah Kemang, Bogor, Jawa Barat," (Thesis, Islamic State University Syarif Hidayatullah Jakarta, 2008), 19.

However, the permission by the government was not to be regarded as a right of ownership, but only the right to utilize the land for 10 years. After the tenure ended, Ahmadiyah, after going through difficult bureaucratic process and paid high administrative costs finally managed to obtain a certificate of ownership for the land.

Since then the place had become the center of Ahmadiyah activities in Indonesia. However, in 1984, the MUI *fatwā* was issued which ruled Ahmadiyah activities as deviant because they were incompatible with Islam. This prohibition was then reinforced with the re-issuance of the *fatwā* in 2005.

Among the first to be built in this place were a mosque, cafeteria, houses for the teachers and building of *lajnah inailah*. Since then, many facilities were gradually added until it became like a modern educational institution.

Activities of Ahmadiyah in Parung are quite structured. Among them include recitation of the *Qur'ān* sessions and regular discussion on various religious issues. Programmes for men and women were conducted separately. *Ansōrullah* is the recitation and discussion of religion programme for fathers, *lajnah inailah* for mothers, *nasrotul Ahmadiyah* for girls and *qudam Ahmadiyah* for the adults. There is also a recitation and discussion of religious programme held for young boys called *Ahmadiyah abna* and another for young girls called the *Ahmadiyah atfatul*.⁴¹

During its establishment, Ahmadiyah in Parung has at once about 30 members. Now, the number has reached 400. Many of them live in Parung due to practical reasons such as employment, education and marriage. Currently, the number of students in Ahmadiyah Parung is about 324 and the number of Ahmadiyah members who have been active in the organization is around 416. The individual income of Ahmadiyah members varies depending on one's employment type and status. At any

⁴¹ Ibid, 22.

rate, they are required to set aside 1/16 of their income called *candah 'aam* as contribution to the movement.⁴²

Table 2. 1
Ahmadiyah Members by Level of Education

Level of Education	Frequency	Percentage
Kindergarten	10	3.08
Elementary School	51	15.7
Lower secondary school	34	10.49
Upper secondary school	75	23.14
Diploma	14	4.32
Jami'ah	96	29.62
Undergraduate	41	12.65
Master	3	0.92
Total	324	

From the above table, we can see that the level of education among most Ahmadiyah members is quite high. Majority, approximately 96 members or 29.62 percent were educated in *jami'ah* followed by upper secondary school with approximately 23.14 percent.

Table 2. 2
Ahmadiyah Members by Programme Categories (Reflecting Age Group)

Ahmadiyah Members by Programme Categories	Frequency	Percentage
<i>Ansōrullah</i>	44	10.57
<i>Qudam</i>	154	37.02

⁴² Ibid, 23-24.

<i>Atfatul</i>	34	8.17
<i>Lajnah Inailah</i>	107	25.72
<i>Nashirah</i>	23	5.52
<i>Abna</i>	32	7.69
<i>Banāt</i>	22	5.28
Total	416	

As can be seen, the majority is in *qudam* category with approximately 154 persons, *lajnah inailah* 107 persons, *abna* 32 persons, *ansōrullah* 44 persons and the smallest is *nashirah*, followed by *banāt*.⁴³

Before, Ahmadiyah organizational and management hierarchy consisted of three levels called the central level (*pengurus tingkat pusat*), the branch level (*pengurus tingkat cabang*) and the department level (*pengurus tingkat ranting*). The central level was established in Parung, Bogor to coordinate and supervise the development of Ahmadiyah Movement in various regions and districts. The main task of the branch level is to guide the management of department level and the department level is to guide the members directly.

Later, however, Ahmadiyah changed its organizational structure from three to five levels namely the central level (national), the regional level (provincial), the branch level (district), the branch sub level (sub district) and the small branch level (village).

The management of the Indonesian Ahmadiyah movement is essentially united as the authority for making the fundamental policies of organizations is in the hands of

⁴³ *Qudam* Ahmadiyah is for young men aged 14-39 years. *Lajnah inailah* for women aged 15 years and over or who are already married. *Abna* for boys aged 1-6 years and *ansorullah* for men aged 40 years and over. See Nadia, 23.

the central level administrator or Big Guidelines in Parung. Big Guidelines has power to determine and accept new members, to expel them and to establish a branch, a district branch and small branch. The lower levels were given broad autonomy to manage the branches and develop necessary regional policy with the central permission.

According to Ahmadiyah's 1930 conference, its organizational structure consists of the chairman, vice chairman, secretary, treasurer and commissioners. In reality, however, there are also a deputy secretary and other members as can be seen from appendix I.

The election of the chairman and other member of the organization is conducted in April once every 3 years. The candidates are elected directly by the members of Ahmadiyah in Parung. The current chairman, Cepy Sofyan Nurzaman has been elected for the 2007-2010 term. He was born in Garut on 1 September 1974 and is known as the descendant of Ahmadiyah (*Ahmadiyah keturunan*) because his parents joined Ahmadiyah even before he was born. He had served as Special Secretary of Ahmadiyah Parung in 1994, the *Secretary Ta'lim* in 1994-1997, *Qā'id Markaz* in 1996-2000. In 2000-2002, he became *mubāligh* in Bantara and from 2002 to 2006, he was also a *mubāligh* in South Kalimantan.⁴⁴

2.3 BIOGRAPHY OF MIRZA GHULAM AHMAD

2.3.0 Background

Before the birth of Mirza Ghulam, political and religious situations in India were not very stable. India was in the verge of bankruptcy and ruin. For instance, the Moghul

⁴⁴ Ibid, 25-26.

kingdom⁴⁵ was shaken and unstable and was in the verge of disintegration. Such background had given rise to a number of situations:

1. The weakening of the government due to immoralities and luxurious life of its officials especially during the reign of the King Aurangzeb.
2. Many rebellions were carried out by various religious groups including Hindu and Sikh groups.
3. The intervention of the British since 15th century especially after the Indian revolution known as Munity rebellion in 1957 which ended with a British victory. Since then, India was one of the most important colonies for British in the world.⁴⁶

Several years before the birth of Mirza Ghulam, many religious happenings took place which disturbed the social stability of India. They include:

1. Incessant of Christianization process especially in the year after the establishment of the British Bible Society in 1804. The period from 1614 to 1815 was known as the Great Century of World Evangelization whereby India Continent became its main target and which resulted in millions of Indians entering Christianity.
2. Emergence of more aggressive neo-Hindu movements such as Arya Samaj.
3. The moral and intellectual decadence among people including the Muslims where people were increasingly involved in prostitution, alcohol consumption and animosity among various groups.⁴⁷

⁴⁵ Moghul is the kingdom of Muslim that had been authorized for three centuries in India, based in Delhi and was founded by Zahiruddin Babur in 1256. The kingdom had been bringing the diversity of culture and civilization to the India as a state. Moghul is recorded in history as a pioneer of change in India. See Ahmad Fajar Kurniawan, 35.

⁴⁶ Ibid, 35-36. See also Christophe Jaffrelot, *A History of Pakistan and Its Origin*, (London: Anthem Press, 2002), 230.

⁴⁷ Ibid, 36.

It was during this time and against this backdrop that Mirza Ghulam was born. His real name was Ghulam Ahmad and was born on February 13, 1835 or 14 *Shawwāl* 1250 H in a village called Qadian in India. The word Mirza refers to Moghul descendant and Ghulam is a clan of Ghulam family. Mirza Ghulam was born twin with his sister who died not long after her birth.

Mirza Ghulam was the second son of Ghulam Murtada, his elder brother was Ghulam Qadir. His father was a famous physician. His mother was Bibi Ciragh and his grandfather was Mirza Atha Muhammad bin Mirza Gul Muhammad, a renowned figure of gentility in their region. It is said that his grandfather was a descendent of Haji Barlas.⁴⁸

Mirza Ghulam has 12 children from his two wives, Hormat Bibi dan Sayyidah Nusrat Jahan Begum. He first married at the age of 16 year and had two children namely Sulthan Mirza Ahmad and Mirza Ahmad Fadhal with the first wife. From his second marriage, he had 10 children, but 5 of them passed away when they were still a child. His other five children were Bashiruddin Mahmud Ahmad (d. 1965), Bashir Ahmad (d. 1963), Syarif Ahmad (d. 1961), Nawab Mubarak Begum (b. 1897) and Nawab Amatul Hafid (b. 1904).⁴⁹

2.3.1 Educational and Intellectual Development

Mirza Ghulam never enjoyed formal education during his life because there were no such schools at that time in his residence area, Qadian. With the widespread ignorance at that time, it was difficult to find knowledgeable persons who had the ability to

⁴⁸ Haji Barlas was the King in the area of Qesh and is the uncle of Amir Tughlak Temur. At the time, Amir Temur attacked Qesh, Haji Barlas and his family were forced to flee to khurasan and Samarkand and settled down there. In the XVI century, the descendant of Haji Barlas, Mirza Hadi Beg with his 200 followers migrated from Khurasan to Gurdashpur area in Punjab, India. This city is located 70 miles from east Lahore area around the river Bias. Because of some reasons, they eventually stayed in the area of the river Bias and established a settlement called Islampur. Iskandar Zulkarnain, 59-60.

⁴⁹ Ahmad Fajar Kurniawan, 38.

teach. Most of the rich people too were illiterate. However, Mirza Ghulam managed to study from his home because of his father's persistence in providing books for him. Mirza was quite diligent in reading books and many were amazed at his intelligence. He thus gained respect and praise from his friends and others there.

Since childhood, Mirza Ghulam was interested in the *Qur'ān*. Every day he would spend time in the mosque to read and learn the *Qur'ān*. He was always seen walking around the mosque with the *Qur'ān* in his hand. When he was growing up, the British occupied all Punjab region and many residents began to work with the Indian government in various positions. At the age of 29 years, Mirza Ghulam worked with the British government as a staff member at the governor office in Sailkot for four years. He finally retired and was asked by his father to return to Qadian to be a farmer. However, he did not like the job and thus devoted most of his time to explore the sciences, study the *Qur'ān*, analyze books, teach and discuss religious subjects.

Mirza Ghulam was very persistent in responding to the attacks leveled against Islam by the Christian, Hindu, Sikh and the Arya Samaj groups. His responses were found in many publications including in the media. Furthermore, Mirza Ghulam himself wrote more than 86 books by the year 1880.⁵⁰

2.3.2 His Works

Mirza Ghulam was very productive and progressive in elucidating his ideas and presenting them in a scientific manner as reflected in his books and articles.⁵¹ Among his books are:

⁵⁰ Ibid, 38-41.

⁵¹ All the books of Mirza Ghulam have been collected into one book with the title of *Ruhaini Khazain*. See "Al Islam, the Official Website of the Ahmadiyya Muslim Community," <<http://www.alislam.org/books/>> (accessed June 8, 2008)

1. *Barahin e-Ahmadiyya*. This book consists of 5 volumes. The first and second volumes were published in 1880 while the third and the fourth were published in 1882 and 1884 respectively.
2. *Purani Tahrirain* (Old Writings). This book is a collection of articles in Urdu language compiled in 1879 and later published by one of his disciples in the year 1899.
3. *Surma Chasme Arya* (The Gap in Arya) published in 1886.
4. *Shahna-e-Haq* (The Battalion of Truth) published in 1887 and was often referred to as *Aryan ki lattice Qadr respect to Vedon Aur Aur Un Nukta Chinion Kucheh Mahiyat* (Little Service for Arya and The Truth of Wedha and also Some Objection of Them). This book contains the answers to the disrespect of the Arya to Mirza Ghulam.
5. *Sabz Ishtihar* (Green leaflet) or known as the *Haqqani Taqreer bar Waqia Wist Bashir* (The Speech of Truth on the Death of Bashir). The book was published in 1888 as a response to those who do not trust Mirza Ghulam as the son of the promised. All these books were published in the Urdu language.
6. *Siraj-e-Munir* (the Bright of Lantern), *Istifa* (Issues of Religion), *Hujjatullah* (proofs of God), *Tohfa-e-Qāidalshara* (Parcel to the Queen), *Sirajuddin Isai to Char Answer Sawalan ka* (Four Questions of Sirajuddin and the Answers) published in 1897 and in 1898, he also published the *Book of al-Bariyya* (Books on the Detail of Exemption), *al-Balagh* (Message Deliveration), *Dharurat al-Iman* (The Needs of Faith), *Raaz-e-*

Haqiqat (The Secret of Truth), *Ayyam-e-Sulh* (The Days of Peace) and *Haqiqah al-Mahdi* (The Facts of The Messiah).⁵²

In the second period (1900s), Mirza Ghulam also wrote many books, including *Tohfa-e-Ghaznaviyya* (The Gift to the Ghaznavis), *Roidad-Jalsa-e-e-Dua* (The Gathering of Prayers), *Khutbah Ilhamiyyah* (Khutbah that Inspired), *Lujjat an-Nur* (The Light of Ocean), *Government Angrezi Aur Jihād* (The British Government and Jihād), *al-Dafi Bala wa al-Mi'yar AHL al-Isthifa* (Ward off a Catastrophe and the Criteria of Greatest Man) and *Aur Islam Is Mulk ke Dusrey* (Islam and Other Religions in this Country).

In addition to the books written by Mirza Ghulam, there were also books and articles written and published to spread his ideas such as *al-Hakam* (published in Urdu language since 1897), a monthly magazine *al-Badr* (Urdu) and *The Review of Religious* (an English magazine) published since 1902.⁵³

Only a few Ahmadiyah intellectuals, scholars and researchers did analyze and translate the books of their founder, Mirza Ghulam. It is partly from the above categories of works that we would be exploring the thoughts and ideas of Mirza Ghulam in the next chapter.

⁵² Ahmad Fajar Kurniawan, 42-45.

⁵³ Ibid, 47.

CHAPTER THREE

THE TEACHINGS OF AHMADIYAH

3.0 ON PROPHETHOOD

Generally, a *rasūl* or a *nabi* is a man who is given revelation to him either to be conveyed to the people (*rasūl*) or not (*nabi*). Ahmadiyah instead teaches that there are three categories of prophets:

1. *Nabi* of *Sahib ash-Sharī'a*, the prophet who brought *Sharī'ah* and legal laws of God like the Prophet Moses and the Prophet Muhammad s.a.w.
2. *Nabi* of *Mustaqil Ghair Tasyrī'i*, a servant of God who assumed an important position as a *Nabi* but did not follow the previous *Nabi* but brought new *Sharī'ah*, such as the Zachariah, John, Solomon and David. All these Prophets were assigned by God to continue with what has been taught by the Prophet Moses or in the Torah, but their teachings were not directly based on the teaching of the Prophet Moses.
3. The *Nabi* of *Zhili Ghair Tasyrī'i*, the servant of God who assumes an important position in society as a gift from God. He gains this position because of his obedience and faith to the teachings of previous prophets. This position of *Nabi* is one level below the normal prophethood and therefore he does not bring any new teachings. Mirza Ghulam is said to fall under this category.⁵⁴

Ahmadiyah members were convinced that the prophethood will continue to exist until the doomsday and thus the door of prophethood is always open. Even after the death of the Prophet Muhammad s.a.w, there will always be a new *nabi* who will

⁵⁴ Ahmad Fajar Kurniawan, 83-84.

propagate his teachings and becomes a “spiritual doctor” needed by the people of that time especially in giving guidance to them in the midst of emerging problems. According to the Ahmadiyah, God will not let people to live in a misguided situation and therefore a prophet is necessary to prove that Allāh is most gracious and most merciful. This belief of Ahmadiyah is against the Muslim mainstream belief and thus has caused controversy and debate.

The author would like to present Ahmadiyah’s interpretation of verses of the *Qur’ān* which might have become the basis of this kind of belief in the prophethood. One of the verses is from *Sūrah al-Hajj* verse 75 which means:

Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer. (The *Qur’ān, al-Hajj: 75*)⁵⁵

The word “*yaṣṭafā*” (*يُصْطَفِي*) in this verse is “*fi ‘il al-mudār ‘i*” (the present or future tense) which means will choose, not have chosen. This was interpreted to mean that Allāh selects or will be selecting and sending His messengers according to the need of the circumstances.⁵⁶

To strengthen this interpretation, Ahmadiyah uses another verse that is verse 179 of *Sūrah Āli- ‘Imrān* which means:

Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good; nor will Allāh disclose to you the secret of the unseen, but Allāh chooses of His Messengers whom He wills; therefore believe in Allāh and His Messengers; and if you believe and fear Allāh, then for you there is a great reward. (The *Qur’ān, Āli- ‘Imrān: 179*)⁵⁷

⁵⁵ Ministry of Islamic Affairs, Endowment, Da’wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur’an: English Translation of the Meanings and Commentary*, (Madinah: King Fadh Complex, 1978), 454.

⁵⁶ Ahmad Fajar Kurniawan, 89.

⁵⁷ Ministry of Islamic Affairs, Endowment, Da’wah and Guidance of the Kingdom of Saudi Arabia, 102.

The words “*yadhara*” (لِيَذُرَ), “*yamīza*” (يَمِيْزُ) and “*yajtabī*” (يَجْتَبِيْ), “*yuṭṭila ‘i*” (لِيُطْلِعَكُمْ) are also in the form of “*fi ‘il al-muḍār ‘i*” (فِعْلُ الْمُضَارِعِ) which describe the present and future happening. The purpose of this verse, according to Ahmadiyah is that Allāh will constantly send His messengers to distinguish the good from the evil and to teach people of the unseen. This verse describes the experience of Muslims’ mishap until they are able to distinguish between the hypocrites and the faithful. Ahmadiyah interprets the word “select” not to mean that God has elected some of His messengers and has not elected the others, but God has been selecting His messengers.⁵⁸

The other verses used by Ahmadiyah to justify this belief are from *Sūrah al-Nisā’* verse 69 and *al-Mā’idah* verse 20 whose meanings are respectively as follows:

And whose obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophet, *siddīqūn*, the martyrs and the Righteous. And how excellent these companion are! (The *Qur’ān*, *al-Nisā’*: 69)⁵⁹

Remember Moses said to his people: "O my people! Call in remembrance the favour of Allāh unto you, when He produced prophets among you, made you kings and gave you what He had not given to any other among the peoples. (The *Qur’ān*, *al-Mā’idah*: 20)⁶⁰

According to Ahmadiyah’s interpretation, the word *ma‘a* (مَعَ) indicates the existence of two or more persons together in a place, time, position and rank. This verse describes the progress and levels of spirituality from the prophet (النَّبِيّ), truthful (صَدِّيق), martyr (الشَّهِيد) and righteous (صَالِح). All people can reach the degree of each level by following the teachings of the Prophet. A follower of the Prophet can thus achieve the level of the *siddīq*, the *shahīd* and the *sālih* and consequently can ascend to the level of the *nabi*. Through this verse, Ahmadiyah also

⁵⁸ Ahmad Fajar Kurniawan, 90-91.

⁵⁹ Ministry of Islamic Affairs, Endowment, Da’wah and Guidance of the Kingdom of Saudi Arabia, 69.

⁶⁰ Ibid, 146.

interprets prophethood as having two kinds: special prophethood and general prophethood. The former refers to the prophethood that brought the *Sharī'ah* which had ceased, while the general prophethood continues to take place and can be reached.⁶¹

The other verse that has been used by Ahmadiyah to justify this is *Sūrah al-Ṣāffāt* verse 71-72 which means:

And indeed most of the men of old went astray before them; And indeed We sent among them warners (Messengers). (The *Qur'ān*, *al- Ṣāffāt*: 71-72)⁶²

According to Ahmadiyah, the above verse tells about the reality of people, who deviated and were ignorant which occurred all the times. As a result, God would always send His messengers to salvage people from evils and from the attitudes that damage their spiritual side.

The most controversial debate between Ahmadiyah followers and mainstream Muslims is its commentary of *Sūrah al-Aḥzāb* verse 40 which means:

Muhammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything. (The *Qur'ān*, *al-Aḥzāb*: 40)⁶³

Ahmadiyah is of opinion that the word *khātam al-nabiyyīn* (خاتم النبيين) in this verse has three aspects:

1. *Khātam* as plural noun whose meaning is *afdāl*, the most perfect and the best. So, *khātam al-nabiyyīn* means the best and perfect of all the prophets.

⁶¹ Ahmad Fajar Kurniawan, 92.

⁶² Ministry of Islamic Affairs, Endowment, Da'wah and Guidance of the Kingdom of Saudi Arabia, 601.

⁶³ Ibid, 567.

2. *Khātam* as ring which is often used as jewellery and thus it means that the Prophet Muhammad s.a.w is metaphorically the jewellery or ring of all messengers.
3. *Khātam* as a stamp seal. In this context, it means that the Prophet Muhammad s.a.w is a stamp seal of prophethood. With Muhammad's stamp, we then know the truth of the other Prophets and Messengers.⁶⁴

Ahmadiyah also quoted some prophetic traditions to justify its interpretation such as:

Be peaceful O my uncle, indeed you were "*khātam al-nabiyyīn*" in the Hijrah, as I was "*khātam al-nabiyyīn*" in prophethood.⁶⁵

I was "*khātam al-nabiyyīn*" and you O Ali, was "*khātam al-auliya*".⁶⁶

From both traditions, the word *khātam* for Ahmadiyah cannot be defined as 'closing'. For example, if Ali was said to be the closing guardian, it means there will be no more guardian after Ali. However, the fact is that there were many guardians emerged after Ali.⁶⁷

3.1 ON CALIPHS

Ahmadiyah views caliph in three ways:

1. Caliphs as the inheritors of the Prophet chosen by the people such as Abu Bakr who replaced Prophet Muhammad s.a.w (*al-A'raf*: 70 and 75).
2. Caliph as a messenger of Allāh such as Prophet Adam (*al-Baqarah*: 31-32) and David (*Ṣād*: 27).

⁶⁴ Ahmad Fajar Kurniawan, 98.

⁶⁵ 'Alauddin, *Kitab Kanzul 'Uma* narrated by *Kandahlawi*, (Beirut: Muassasah al-Risālah, 1985) column 13, 516.

⁶⁶ 'Ali Ibn al-Jauzi, *Kitab al-Mauḍu'at* narrated by *Ibn al-Jauzi*, (Madinah: Mohamad Abdul Husin, 1966) column 1, 398.

⁶⁷ Ahmad Fajar Kurniawan, 99.

3. Caliph as the follower of a Prophet at his time. Caliph with this rank is a substitute or assistant to the Prophet. For example, Prophet Aaron is the caliph for Prophet Musa (*al-A'rāf*: 143).⁶⁸

Caliph in Ahmadiyah was called Caliph *al-Masīh*. According Ahmadiyah, this name was mentioned by Mirza Ghulam in his sacred writing or testament. His testament thus tells that someone could replace him as caliph. They justified this with a *Hadīth* of the Prophet:

There will be prophethood on you if Allāh has willed, then Allāh will appoint it. Then, there will be *Khalīfah* with a pattern of prophethood if Allāh has willed, then Allāh will appoint it. Then there will be a kingdom if Allāh has willed. Then Allāh will appoint it. Then there will be *Khalīfah* with a pattern of prophethood. Then He silences.⁶⁹

Based on this *Hadīth*, the Ahmadiyah founder interprets that the system of caliph during the time of the Prophet was known as *Khalīfah al-Rāshidah* beginning with Abu Bakr and ending with Ali bin Abi Talib. After that, the system of caliph took place in the format of a kingdom that is from Mu'awiyah time until the end of the reign of Sultan Hamid II of Turkey.

According to Ahmadiyah, after these two patterns of system of caliph that emerged in Islamic history, the new system of caliph modelled upon the prophethood of Jesus and the *Mahdi* would emerge. Ahmadiyah has been insisting that this system of caliph is known as the caliph of *al-Masīh*. This system is established with the teachings Mirza Ghulam as *al-Masīh* and the Messiah.

The system of caliph that took place during the period of the Prophet Muhammad s.a.w was different from that of Mirza Ghulam. The former has two functions which are to spread the religion of Islam and to run the government. While the latter, has only one function that is to spread the religion of Islam and not to enter

⁶⁸ Iskandar Zulkarnain, 119.

⁶⁹ Ibid, 121.

into the arena of politics and government. Therefore, Ahmadiyah members have an obligation to obey their supreme leader as the caliph.⁷⁰

After Mirza Ghulam died, the leadership of Ahmadiyah passed on to Maulana Hakim Nuruddin known as *Khalīfah al-Masīh* I, followed by the son of Mirza Ghulam, Bashiruddin Ahmad known as *Khalīfah al-Masīh* II, Nasir Ahmad as *Khalīfah al-Masīh* III, Tahir Ahmad as *Khalīfah al-Masīh* IV and Mansyur Ahmad as *Khalīfah al-Masīh* V until today.⁷¹

3.2 ON TADHKIRAH

3.2.0 History of *Tadhkirah*

Tadhkirah is actually not the holy book for Ahmadiyah members. *Tadhkirah* is only a set of ideas derived from books, leaflets, bulletins, journals, newspapers and any other writings of Mirza Ghulam. These writings were produced during his life time from 1835 to 1908.⁷²

According to Ahmadiyah, *Tadhkirah* was a compilation of various inspirations, revelations, or dreams of Mirza Ghulam received from Allāh during a period of 30 years of his life time. The name of *Tadhkirah* was not known at the time of Mirza Ghulam. *Tadhkirah* had been gathered and organized from 1935 until 1969 by Maulana Muhammad Ismail, Maulvi Abdul Rasyid, Sheikh Abdul Qadir after Mirza Ghulam died. Preparation of *Tadhkirah* was initiated by second caliph, Bashiruddin Mahmud Ahmad in 1935. These persons collected the materials in a relatively long time from various sources and places.⁷³

⁷⁰ Ahmad Fajar Kurniawan, 78.

⁷¹ See “Khalifatul Masih”, <http://en.wikipedia.org/wiki/Khalifatul_Masih> (accessed June 25, 2009).

⁷² Tim Penyusun Klarifikasi Tadhkirah, *Klarifikasi Atas Telaah Buku Tadhkirah*, (Bogor: Pengurus Besar Jemaat Ahmadiyah Indonesia, 2003), 4-5.

⁷³ Tim Penyusun Klarifikasi Tadhkirah, 5.

Tadhkirah was written in various languages including Arabic, Urdu, Parsi, English and Punjab. The first edition of this work had 664 pages. In 1956 and 1969, the second and third editions were published respectively with 818 and 840 pages by as-Syirkatul Islamiyah Limited Rabwah in Pakistan.⁷⁴

3.2.1 The Contents of *Tadhkirah*

Tadhkirah consists of two parts. The first part contains dreams and revelations claimed to be received by Mirza Ghulam from God. This part discusses his spiritual experiences and convergence with the holy figures in dreams. The second part is called *Zamēma Tadhkirah* which contains the dreams and revelations that were not published during the life of Mirza Ghulam. These materials were collected from the testimony of friends, relatives and the scholars who had close contact with Mirza Ghulam during their life. *Tadhkirah* contains discussion of important problems and has formed the substance of the teachings of Ahmadiyah. In general, the contents of *Tadhkirah* can be stated follows:

1. On revelation. Mirza Ghulam among others discussed the definition and functions of revelation, the *Sharī'ah* revelation and non *Sharī'ah* revelation and his position as the recipient of revelation to spread Islam all over the world. According to Ahmadiyah, *Tadhkirah* was not a substitute to the *Qur'ān* but an additional work to clarify and support the verses of the *Qur'ān*.
2. On the status of Mirza Ghulam as the Prophet. Here, it described that there are four degrees of spiritual orders: *ṣālih*, martyr, *ṣiddīq* and prophet.

⁷⁴ Ibid, 5.

Then, there was discussion about the truth of Mirza Ghulam's prophethood.

3. On faith. Unlike the view of the public that Ahmadiyah charges people outside his belief as infidelity, Mirza Ghulam explained that infidelity refers only to someone who disobeys the apostolic of Muhammad, not the prophethood of Mirza Ghulam.⁷⁵

3.3 ON *JIHĀD*

According to the Ahmadiyah Qadian and Ahmadiyah Lahore, there are two types of *jihād*: *jihād* in the sense of war and *jihād* in the common sense. The former involves physical war to protect religion against enemies who intend to destroy and change the religion in violent way by using weapons. In this case, it is an obligation for every Muslim to undertake this *jihād* after being approved by an *Imām*. Nonetheless, Ahmadiyah is of the view that this kind of *jihād* is not appropriate with the current condition. *Jihād* today is more appropriate to be done through 'pen' and 'mouth'.⁷⁶

In conclusion, *jihād* for Ahmadiyah should not be in the form of violence but through the use of such means as the modern era media. To Ahmadiyah, there are at least three kinds of *jihād*: *jihād asghar* (the smallest *jihād*), *jihād kabīr* (the big *jihād*), and *jihād akbar* (the biggest *jihād*).⁷⁷

Jihād asghar is the *jihād* that uses swords. This *jihād* is in the form of war and was applicable during the time of the Prophet Muhammad and his companions.

⁷⁵ Ibid, 5.

⁷⁶ Masykur Hakim, *Kenapa Ahmadiyah Dihujat?* (Jakarta: SDM Bina Utama, 2005), 36-37.

⁷⁷ Asep Burhanuddin, *Ghulam Ahmad: Jihad Tanpa Kekerasan*, (Yogyakarta: LKiS, 2005), 108-109.

However, according to Mirza Ghulam Ahmad, various conditions had to be met before it can be allowed.⁷⁸

Mirza Ghulam indicated that at the beginning of Islam, the war in the form of self-defense and physical action was necessary because disbelievers were fighting against Muslims, driving Muslims out of their land, forcing them to embrace their religion and preventing others from embracing Islam.

Therefore, Mirza Ghulam was against the *'ulamā* in India at that time who invited Muslims to do *jihād* against the British invasion. In fact, he urged Muslims not to fight and rebel against the British government. His reason was that the British government had allowed religious freedom to be exercised by all people in India. If Muslims committed *jihād*, according to Mirza Ghulam, it would be harmful to them because they were in a weak situation.⁷⁹

However, this understanding of *jihād* by Mirza Ghulam only increased the belief among non-Ahmadiyah members that the Qadiani movement had become a tool for the British government to disunite Muslims. The British, they believed had given the right for Ahmadiyah to exist because of this reason. Already, the three issues namely revelation, prophethood and *jihād*, in addition to the mission of Ahmadiyah had already created great enmity between the Muslims. Thus, it was possible that the British government was trying to strengthen their power in India through this strategy.

Mirza instead offered other form of *jihād* that was believed to be more appropriate to the prevailing condition in India, that was *jihād* through spreading the values of Islam to society. This to him was a great *jihād* (*jihād kabir*) which would

⁷⁸ Ahmad Yani, "Konsep Jihad Ahmadiyah: Sebuah Kajian Teologis," (Thesis, UIN Syarif Hidayatullah Jakarta, 2006), 64.

⁷⁹ Ibid, 65-66.

ultimately help to spread the truth of the Prophet Muhammad's teachings in the world.⁸⁰

Mirza Ghulam argued that since the enemy of Islam did not attack Muslims with sword through violence, Muslims equally should not fight them with sword and violence. Muslims' response to this should be through their writings, dialogues and so forth. Thus, Mirza Ghulam himself since the beginning had been focussing on writing books and articles to defend the teachings of Islam from any attack.

In order to promote the teachings of Mirza Ghulam Ahmad, a number of Ahmadiyah *mubāligh* were sent to different countries in Europe, Africa, America and Asia. This explains the reason why more and more people from different nations and faiths have joined the movement. Ahmadiyah claims that as many as 180 million people have joined Ahmadiyah from 1953 to 2000.⁸¹

In addition to the above two forms of *jihād*, Mirza Ghulam also invited Muslims to engage in the biggest *jihād* (*jihād akbar*) namely struggle *jihād* against our own carnal desire and achieve perfection in building a moral character.

Mirza Ghulam believes that human nature has three potentials: natural potential, moral potential and spiritual potential. These three potentials are derived from three respective sources: *nafs al-ammārah*, *nafs al-lawwāmah* and *nafs al-muṭma'innah*.⁸²

According to Mirza Ghulam, the first nature has very close relationship with human's morals and spiritual natures. These three are all inter-connected whereby if the first is trained in accordance with the guidance of *Sharī'ah*, it will give effects to the moral and spiritual development too. If man fully purifies his soul with full

⁸⁰ B. A. Rafiq, *Truth about Ahmadiyah*, (London: The London Mosque, 1978), 72-73.

⁸¹ Simon Ross Valentine, *Islam and the Ahmadiyya Jama'at: History, Belief, Practice*, (New York: Columbia University Press, 2008), 37.

⁸² Ahmad Yani, 81-82.

devotion to God, he will find worship of God spiritually very comforting, thus preventing him from negative and destructive worldly desires. Mirza Ghulam Ahmad thus founded Ahmadiyah movement based on the above teachings with the aim to bring people to faith and to do *jihād akbar* in their life.⁸³

3.4 ON MIRZA GHULAM AS THE PROMISED MESSIAH AND *AL-MAHDI*

The Ahmadiyah believes that the whole range of issues regarding Messiah and the Jesus are basically similar in the sense that the Messiah is not the Prophet who was already sent to the Israelites. The Ahmadiyah teaches that the Prophet ‘Isā died in a natural death after surviving the torture of the cross. The Messiah should thus be a person from amongst the followers of the Prophet Muhammad s.a.w. Due to similarity of his characteristics and qualities and that of ‘Isā, he thus deserves the title Messiah or “Son of Mary”.⁸⁴

One tradition of the Prophet regarding the advent of Messiah and *al-Mahdi* indicates that *al-Masīh* and *al-Mahdi* are the same person.⁸⁵ Thus, to think of the Messiah and *al-Mahdi* as two different persons is untenable based on this tradition.

The Promised Messiah or *al-Mahdi* was called “Jesus, the son of Mary” only due to the many similarities between his mission and that of the Prophet ‘Isā. Neither of them was a law-bearing Prophet Jesus who appeared 1300 years after Moses was appointed to rejuvenate Judaism, while Mirza Ghulam Ahmad mission was only to re-establish the true teachings of the Prophet Muhammad 1300 years after his death. To be in line with Christian beliefs he is called Messiah or son of Mary and to illuminate the hearts of Muslims with pure Islam, he is called *al-Mahdi*.

⁸³ Ibid, 82-83.

⁸⁴ M M Ahmad, *Welcome to Ahmadiyyat, The True Islam*, (New York: Amir Jama‘at Ahmadiyya, 1999), 279.

⁸⁵ Ibid, 279.

Mirza Ghulam Ahmad as the promised Messiah began to receive “revelation” in 1876 and the revelation multiplied progressively. Ahmadiyah teaches that heavenly signs support the emergence of the promised Messiah and *al-Mahdi* such as the eclipses of the sun and the moon which occurred after the claim that he is the prophet and *al-Mahdi* and that he had extraordinary knowledge of the *Qur’ān* and Arabic language.⁸⁶

3.5 ON PRAYER, MARRIAGE AND *BAI’AH*

Ahmadiyah followers claimed that it was the non-Ahmadiyah Muslims and *‘ulamā* who first forbade them to pray in the public congregation including in their own mosques. Ahmadiyah accused that if its member prayed in the mosque belonged to non-Ahmadi members, they would be beaten and the floor where they prayed would be cleaned. They also claimed that the body of the dead Ahmadi member was prohibited from being prayed by the non Ahmadiyah members and also from being buried in the cemetery belonged to the latter.

In such a situation, Mirza Ghulam Ahmad ordered his followers to pray separately so that the confrontation could be avoided. Ahmadiyah claimed that they never forbid non-Ahmadiyah members from joining their prayer or pray in their mosque or deny praying *janāzah* for non-Ahmadi member. This situation began to take place in the year 1900 that is 11 years after the establishment of Ahmadiyah in 1889.⁸⁷ Ever since, the Ahmadiyah members were ordered not to join the prayer with

⁸⁶ Ibid, 241-243.

⁸⁷ Ruhdiyati Ayyubi Ahmad interviewed by the researcher at Parung on Mei 27, 2009.

non-Ahmadi members to avoid continuous persecution, slander and incitement against the Ahmadiyah members.⁸⁸

Mirza Ghulam Ahmad also prohibited the movement's women from marrying non-Ahmadi members. The reason behind this is that the woman who marries someone outside the movement would live in her husband's home environment and this would expose her and her children to non-Muslim and non-Ahmadi environment and practices. This will make it difficult for her to remain steadfast to the movement's teachings and in bringing up her children as true Muslims. However, an Ahmadi man, on the other hand, can marry the non-Ahmadi woman because he can easily influence his wife and bring her into the movement.⁸⁹

On 12th January 1889, Mirza Ghulam Ahmad issued a leaflet which set down ten conditions for those who wished to take spiritual allegiance oath (*bai'ah*) to him and become a member of Ahmadiyah movement. Among others, the *bai'ah* stipulates that the member should solemnly promise that he/she shall abstain from *Shirk* (association of a partner with God) till his/her death; that he/she shall keep away from lying, committing adultery, debauchery and dissipation, being unjust and dishonest and not to permit him/her self to be influenced by passions and evil desires.⁹⁰

3.6 THE VIEWS OF THE GOVERNMENT AND LOCAL RELIGIOUS AUTHORITIES ON AHMADIYAH TEACHING

There are major differences between the teachings of Islam and that of Ahmadiyah especially on the status of Mirza Ghulam Ahmad as the Prophet. Mainstream Islamic

⁸⁸ Antonio Gualtieri, *The Ahmadis: Community, Gender and Politics in a Muslim Society*, (McGill: Queen's University Press, 2004), 29-30.

⁸⁹ Aminah Mohammad-Arif, *Salaam America: South Asian Muslims in New York*, (London: Anthem Press, 2002), 196.

⁹⁰ Maulana Muhammad Ali, *The Founder of the Ahmadiyya Movement*, (Wembley: Ahmadiyya Anjuman Lahore Publications, 2008), 24-25.

teachings clearly teach that there are no more Prophets after the Prophet Muhammad s.a.w as indicated by the Prophet's tradition:

Surely there will be people on my *ummah* the thirty types of liars. Each claims as a prophet. In fact, I am the closing prophets, no more prophets after me.⁹¹

The Indonesia's Ministry of Religious Affairs and the MUI as well as major Islamic organizations such as *Muhammadiyah* and *Nahdlatul Ulama* consider that Ahmadiyah teachings have deviated from the true teachings of Islam. Ahmadiyah movement to them is a misguided and misleading movement that has created confusions and disunited Muslims.⁹²

Some teachings of the Ahmadiyah movement considered deviant are that:

1. Mirza Ghulam Ahmad is a prophet who received revelation from God. Contrary to the above teaching, Islam teaches that the Prophet Muhammad s.a.w is the final messenger and prophet.⁹³
2. He had spoken directly with the God.
3. The *Tadhkirah* contains Mirza Ghulam Ahmad's revelations.⁹⁴
4. Ahmadiyah members must perform *bai'ah* to Ahmadiyah leaders.
5. Those outside the movement do not practice the commands of God and follow the Prophet Muhammad.
6. Mirza Ghulam Ahmad had received his revelation in his dream and met with Prophet Muhammad s.a.w personally and physically.⁹⁵

⁹¹ Ibn Kathir, *Kitab Sunan, Narrated by Ibn Majah and Abu Dawud*, (Suffolk: Dar Al Taqwa Ltd, 1991), chapter 10, 42.

⁹² See "Fatwa MUI 2005", <http://www.mui.or.id/mui_in/fatwa.php?id=131> (accessed June 23, 2008)

⁹³ Adian Husaini, "Islam Menjawab Ahmadiyah", *Hidayatullah*, 02 June, 2008, <http://hidayatullah.com/index.php?option=com_content&task=view&id=6948>

⁹⁴ Amin Djamaluddin, *Ahmadiyah dan Pembajakan al-Quran*, (Jakarta: LPPI, 2008), 181-182.

⁹⁵ Amin, 184-185.

Ministry of Religious Affairs has thoroughly examined the contents of the *Tadhkirah* and discovered their non-compliance with the *Sharī'ah* and thus decided that:

1. The contents of the *Tadhkirah* have distorted the interpretation of the *Qur'ānic* verses on prophethood.
2. The *Tadhkirah* cites some verses of the *Qur'ān* and adds statements from Mirza Ghulam in order to provide “justification” for his status.
3. The *Tadhkirah* manipulates *Qur'ānic* verses by mixing them up with certain verses only and does not take the complete verses or contexts. This is done to show that Ahmadiyah teachings and the followers of Mirza Ghulam are the true ones in Islam.
4. The *Tadhkirah* also presents a series of Mirza Ghulam Ahmad’s teachings on the superiority of the followers of Ahmadiyah over other Muslims in hereafter.

As a result of this scrutiny, the Ministry of Religious Affairs concluded that the *Tadhkirah* can trigger internal conflict among Muslims.⁹⁶

However, the more liberal Islamic groups have urged the state to protect the Ahmadiyah members on the ground that every citizen has right to be protected under the Indonesia’s constitution. It also guarantees people’s rights to religious freedom.

According to them, Ahmadiyah movement is a legal organization in Indonesia based on the decree of Minister of Justice (SK Menteri Kehakiman) No. JA 5/23/13, dated 13 March 1953 and was also recognized as a social organization based on *surat Direktorat Hubungan Kelembagaan Politik* No. 75//D.I./VI/2003. The above legal admissions were based on Article 29 paragraph 1 and 2 of the 1945 Constitution

⁹⁶ Puslitbang Lektur Keagamaan, *Laporan Telaah Tadhkirah*, (Jakarta: Departemen Agama RI, 2002).

which respectively state that “the state is based upon the belief in the One, Supreme God” and “the state guarantees the freedom of every resident to profess and practice his/her own religion and belief”. On the above grounds, the Department of Religious Affairs and the MUI are, according to liberal Islamic groups, obliged to protect Ahmadiyah members.

These groups also claimed that the decree of MUI’s National Deliberative Council No. 05/Kep/Munas/MUI/1980 declaring Ahmadiyah as a “non Islamic group, deviant and misled” movement had led to violence against its members who, they claimed, also believe in the pillars of Islam and pillars of Faith like other Muslims.

They argued that even if the creeds of Ahmadiyah are different, its members have the right “to profess and practice their own religion and belief”. Moreover, they said, Ahmadiyah’s preaching has never insulted or attacked other schools of Islamic thought. In fact, they have set up humanitarian programs called “Humanity First” to help people regardless of their religion.⁹⁷

3.7 THE IMPLICATIONS OF AHMADIYAH PRESENCE IN INDONESIA

Ahmadiyah movement which came to Indonesia in 1922 with the interpretations of Islam that are different from that of the mainstream Muslims especially on *‘aqīdah* issues were generally rejected by most Indonesian Muslims. Nonetheless, some of them have been influenced by its teachings.

Many religious organizations have studied the movement and recommended to the authority to forbid its teachings and activities. The Indonesian government through the Ministry of Religious Affairs and MUI responded by declaring Ahmadiyah

⁹⁷ M Dawam Rahardjo, “Terror upon Ahmadiyya and Freedom of Religion,” *Islamlib*, 18 July, 2005, <<http://islamlib.com/en/article/terror-upon-ahmadiyya-and-freedom-of-religion/>>

teachings as deviating from Islam and thus prohibiting the spread of its teachings in Indonesia.

Ahmadiyah movement was thus not welcomed especially in such areas as North Sumatera, Medan, Cianjur, Kuningan, West Nusa Tenggara, Central Kalimantan, South Sulawesi, West Kalimantan, Surabaya, Bogor Parung, Riau, Palembang, Padang and Jakarta. People's rejection was of different intensity depending on the level of exclusivity of the movement as well as its intensity of its teachings.⁹⁸

People's opposition to Ahmadiyah's teachings took place in a number of forms and ways ranging from diplomatic negotiations to destruction of the movement's facilities such as missionary centres, mosques and houses like the ones that happened in Central Java, West Java and Riau. The government under the administration of Susilo Bambang Yudhoyono seemed to be in dilemma in dealing with this matter.

Many believed that the government's actions were influenced by the demand of various organizations to abrogate Ahmadiyah. Before the government issued a Joint Decree or *Surat Keputusan Bersama* (SKB) that is between the Minister of Religion, Minister of Home Affairs and Attorney General in 2008, there were massive demonstrations in the capital and various regions. The government seemed to try to strike a balance between the demand of Islamic groups that urged it to ban Ahmadiyah and that of those who called for the protection of the rights of Ahmadiyah belief.⁹⁹

⁹⁸ "Kasus Pembakaran Masjid Ahmadiyah,"

<http://www.lintasberita.com/all/local/Kasus_Pembakaran_Masjid_Ahmadiyah> (accessed 11 January, 2009).

⁹⁹ In the decision of government, there is no dissolution or freezing of Ahmadiyah. Only when the Ahmadiyah violates SKB, the government is entitled to freeze or disband Ahmadiyah. There are 7 points of SKB, including, first, members of the public are warned and ordered not to declare, suggest or attempt to gain public support for an interpretation of a religion that is held in Indonesia or to conduct religious activities that resemble the religious activities of that religion which are deviant from the principal teachings of that religion. Second, the followers, members and/or leading members of the Indonesian Ahmadiyah *Jama'at* are warned and ordered, as long as they consider themselves to hold to

Some groups were of the opinion that at least two *fatāwā* had encouraged the current violence in the name of Islam. First, the *fatwā* on Ahmadiyah as mentioned above and second, *fatwā* on the prohibition of liberalism, secularism and pluralism. These *fatāwā* of MUI, according to them, had potentials to trigger act of intolerance among people and institutions.

After the issuance of SKB, there were at least three responses to it. First, the Ahmadiyah group and National Alliance for Religion Freedom (AKKBB) which viewed SKB as being unfair and charged it as the source of violence against Ahmadiyah. Second, the group that accepted SKB with a note that it should be seriously implemented. MUI for example accepted the decrees as long as the government prevent Ahmadiyah members from spreading its teachings, stop the distribution of Ahmadiyah's books and TV programs. And the third group is those who recognized SKB but remained to demand the dismissal of Ahmadiyah due to its various deviant teachings especially on the prophethood.

As a conclusion, it can be said that while there were Muslim groups who were against the Ahmadiyah, others like secular-liberal groups defended it. Some have accused the secular groups of being fearful of Islamic influence in Indonesia and thus linking them to the Western agenda. This suspicion might be due to various factors and developments such as the admission by David E. Kaplan that the White House for the first time approved a national strategy to influence the events in the Islamic world

Islam, to discontinue the promulgation of interpretations and activities that are deviant from the principal teachings of Islam, that is to say the promulgation of beliefs that recognise a prophet with all his teachings who comes after the Prophet Muhammad. Third, any follower, member, or leading member of the Indonesian Ahmadiyah *Jama'at* who does not comply with this warning and order as specified in the first and second articles shall be liable to penalties as prescribed in regulatory laws and such penalties shall extent to the organisation and legal body. See "Surat Keputusan Bersama Tiga Menteri", <<http://www.thepersecution.org/world/indonesia/docs/skb.html>> (accessed October 12, 2008)

after the Cold War.¹⁰⁰ In this context, the case of Ahmadiyah seems to be a battle among various groups to win the government's support for their respective stands and influence.

¹⁰⁰ David E Kaplan, "Hearts, Minds and Dollars", *US News*, 13 August, 2005, <<http://www.usnews.com/usnews/news/articles/050425/25roots.htm>>

CHAPTER FOUR

THE FINDINGS

4.0 THE BACKGROUND AND LIFE EXPERIENCE OF THE RESPONDENTS

This section describes the backgrounds and life experiences of nine members of Ahmadiyah movement in Parung who were selected as the respondents for this research. Some respondents occupied key positions in the Ahmadiyah organization at the branch. They are of different age groups, socio-economic backgrounds and professions. In line with their request, the respondents' identity will remain anonymous and the names used in this report are only their substitutes. The full profile of the nine respondents is summarized in Table 4.1 followed by the report on the findings based on each individual interview.

Table 4.1
Profile of Respondents

No	Name	Age	Marital Status	Urban / Rural	Background of Family	Religious Affiliation Before Joining Ahmadiyah	Educational Background Before Joining Ahmadiyah	Highest Education
1	Ikhwan	39	Married	Rural	Religious	<i>Nahdlatul Ulama</i>	<i>Pesantren</i> and undergraduate	Undergraduate
2	Cecep	43	Married	Rural	Religious	Masyumi	<i>Pesantren</i> and undergraduate	Undergraduate
3	Ahmad	40	Married	Rural	Religious	None	<i>Pesantren</i> and undergraduate	Undergraduate
4	Ridwan	29	Married	Rural	Religious	Masyumi and <i>Nahdlatul Ulama</i>	<i>Pesantren</i> and undergraduate	Undergraduate
5	Fajri	54	Married	Rural	Uncommitted	<i>Nahdlatul Ulama</i>	<i>Pesantren</i> and undergraduate	Undergraduate
6	Intan	28	Married	Urban	Religious	None	<i>Pesantren</i> and undergraduate	Undergraduate
7	Mufid	28	Married	Rural	Ahmadiyah descendent	Ahmadiyah	Public school and university	Undergraduate
8	Nurzaman	55	Married	Rural	Deviant teaching	None	Public school	Master
9	Bilal	27	Married	Urban	Non-educated family, taught by <i>ustad</i>	None	Public school	Undergraduate

4.0.0 Ikhwan

Ikhwan was born in Kuningan, West Java in 1971 and was a second child of four siblings. He was raised and educated in a strictly religious family. All his brothers and sisters were educated in *pondok pesantren*.¹⁰¹

His father is a teacher at one of the *pesantrens* and is well known as the *kya'i* in his village. The respondent was actively involved in many religious activities in the village. Ikhwan's father brought him up with strong religious education.

My father often told me not to leave the prayers and other religious obligations. When I did, my father sometimes beat me up. When I was a child, I had to recite the *Qur'ān* every *maghrib* time at home as a routine. Meanwhile, my mother is a daughter of well known *kya'i* in my village. My mother is a self-employed housewife. Religion-wise, the way my mother brought me up was similar to my father's.¹⁰²

Ikhwan was brought up by his parents in the tradition of *Nahdlatul Ulama* (NU).¹⁰³ His father is a member of NU but had never suggested to Ikhwan to join any religious organizations or organizations affiliated to the NU.

My father did not ask me to take side or be affiliated with any religious organization. Although my father is member of the NU and I was trained with NU tradition, he gave me freedom to choose my own religious stream in accordance to my own desire. What I remember most was that my father and mother wanted their children to become religious experts, or at least are able to practise religious teachings as perfectly as possible. So, all their children received their education

¹⁰¹ *Pesantren* or *Pondok Pesantren* is an Islamic boarding school in Indonesia. According to one popular tradition, the *pesantren* education system is originated from traditional Javanese *pondokan*; dormitories for Hindus to learn martial arts and meditation. Institutions much like them are found across the Islamic world and are called *pondok* in Malaysia and Southern Thailand and *madrasa Islamia* (Islamic *madrasa*) in India and Pakistan and much of the Arabic speaking world. *Pesantren* aims to deepen knowledge of the Qur'an, particularly through the study of Arabic, traditions of exegesis, the Sayings of the Prophet, law and logic. The term *pesantren* derives from the root word *santri* or student -- *pe-santri-an* or the place of the *santri*. See <http://en.wikipedia.org/wiki/Pesantren>

¹⁰² See Appendix 2 Interviews, R1Q1AP2.

¹⁰³ The NU tradition is the religious tradition which is usually followed by *Nahdliyin* citizens and has characteristics to include elements of local culture to the religion, such as *tahlilan* and *njuhbulan*. In addition, NU also conducts regular teachings or commands found in the *Hadīth*. They even follow weak *Hadīth* as long as it does not deviate from *tawhīd* or the unity of god. This tradition used to do *tarawih* pray 23 raka'at, read *salawat* in the various events and read *qunut* in prayers. *Kya'i* has the main role in its leadership structure. Anyone who becomes a member of NU must be willing to support *'ulamā* and cannot disagree with them. See Rais Ahmad Siddiq, *Khittah Nahdliyah*, (Surabaya: Central Books, 1979), 45-48.

from *pesantrens*. My father said that religious education must be obtained since young age, so that in the future they already have religious values. Therefore, my father and mother always supported me in religious activities.¹⁰⁴

Ikhwan had been a member of a *pesantren* in Kuningan, West Java. It was a family tradition for each member to get education in *pesantren* which taught the teachings of only one sect namely Shāfi'ī sect. The teachings of other sects such as Mālikī, Ḥanafī and Ḥanbalī had never been taught because they were not considered as mainstream school of thought.¹⁰⁵

As a result of his *pesantren* education, he became Islamically enthusiastic. He was influenced by the books that he read and discussed with his friends. This had implication in shaping his behavior and physical outlook. He frequently delivered sermons after congregational Friday prayers or during *Īd al-Fītr* prayer and other important days in the Islamic calendars. His sermons carried certain themes including the upholding of Islamic *Sharī'ah* and criticism against the West. He gave sermons in his hometown as well as other places upon invitations by others.

Ikhwan did not watch television because to him television gives negative impacts on his faith. He also considered Western music as being harmful to his beliefs. *Nashid* is the only music that he listened to. In his *pesantren*, it is common for a *santri* not to listen to music other than *Nashid*. In term of physical outlook, Ikhwan grew long beard as he believed that this was also practiced by the Prophet. He always wore a skull cap and never wore jeans.

For many months, I did not watch television. I consider television as a Western media that aims to destroy Islamic teachings. Here, music other than *Nashid* is prohibited for the *santri* because it is not in line

¹⁰⁴ See Appendix 2 Interviews, R1Q1AP3.

¹⁰⁵ In the field of Islamic law (*fiqh*), there were 4 major schools of thought which are subscribed by the majority of Muslims around the world, including Indonesia. These sects are Mālikī (714-795), Ḥanafī (700-767), Shāfi'ī (767-812) and Ḥanbalī (750-855). For further details, see Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Usaha dan Nilai Sistem Pendidikan Pesantren*, (Jakarta: INIS, 1994), 28-29.

with Islamic culture and faith. For example, if *santri* is caught listening to music other than *nashid*, the *kya'i* or his friends would scold at him. As you can see, I also look like an Arab, I have long beard, wore turban and sometimes a skull cap. Obviously, I really want to follow the *Sunnah* of the Prophet. And I would not use Western-made products, such as jeans, Coca-Cola and so on.¹⁰⁶

During his time in campus, he began to read books that were not taught to students at the *pesantren*. He also started to learn about Ahmadiyah and be acquainted with a figure from Ahmadiyah when he visited one of the mosques belonging to the Ahmadiyah movement.

At that time, he began to feel that he did not have sufficient time to understand Islam. He thought that his current knowledge of Islam was too narrow and therefore was not satisfied with it. He also felt that he was forced to gain understanding of Islam without freedom. His *pesantren* education seemed to have forced him to submit to the teachings of their teachers including prohibition to use Western products and read 'non-Islamic' books. He believed that an individual would be more convinced to practise Islam if he submits himself willingly and has freedom to find the truth in many other ways.

After studying Ahmadiyah, he became convinced that Mirza Ghulam was a prophet and a Messiah. He argued that in Islamic sacred texts, it was written that the Prophet Muhammad s.a.w was not the last prophet. Rather, he was a seal of prophets with the highest status of prophethood compared to the rest.

After I joined Ahmadiyah, I saw the beauty of Islam. Islam is a religion of peace. I was touched by Ahmadiyah teachings about *jihād*. And the followers of Ahmadiyah truly implement the teachings of Islam with a peaceful and mutually-close relationship as Ahmadiyah members. I could see the truth in the teachings of Ahmadiyah and felt that the teachings of Mirza Ghulam provided an understanding for us to see Islam through its essence, not just a symbol or a label. With his teachings, I can apply the teachings of Islam with more devotion. I look at him as a prophet,

¹⁰⁶ See Appendix 2 Interviews, R1Q2AP4.

because it was written in verses that the Prophet Muhammad was not the last prophet. I am convinced that Ahmadiyah is right and its teachings prevail in my understanding of Islam.¹⁰⁷

4.0.1 Cecep

Initially, Cecep was a strict practitioner of Islamic teachings and wanted to make Indonesia an Islamic country applying *Sharī'ah* laws. His family may be considered fanatic followers of Masyumi.

When I was in primary school, I already wore the symbol of Masyumi party (the moon and the star). I did not understand anything at that time. I just knew that when someone wore it, he was looked upon with great respect by the community and our parents practised the teachings of *tarekat* with the values of Islam.¹⁰⁸

He also stated that his parents used to remind him every night before he slept of the end of this world where the Prophet Jesus and the Messiah will descend to earth and this is a sign of the doomsday.

I was told by my parents every night that when the world comes to the end, there will be a great disaster and *Dajjal* will be killed by the Messiah.¹⁰⁹

Cecep related that his understanding of Islam was enhanced during his *pesantren* time where he received practically only one interpretation of Islam. Far from being moderate, he displayed a fundamentalist character. He used to feel that only his understanding of Islam was the correct one and other interpretations of Islam were wrong.

I was like a frog under the coconut shell. I never read books beyond my father's especially the ones which were written by the Western thinkers. I read only what my father told me to read and I received the information only from my father.

Initially I believed that the crusade has not ended yet. But then I

¹⁰⁷ See Appendix 2 Interviews, R1Q3AP3.

¹⁰⁸ See Appendix 2 Interviews, R2Q1AP2.

¹⁰⁹ See Appendix 2 Interviews, R2Q1AP3.

realized that now the war was not a physical war anymore, but war of thoughts. This war is between Islam and the West and can never be reconciled. The West is identical with America, England, etc which have always oppressed the Muslims. In my early education, we were taught to hate the West because it always oppressed the Muslims. Many modern discourses such as on modernism, globalization and others were none other than to promote the suppression Muslims.¹¹⁰

During his early life in his hometown, he often witnessed conflicts that culminated in violence among some groups with different religious understanding. He also often saw houses and properties of Ahmadiyah members being destroyed by people who claimed to be Muslims.

In my village, I noticed there were differences in religious opinion that often resulted in violence. I saw people acted tyrannically against Ahmadiyah members where their houses and properties were destroyed by those people.¹¹¹

After completing his school, he entered the Institute of Agriculture Bogor (IPB). He then joined the Islamic Students Association (HMI).

One day, my friends discussed a book about the Ahmadiyah where they explained that Ahmadiyah would one day be developed. At that time, I thought that Ahmadiyah should be diminished and suggested to my friends to destroy the movement. It was normal for a person from Bima the deal the difference in faith using sword and machete.

I have attended a series of seminars held by HMI. A speaker once told us about the negative sides of the Ahmadiyah including the issues of being new religion, a new prophet and as *kafir* and *Dajjal*. I thus felt that we must destroy Ahmadiyah because they were disbelievers who would destroy Islam.¹¹²

One day, he met a very influential figure with sound understanding of religion and subsequently had discussions with him several times. He also read many books recommended by him. It was after this time that he began to feel that his perception on Ahmadiyah was wrong. He continued to learn more about the movement and discovered that its teachings were full of peace. He also found that there was close

¹¹⁰ See Appendix 2 Interviews, R2Q1AP4 and R2Q1AP5.

¹¹¹ See Appendix 2 Interviews, R2Q1AP6.

¹¹² See Appendix 2 Interviews, R2Q2AP3.

relationship and mutual cooperation among its followers and thus he felt that real Islamic virtues were inherent in Ahmadiyah teachings.

Once, I was working with one insurance company promoting insurance schemes from door to door. Accidentally, I came into a house of one of Ahmadiyah members, Mr. Suseno who was from a rich family in Bogor and has several big companies.

This man spoke extensively about Ahmadiyah including its teaching on Messiah and this reminded me of what my mother used to tell me about Prophet Jesus and the Messiah. I was told that one of the signs of the coming of the Messiah is that the world becomes small not because is shrinking, but due to the advancement of communication technology.¹¹³

After reading some books about Ahmadiyah and listening to the explanations by Ahmadiyah religious figures, Cecep began to be convinced that Mirza Ghulam was a prophet after the Prophet Muhammad s.a.w.

I was told that the verse of *khātama nabi* does not mean the end of the line of the prophets, but Prophet Muhammad was the most glorious of the prophets. And there are more prophets after him because the door of prophethood is not closed. In 1972, I started to learn about Ahmadiyah. I officially became the member of Ahmadiyah in 1975. I had studied Ahmadiyah for three years. Then I started to pray in Ahmadiyah mosque, no longer in ordinary mosque.¹¹⁴

4.0.2 Ahmad

Ahmad grew up in a religious family. During his childhood, he always followed his father as a missionary and religious orator. Ever since he was a child, he was taught with Islamic values by his father.

I was always invited by my father to follow him anywhere he went. My father is a religious orator who had been frequently invited by people in various regions in East Java. The contents of his oration were often containing Islamic *Shari'ah*, spreading the hatred against the Western hegemony, among others.¹¹⁵

¹¹³ See Appendix 2 Interviews, R2Q3AP1 and R2Q3AP2.

¹¹⁴ See Appendix 2 Interviews, R2Q3AP4.

¹¹⁵ See Appendix 2 Interviews, R3Q1AP2.

He obtained his education in a *pesantren* in East Java. However, he believed his understanding of Islamic values was too narrow as a result of education in this *pesantren*.

My *pesantren*'s teachings resulted in me feeling confident that only Muslims have the right to be loved by God, are safeguarded and when they die they would go to heaven. For people of other religions, there would be no position for them in the face of God and they would surely go to hell and be tortured. I really hated the Christians because they often try to evangelise the Muslims in anyway and the West always oppress Muslims.¹¹⁶

After graduating from his *pesantren*, he enrolled in one of the universities in Jakarta. He acquainted with one of the *mubālighs* of the Ahmadiyah. At the time, he was impressed by the teachings of Ahmadiyah especially about *jihād*. In Ahmadiyah teachings, he asserted, *jihād* is not done with violence. He also began to read more books on Ahmadiyah and consulted prominent figures of Ahmadiyah.

After I started engaging in activities and discussions on Ahmadiyah, somehow I felt the vibration in my heart. I felt that I should have had this understanding of Islam a long time ago. I felt serene and peaceful when I gather with people of Ahmadiyah. We are united in the teachings of Islam. We apply Islamic teachings in life passionately. In Ahmadiyah, the feeling of love and being touched by God is a humbling experience.¹¹⁷

Moreover, I saw Muslims often perform worship only as a routine while in Ahmadiyah the feelings of being Islamic is an incredible thing and can change the world even though they live in ramshackle place. Ahmadiyah will not see Islam physically, they will not. Ahmadiyah looks into the spiritual things. Therefore, members of Ahmadiyah will do *tahajud* every day and those who have the background of philosophy and *tarekat* are suitable match to Ahmadiyah, but those who do not have it, they will not be suited.¹¹⁸

Ahmad's confidence grew stronger as he learned about Ahmadiyah gradually. He was influenced by many different books about the Ahmadiyah particularly the

¹¹⁶ See Appendix 2 Interviews, R3Q2AP3.

¹¹⁷ See Appendix 2 Interviews, R3Q3AP2.

¹¹⁸ See Appendix 2 Interviews, R3Q3AP3.

books of Mirza Ghulam Ahmad. For him, there is no doubt that Mirza Ghulam was a prophet after the Prophet Muhammad s.a.w.

Ahmadiyah has a mosque in Bogor. At the time, I often went there to learn and comprehend the teachings of Ahmadiyah. I spent a lot of time for discussions and read books about it. Then I read a very good book on the Messiah and several books written by the first *mubāligh* of Ahmadiyah who came to Indonesia, Maulana Ali. I read it the whole night and it kept me from sleeping. I was sure there is truth in it. After that, I asked them to *bai'at* me after Friday prayer in that mosque.¹¹⁹

4.0.3 Ridwan

Ridwan was born in 1980 in Tanjung Karang, Lampung. He was the last child in a family of six siblings. According to Ridwan, his father and eldest brother gave him deep influence in his understanding of Islam. At the time, Ridwan tended to interpret the *Qur'ān* and *Hadīth* textually, so his understanding of Islam was very confined. Ridwan labelled himself at that point of time as a fundamentalist.

My father worked as a trader and a person who was seen as a respected elder in my village. They considered my father as someone who knew more about my religion. My father had been an activist of Masyumi Party. My father joined the struggle in order to make Indonesia implement Islam *Sharī'ah*. Can you imagine, I had a dream to re-establish Masyumi party again, because my father was an activist of Masyumi Party. At that age, I already had a dream to establish an Islamic state. I used to think that Islam understood by my father was the only correct one. So, if you have already dreamed about an Islamic state, it thus automatically included *hijab*, cutting of hands, *rajam* and so on, it was all in my dream.¹²⁰

I was anti-West, I hated other religions, I strongly supported the implementation of Islam *Sharī'ah*. I used to like that, because the information I had was only little. My understanding was strongly influenced by my father. My father's interpretation of Islam was very narrow and textual. The books from my father provided me to support such understanding. For my mother, she was a housewife. The role of mother was only limited to the household.¹²¹

¹¹⁹ See Appendix 2 Interviews, R3Q3AP5.

¹²⁰ See Appendix 2 Interviews, R4Q1AP2.

¹²¹ See Appendix 2 Interviews, R4Q1AP2.

At first, I also felt religiously emotional. I viewed Christianity as ugly and the worst enemy. I was very passionate to conduct *da'wah* and I often gave lectures to show how good Islam is.¹²²

At a young age, he often saw the violence perpetrated by Muslims against the Ahmadiyah members. In fact, one of his brothers was also a victim of violence by other residents in the village. Their homes and possessions were burned. At the time, he also hated the teachings of Ahmadiyah and considered the movement as a misguided sect.

Indeed at the time, there was a feeling of compassion and pity inside me for the people of Ahmadiyah, but the influence from my family and the surrounding environment still made me hate the Ahmadiyah. I just thought their understanding was not within Islamic teachings.¹²³

Then, Ridwan joined one of the *pesantrens* in Tanjung Karang, Lampung. According to him, this *pesantren* has a NU tradition. It was just like learning in any other NU *pesantrens*; learning the scriptures, *fiqh*, among others. The availability of books in this boarding school was also limited. Here, he asserted, the teachings were only focused on learning the teachings of Shāfi'ī sect.

According to Ridwan, his understanding of Islam was strongly influenced by the books he read. One of the books that influenced him most argued that loyalty should be given only to Islamic thoughts, not Western thoughts. This made him to close himself from reading the books of Western thought.

Additionally, the doctrines from his *kya'i* also influenced his way of thinking. His thoughts were formed in accordance with the teachings of his *pesantren*. For example, he assumed that an ideal state should be in line with the *Sharī'ah* of Islam. With the implementation of Islamic *Sharī'ah*, the ideal law should be Islamic law which includes hands cutting, *rajam* and others.

¹²² See Appendix 2 Interviews, R4Q1AP3.

¹²³ See Appendix 2 Interviews, R4Q1AP5.

At the time, I thought it was necessary to apply Islamic *Sharī'ah* in order to regulate human life. So, I aimed to establish the Islamic *Sharī'ah* and automatically the obligations of *jilbab*, *qishas* and others were necessary. Those were in my dream. My desire was that I wanted to establish Masyumi Party again and rebuild Indonesia into an Islamic state.¹²⁴

One night, he had a dream that he was visited by the Messiah who insisted that he must follow his teachings. After he awoke, he felt confused as to what such dream means. Coincidentally, the next day, he arrived in a mosque where there was a *mubāligh* delivering a talk on the Messiah.

This *mubāligh* spoke about the Messiah and the promised son who had come with his teachings. The Messiah told us to unite in his teachings. At the time, I remembered about my dream the night before.¹²⁵

However, due to his controversial speech, this *mubāligh* received a bad response and violent treatment from the people who attended. He was insulted with dirty words, labelled as an apostate, expelled from the mosque and someone even attempted to beat him. However, Ridwan found that the *mubāligh* remained very patient and did not show any sign of anger.

Somehow, after this *mubāligh* was ostracised, I had a great urging to meet him. I became closer to him and then I started to ask everything about Ahmadiyah. Somehow, I began to be interested in Ahmadiyah teachings. Afterward, he became the man who had a great influence on my understanding of Islam.¹²⁶

Ridwan started to adore books on Ahmadiyah. He continued to read books written by Mirza Ghulam Ahmad. He also started believing that his previous understanding of Islam was so narrow that it was a mere formality. He began to feel that Ahmadiyah teachings such as on *jihād*, the prophethood and the death of 'Īsā al-Masīḥ are in line with his own beliefs. The Ahmadiyah's interpretation of Islam gave him comfort and grace.

¹²⁴ See Appendix 2 Interviews, R4Q2AP4.

¹²⁵ See Appendix 2 Interviews, R4Q3AP2.

¹²⁶ See Appendix 2 Interviews, R4Q3AP3.

I already had experiences within two different Islamic groups. In the beginning, I dreamed of establishing an Islamic state. If you were dreaming of an Islamic state, *hijab*, cutting hands, *rajam* and others were all part of my dream. However, when I joined Ahmadiyah, I felt the essence of Islam is greater than my understanding in the past. Try to understand, how could we do not accept that God will send His prophets continuously, because if He does not, moral damage will always happen in this world. And the teachings of Mirza Ghulam Ahmad make us closer and devoted to Islam.¹²⁷

Ridwan expressed his dislike for Islamic fundamentalist groups. According to him, they did not recognize that there were shortfalls in the teachings of Islam. In addition, he believed that this group felt that only their understanding of Islam was the most correct one. Moreover, in the name of religion, they freely judged other groups as misguided and they also damaged buildings and facilities belonging to other organizations.

Those who were called fundamentalist Muslims do not want to acknowledge that there are deficiencies in the teachings of Islam. For example, there are some *Hadiths* which will be incompetent if we apply at this present time. For example, the *Hadith* which says good leadership always came from the Quraish tribe. If we follow this *Hadith*, then we make Muslims as racist. Therefore, we must choose the correct teachings according to the needs of the situation now.¹²⁸

In addition, in the name of religion, the fundamentalist Muslims can accuse other interpretations of Islam as perverted; and then commit violence by destroying the buildings and properties of Ahmadiyah. Of course, this is not justified in Islam.¹²⁹

4.0.4 Fajri

Fajri was born in Sukabumi on February 11, 1955. He was the first child of four brothers. His father worked as a farmer and his mother a trader. His father was a graduate of the College of Religious Teachers (PGA) and his mother was high school

¹²⁷ See Appendix 2 Interviews, R4Q3AP5.

¹²⁸ See Appendix 2 Interviews, R4Q3AP6.

¹²⁹ See Appendix 2 Interviews, R4Q3AP7.

graduate. According to him, there was no significant influence from his parents in his understanding of Islam.

After I graduated from elementary school, I was separated from my parents and the home environment, because I continued with *pesantren* that was located quite far from my house. The separation from my parents continued until my education in *Aliyah* and university. I felt there was no influence from my parents in Islamic understanding. My parents were not people who understand Islam. In fact, my family was distant from religious life.¹³⁰

According to him, his father was not a figure who was devoted to religious activities and did not educate their children Islamically.

My father was not a devout and strong person to educate the teachings of Islam to their children. My father rarely prayed. One of my younger sisters even cancelled her decision to wear *hijab*, after she saw her mother rarely praying. My mother committed things that can be considered as heresy. Often, my mother gave ritual offerings. Although my father did not believe at all in these things, he did not prohibit my mother to do such things.¹³¹

Fajri continued his education in the *pesantren* of NU in Makasar, South Sulawesi. His *pesantren* applied strict rules on the *santris*. His *pesantren* also tended to teach only Shāfi'ī teachings and considered teachings of other sects as not accurate.

My *pesantren* was very conservative; it cannot accept views of others. Apart from Syafi'i, they considered other sects to be incorrect. I remember being taught that Muhammadiyah ways were considered as falsehood. For example, if a Muhammadiyah person prays, he usually does not recite *ushalliy*, whereas an NU person usually recites *ushalliy*. If this person does not recite *ushalliy*, then the prayer is considered invalid.¹³²

Rules and regulations in my *pesantren* were very strict. Imagine, every *santri* must wear the white pilgrimage cap wherever they go, either to the market, for sports or to go home. Learning activities were carried out from 07.00 in the morning until 15.00 in the evening and then after *maghrib*, we learnt *kitab kuning* until *Isya*.¹³³

¹³⁰ See Appendix 2 Interviews, R5Q1AP2.

¹³¹ See Appendix 2 Interviews, R5Q1AP3.

¹³² See Appendix 2 Interviews, R5Q2AP1.

¹³³ See Appendix 2 Interviews, R5Q2AP2.

The availability of books in his pesantren was very limited and this affected his understanding of Islam. He said that his understanding was only limited to what had been taught at his pesantren and he felt that his understanding of Islam was too restricted.

It was clear that, in my pesantren, I just received slight information from the books of the pesantren. It was very limited and monotonous, only one direction, unilateral and they claimed the understanding of Islam should be like this.¹³⁴

Through this minimal religious education in a pesantren, I felt confident that the only a true Muslim has the right to be loved by God, granted safety and will be put in heaven. For other religions, there will be no meaning in the face of the Lord. They will surely go to hell and be tortured. I really hated the Christians because they often lead Muslim to convert to their religion in any way they can and with the West who always oppress Muslims.¹³⁵

After he completed his education in his *pesantren*, he met with one of Ahmadiyah members. This member explained about Mirza Ghulam Ahmad and gave him books to be read and discussed. His interest was increased when he learned the concept of *jihād* and caliph from the perspective of Ahmadiyah teachings. He also had a feeling of togetherness and devoutness when he was active in the organization of Ahmadiyah.

The way Islam is put in the highest position compared to other religions made me interested in Ahmadiyah. For me, until today, the Islamic parties always forget their duties when they obtain power, they forget to defend Islam. But in Ahmadiyah, we really come together to implement the values of Islam, not as a mere formality and obligation.¹³⁶

In Ahmadiyah, we are not involved in politics. In Ahmadiyah, there was a leadership program through caliph in order to enhance the understanding of Islam during the Prophet's period. It was proven that leadership in Ahmadiyah through caliph is serving the spiritual of ummat. Of course, we cannot compare to the period of *Rasūlullah*. As

¹³⁴ See Appendix 2 Interviews, R5Q2AP3.

¹³⁵ See Appendix 2 Interviews, R5Q2AP4.

¹³⁶ See Appendix 2 Interviews, R5Q3AP2.

reflected in the word of Mirza Ghulam, “If I were to be compared to Prophet Muhammad, I would be like the dust at his foot.”¹³⁷

4.0.5 Intan

Intan was born on March 30, 1981 in Jakarta. She was the first child of three siblings. Her father worked as a civil servant in the Domestic Department, Jakarta and her mother a housewife. According to Intan, her father wanted her to be a religious expert. Therefore, her father compelled her to enrol in religious schools.

I grew up in a quite religious family. My father often told me to recite the *Qur’ān* after *maghrib* and pray *maghrib* and *Isya* with the congregation in a mosque near of my home. This maybe because my father was a leader in that mosque. When I was at the elementary school, I was enrolled in a *pasantren*. I was not allowed to decide to go public schools of my own choice, only religious schools were the options given to me. After *Tsanawiyah*, I wanted to go to a normal high school, but my father did not allow it. My father so much wanted me to become an expert in the field of religion, or at least able to carry out the teachings of Islam as perfectly as possible. Therefore, my father always supported my activities related to religion. When I was in *Tsanawiyah*, my father was very enthusiastic if I followed the activities in the mosques, for example, reciting or memorizing the *Qur’ān*, or attending Islamic lectures.¹³⁸

She said her father often described hell as a very terrifying place for those who do not perform the teachings of Islam. This affected her, as she practised religion and perform prayers solely for fear of hell.

My family education which was limited to learning the *fiqh*, prayers and memorizing and interpreting the *Qur’ān*, influenced my understanding of Islam. My father tended to interpret Islam in a narrow way. For example, my father insisted that the *Qur’ān* cannot be interpreted in a different way. If the content is told like that, we should not interpret it differently. But what I remember most my father often spoke about sins and good deeds and punishment and reward. What can we do, what cannot we do. If we commit sins, we will go to hell and it is very torturous. So, for me, the portrait of God was very frightening. My perception of God was that God loves to punish his servants when they make an error even slightly. This made me never to leave the

¹³⁷ See Appendix 2 Interviews, R5Q3AP3.

¹³⁸ See Appendix 2 Interviews, R6Q1AP2.

prayers due to my fear of hell and also to the God who is easy to punish His servants if they commit something wrong.¹³⁹

When she reached the college, she began to have doubts about her understanding of Islam. She began to question the meaning of prayers that she performed. She felt that the true meaning of worship was not merely to prevent the punishment from God. However, at that time, she did not express her doubts. She still believed that only by faith or belief someone could be an excellent Muslim.

Doubts started to appear in my heart. It was not clear why I had it. Maybe because of my anxiety as I prayed only because of my fear to God and hell. However, my arguments were not strong enough to overcome my confusion at the time. This maybe because of the doctrines of my parents and my pesantren, which only taught that prayers should be done as an obligation and if we failed to perform it, we would be condemned as disbelievers and would go to hell. The prayers had no meaning to me. So, I held on to the belief that faith or belief is enough for someone to practice Islam. Moreover, at the time, I also could not think critically because I remember the words of my teacher in *Aliyah*. He said the door of *ijtihad* was already closed, it was feared that if someone did the *ijtihad* in the wrong way, it could distort Islamic teachings. Such *ijtihad* by anyone can be considered as a sin.¹⁴⁰

Quietly, she went to see one of her father's friends who among others discussed issues such as prophethood and *jihād*. He also taught her the Ahmadiyah version on the death of Jesus. Later, Intan decided to have a series of visits to an Ahmadiyah mosque in Parung, Bogor and had a number of discussions and read books written by Mirza Ghulam. After several months doing this, she finally decided to perform *bai'at* to be a member of Ahmadiyah movement.

Since then Intan felt that her understanding of Islam has changed. She also seemed to believe that God would not easily punish His servants when they commit mistakes.¹⁴¹ Intan said that she now performs prayers not solely for fear of hell but as a means to communicate with God and to find tranquility.¹⁴²

¹³⁹ See Appendix 2 Interviews, R6Q1AP4.

¹⁴⁰ See Appendix 2 Interviews, R6Q2AP2.

¹⁴¹ See Appendix 2 Interviews, R6Q3AP3.

¹⁴² See Appendix 2 Interviews, R6Q3AP4.

4.0.6 Mufid

Mufid was born in Padang Panjang, West Sumatra in 1981 and a second child of five siblings. He is known as an Ahmadiyah descendent. He followed his father's footsteps in joining the movement.¹⁴³

His father became Ahmadiyah member due to the influence of a famous Ahmadiyah *mubāligh* at the time who happened to deliver a series of lectures in the village. His father attended regularly these lectures and later decided to join the movement. It seems that his father has changed a lot and became a pious person there after.¹⁴⁴

Mufid, who was still a baby was also made a member of the movement by his father.¹⁴⁵ However, bitter experiences befell Mufid and his family when they were insulted and expelled from their village later because of their active participation in Ahmadiyah. Their properties were burned down and because of that, they decided to move to Jakarta.¹⁴⁶

It was in Jakarta that he grew up and became more impressed with the teachings of Ahmadiyah mainly as a result of continuous interactions with the movement's members and reading of its books. He was very active in the organization and claimed that Ahmadiyah's members were strictly disallowed to use violence to achieve their goals. Instead, they were taught to remain steadfast and patient as this will be blessed by God.¹⁴⁷

¹⁴³ See Appendix 2 Interviews, R7Q1AP2.

¹⁴⁴ See Appendix 2 Interviews, R7Q1AP4.

¹⁴⁵ See Appendix 2 Interviews, R7Q3AP2.

¹⁴⁶ See Appendix 2 Interviews, R7Q3AP4.

¹⁴⁷ See Appendix 2 Interviews, R7Q3AP7.

4.0.7 Nurzaman

Nurzaman was born and raised in Lombok. His father was a prominent figure and a teacher in the village. Under the leadership of his father, various religious activities were carried out in his village such as the *Qur'ān* recitation sessions and *tahlilan* in villager's houses.¹⁴⁸

According to him, these religious activities were *tarekat* liked activities which also allowed his father to not perform his prayers, but only to perform routine fasting and meditation. On this Nurzaman says:

My father only learned about *tarekat* not *Sharī'ah*, so he did not pray, but only recite *zikir* in the middle of the night. However, he used to fast for 40 days in addition to the month of *Ramaḍān*.

His father practised such kind of rituals for about ten years. According to Nurzaman, his father has unusual spiritual ability that cannot be demonstrated by ordinary people and used to mention the Messiah frequently in his various rituals and speeches.¹⁴⁹

Once, his father and some members of his family were arrested by the police who accused them of spreading deviant Islamic teachings. Coincidentally, their house and properties were also burnt by the people.¹⁵⁰

Later, Nurzaman decided to live separately from his family. He then stayed together with his father's friend in Jakarta who was a member of Ahmadiyah. He said that he learned a lot on Ahmadiyah's teachings from him and also read many books given to him including the books of Mirza Ghulam. Later, he decided to declare his *bai'at* in 1976.

¹⁴⁸ See Appendix 2 Interviews, R8Q1AP2.

¹⁴⁹ See Appendix 2 Interviews, R8Q1AP3.

¹⁵⁰ See Appendix 2 Interviews, R8Q1AP5.

His father's friend later sent Nurzaman to Pakistan in order to learn more about the teachings of Ahmadiyah.¹⁵¹

4.0.8 Bilal

Bilal was born in Bekasi on 17 November 1982. Before he became Ahmadiyah member, he was only a village youth who used to learn and recite the *Qur'ān* and studied the basics of Islam from *ustadz* in Cianjur, West Java. He received primary and secondary education in Bekasi, West Java.

He has five siblings, two brothers and three sisters. He was from a normal family in the village where his parents worked as shop keepers selling various products for household needs.

He began learning about Islam from his teacher who often touched on the present and future conditions of Muslims. The teacher taught that the Muslims at the end of time would split into 73 groups but only the followers of *Ahl al-Sunnah Wa Al-Jamā'ah* such as the one that he and his teacher embraced would be granted intercession. Bilal was discouraged by his teacher to ask too many questions about religion although he had doubts about some of what he taught. This had created a kind of dissatisfaction in himself.

Bilal and his second brother often discussed the Ahmadiyah teachings together. He also visited the Ahmadiyah's branch in Parung several times where he could see a strong sense of togetherness and spirit of brotherhood among Ahmadiyah members. Bilal then could feel that Ahmadiyah members practiced Islam in a different way which to him they were sincere and deeply rooted in observing the virtues of Islam.

¹⁵¹ See Appendix 2 Interviews, R8Q3AP3.

Due to his strong amazement of his brother's religious commitment and piety, Bilal performed the *bai'at* as Ahmadiyah member on July 27, 1997. He also observed:

My brother not only became a steadfast person who prayed five times a day, he also has been performing *tahajjud* prayer regularly after becoming an Ahmadiyah member.¹⁵²

4.1 THE DISCUSSION OF FINDINGS

The above discussion touched on the life backgrounds and experiences of the respondents. The narrations of events are reflective of the respondents' journeys to become member of the movement which as they indicated, was very meaningful to them. As stated by Edward M. Bruner, someone's personal experience does not merely produce the actions but also forms the action.¹⁵³

From the elaboration of the respondents' narratives, we can conclude that there are several factors that had contributed to their 'conversion' to Ahmadiyah which can be listed as follows:

1. Inherited from parents.
2. Strict family religious orientation.
3. Strict religious education at educational institution.
4. Previous Islamic fundamentalist orientation.
5. Response to mass violence against Ahmadiyah members.
6. Missionary influence of Ahmadiyah movement.
7. Influence of the books and discussions on Ahmadiyah.

The following table lists down the names of the respondents and the respective factors.

¹⁵² See Appendix 2 Interviews, R9Q3AP3.

¹⁵³ Victor W Turner, Edward M Bruner, *The Anthropology of Experience*, (Urbana: University of Illinois Press, 1986), 35.

Table 4.2
Factors of Conversion

No	The Factors of Conversion	Ikhwan	Cecep	Ahmad	Ridwan	Fajri	Intan	Mufid	Nurzaman	Bilal
1	Inherited from parents							√		
2	Strict family religious orientation	√	√	√	√		√			
3	Strict religious education at educational institution	√	√	√	√	√	√			
4	Previous Islamic fundamentalist orientation	√	√	√	√	√				
5	Response to mass violence against Ahmadiyah members		√		√			√	√	
6	Missionary influence of Ahmadiyah movement	√	√	√	√	√	√	√	√	√
7	Influence of the books and discussions on Ahmadiyah	√	√	√	√	√	√	√	√	√

These are the factors that seem to have influenced the respondents' decision to join Ahmadiyah movement. Among all these factors, two elements appear to be the most outstanding which are: Ahmadiyah missionaries and books on Ahmadiyah. Most of the respondents also came from families with strict Islamic background and orientation. A few of them were from a family whose parents' understanding of religion had deviated from the mainstream Islamic understanding. Most of the respondents had been educated in strict Islamic institutions. Another important element in this study is that some respondents had direct experience in witnessing or being directly affected by the mass violence against the Ahmadiyah members. All respondents had been influenced by the prominent Ahmadiyah figures as well as books and discussions on the movement and movement's teachings.

Also, it is observed that each respondent gained their understanding of Islam from their family all the way before they reached secondary or tertiary education. Their initial understanding Islam was then understandably influenced by their earlier educators. When they were at *pesantren*, they were not allowed to ask questions beyond their *pesantren*'s religious sect teachings. Therefore, they had to be content with whatever was given and taught within the institution's curriculum. When they joined Ahmadiyah whereby the environment allowed for some freedom of thinking, learning and expression, they became more motivated and critical in interpreting Islamic teachings.

The experiences of the respondents in directly witnessing or being affected by mass violence against Ahmadiyah members had also influenced their new religious inclination. The violence made them feel sympathetic and pity to the Ahmadiyah members, which in turn gave them the urge to find out more about the movement's teachings. In other words, the violence had triggered them to have doubts about their

past understanding of Islam. The activities of Ahmadiyah missionaries or *mubāligh* further strengthened their enthusiasm to reinterpret their understanding of Islam.

In the beginning of their membership, the respondents used to reside in rural environment where information obtained by them was relatively minimal. Upon arrival in Jakarta, they became more easily indoctrinated by the Ahmadiyah teachings. This was also one of the factors that drove the respondents to have courage to change their inclination to Ahmadiyah.

From the above discussion, it can be seen that the respondents' understanding of Islam is closely related to their life experiences which include the understanding they gained through reading various materials. Umberto Eco said that the environment and experiences alters people's understanding which in turn influences the meaning they give to the content of what they read.

As far as Ahmadiyah members are concerned, they believed that their earlier understanding arising from the books they read was narrow, rigid and did not give them room for various interpretations.

From the earlier narrations on their backgrounds and experiences, it can be inferred that before their involvement with Ahmadiyah, their understanding of Islam was obtained mainly from their families and the education institutions which was based on the literal teachings or textual interpretation of the *Qur'ān*. However, their Islamic understanding was altered and influenced by the books on Ahmadiyah and the discussions which took place within the movement's environment. Now Ahmadiyah teachings for the respondents seemed to present Islam as a religion that allows multi-interpretations and this is something new to them. For Ahmadiyah, interpretation of texts of the *Qur'ān* is an individual right and therefore can be in line with the individual's understanding of Islam. This to them should be respected.

In addition, there were opportunities for the respondents to obtain or develop a wider Islamic understanding on ritual also. Rational explanation of *Qur'ānic* texts on this for them should also be allowed including opening the discussions to various forms of thought in order to bring useful answers to the problems faced by the *ummah*.

This study therefore has shown a tendency of the respondents to be more religious but beyond the mainstream Islamic understanding and practice. They interpreted the Islamic teachings which were considered by many Muslims to have already been standard. For instance, their interpretation of the existence of a prophet after the Prophet Muhammad s.a.w which was Mirza Ghulam Ahmad. This belief is obviously against the faith of the majority of Muslims worldwide. Another thing that was observed is that they tried to avoid violence in practising Ahmadiyah teachings even when they were provoked by other groups. This seemed to be the most forbidden act in the teachings of Ahmadiyah especially in line with their concept of *jihād*. As we could see, they would not take revenge, instead would remain silent when their houses and facilities were burnt or damaged by people.

The above findings were derived from the analysis of the life experiences of the respondents especially with regard to the nature of factors that influenced their understanding of Islam. The next sections will discuss the meaning of Islam to the respondents as well as their responses to the MUI *fatwā* banning Ahmadiyah movement in 2005.

4.2 THE MEANING OF ISLAM AND RESPONSES TO MUI *FATWĀ*

According to Victor, expression is a transformation from the set of individuals' experiences to the form of action, text and others.¹⁵⁴ Expression appears based on the calculation of previous experiences and also for future reference.¹⁵⁵ By analyzing the meaning of Islam among Ahmadiyah members and their life experiences, we hope to understand their various external expressions such as how they actualized religious teachings or acted in the social environment based on such 'unique meaning' of Islam.

The basic analogy of this analysis is that even though many people may be involved in the same incident, each one may have different interpretation of it. In order to understand the interpretation of Islam by Ahmadiyah members which might have caused them to reject the MUI *fatwā*, it is best to analyze their experiences against what they felt at the time of this research.

Ahmadiyah often conducted sessions to discuss the contents of various kinds of religious books. On this, the respondents felt that such discussions were the most influential factor in shaping their Islamic understanding. Ahmadiyah was charged of practicing liberal thinking for propogating that to understand religion one should not only refer to the *Qur'ān* and the *Hadīths* but also to other interpretations even by those often considered as weak interpreters or *mufasssirūn*. This is so because they believed that the sacred text has multiple meanings and therefore should have multi interpretations and also should be rational and contextual.¹⁵⁶ This seems to be close to

¹⁵⁴ Victor, 5.

¹⁵⁵ Ibid, 15.

¹⁵⁶ Greg Barton said that the principles of liberal Islam are: commitment to rationality and assimilation, the belief on the importance of contextualization of *ijtihad*, the acceptance of social pluralism and pluralism of religions and the separation of religion from the parties and the position of non-sectarian of state. See Greg Barton, *Gagasan Islam Liberal di Indonesia*, (Jakarta: Paramadina, 1999), xxi. Charles Kurzman also provides six principles that can be used as benchmark of liberal Islam. Firstly, against the theocracy, such as ideas to establish an Islamic state, secondly, support the idea of democracy; thirdly, defend the rights of women; fourthly, defend the rights of non-Muslims; fifthly, defend the freedom of thought; and lastly, defend the idea of progress. According to Kurzman, anyone who defended one of

Umberto's theory which suggests that the way readers interpret their books is influenced by their surrounding environment and experience.¹⁵⁷

In the same spirit, Herbert Blumer said that human being acts against an object based on the meaning they have on that object for themselves and this meaning in turn is influenced by the social interactions that occur between individuals. The meaning thus arises from the process of interpretation and this is expressed later in their typical acts.¹⁵⁸ The negative reaction to against MUI *fatwā* was such a manifestation i.e. due to the meaning of Islamic values held by Ahmadiyah members. Their unique interpretations and meaning of Islam seemed to have been a reference for their actions in the face of such circumstances. Let us now analyze the experience of each of the respondents focusing on this point: what does Islam mean to them?

4.2.0 Prophethood of Mirza Ghulam

According to Ikhwan, Ahmadiyah has different interpretation of prophethood because of its distinctive view on *khātaman nabiyyīn* or literally the seal of all prophets. According to him, the mainstream understanding of *khātaman nabiyyīn* today is not in accordance with what was intended by revelation. Ahmadiyah interprets *khātaman nabiyyīn* by following the general use of Arabic language and claims that this is based on the *Qur'ān*, the *Sunnah* and the *Ijmā*.

Ahmadiyah believes in the literal meaning of this verse as its essence. Ikhwan argued that *Sūrah al-Ahzab* verse 41 indicates that the Prophet Muhammad s.a.w had been given the status by Allāh s.w.t as *khātaman nabiyyīn* which means the most

the six ideas above is considered a liberal Islam. See Charles Kurzman, *Liberal Islam: A Sourcebook*, (Oxford: Oxford University Press, 1998), 37.

¹⁵⁷ Umberto, 9-10.

¹⁵⁸ Herbert Blumer, *Symbolic Interactionism Perspective and Method*, (New York: University of California Press, 1986), 2.

perfect, the seal and the ring of all prophets. His *Sharī'ah* is for all mankind and will continue to be as such until the Last Day and therefore everyone is obliged to believe in it.

According to this interpretation, *khātaman nabiyyīn* means that there will be no other prophets who will bring a new *Sharī'ah*. In other words, the prophethood in this sense had been concluded whereby the Prophet Muhammad s.a.w became the only one who brought the final and perfect *Sharī'ah* to all. However, it does not mean that there are no other prophets after his death because the door of prophethood has not been closed. Mirza Ghulam received revelations to be a prophet, but he was assigned only to keep and teach the *Sharī'ah* that was given to the Prophet Muhammad s.a.w. Consequently, the task of Mirza Ghulam Ahmad was not to bring a new *Sharī'ah*.

Meanwhile, the other respondent, Cecep, referred to *Sūrah Al-Nisā'* verse 70 for his interpretation. This verse describes that the people who obey Allāh and His Messenger will be included among those whom God has given them a favour namely the prophets. They include the *ṣiddīq*, the martyr and the *ṣālih*. According to him, the meaning of this verse is very obvious that Allāh will place any Muslim in the class of the prophets, the *ṣiddīqūn*, the martyrs and the *ṣālih* if they fulfil this requirement. The rejection to idea that the door of prophethood has been closed also means rejection of the possibility of Muslims to reach a height of dignity as a *ṣiddīq*, martyr and *ṣālih*. Similar opinion is emphasized by other respondents including Ahmad¹⁵⁹, Ridwan¹⁶⁰, Fajri¹⁶¹, Intan¹⁶², Mufid¹⁶³, Nurzaman¹⁶⁴ and Bilal¹⁶⁵.

¹⁵⁹ See Appendix 2 Interviews, R3Q4AP1 and R3Q4AP2

¹⁶⁰ See Appendix 2 Interviews, R4Q4AP6 and R4Q4AP5

¹⁶¹ See Appendix 2 Interviews, R5Q4AP2

¹⁶² See Appendix 2 Interviews, R6Q4AP4

¹⁶³ See Appendix 2 Interviews, R7Q4AP1

4.2.1 Mirza Ghulam as a Messiah

Ikhwan stated that Mirza Ghulam Ahmad claimed himself as ‘Īsā al-Masīḥ and the Messiah who is awaited by Muslims. He believed that God had shown people many signs on the truth of this status. He claimed that Mirza Ghulam Ahmad was given a miracle by God to revive a nearly died person to become alive again through his prayers and this is quite similar to the Jesus’ miracle.

He said that many people from other countries such as the United States, United Kingdom, Germany, Africa countries, Iran, Turkey, India (Bengali), China, Indonesia and Australia have been visiting the Center of Ahmadiyah movement and the grave of Mirza Ghulam Ahmad to seek the knowledge of Islam.

He is convinced that Allāh will continue to protect Mirza Ghulam during his life and after his death as He did to the Prophet Muhammad s.a.w. That is why he was not killed despite having many enemies during his life time. Although there were hostility and enmity, Ahmadiyah continued to maintain its reception, development and dissemination. After one century, Ahmadiyah today is standing firmly in over 170 countries.

The above view was also shared by other respondents namely Cecep¹⁶⁶, Ridwan¹⁶⁷, Fajri¹⁶⁸, Mufid¹⁶⁹, Nurzaman¹⁷⁰ and Bilal¹⁷¹. In addition, Ahmad said that some abnormal natural phenomena have occurred after Mirza Ghulam declared his status as the Messiah. According to him, these happenings were evidence of the truth of Mirza Ghulam’ status as described in *Hadīth*. Meanwhile Intan, the other

¹⁶⁴ See Appendix 2 Interviews, R8Q4AP3

¹⁶⁵ See Appendix 2 Interviews, R9Q4AP1 and R9Q4AP2

¹⁶⁶ See Appendix 2 Interviews, R2Q5AP2 and R2Q5AP4

¹⁶⁷ See Appendix 2 Interviews, R4Q5AP1

¹⁶⁸ See Appendix 2 Interviews, R5Q5AP2

¹⁶⁹ See Appendix 2 Interviews, R7Q5AP1

¹⁷⁰ See Appendix 2 Interviews, R8Q5AP4 and R8Q5AP5

¹⁷¹ See Appendix 2 Interviews, R9Q5AP2 and R9Q5AP4

respondent, emphasized the difference between Ahmadiyah and other Muslim groups in the interpretation of the *Qur'ān* and the *Hadīth*. While most Muslim groups have not stated the coming of Messiah, Ahmadiyah on the other hand has emphasized the issue of Messiah because they believed that the Messiah would be a reality in the end of the day. Ahmadiyah attributed the end of the day as being the spiritual and moral destruction of mankind and believe that the situation today is characterized by this attribute. According to Intan, Mirza Ghulam, the Messiah had emerged to deal with this moral decadence through his teaching in Ahmadiyah movement.

4.2.2 The Concept of *Jihād* in the Ahmadiyah

The respondent explained that Ahmadiyah members did not undermine the *Sharī'ah* of *jihād*, but rejected any act that cause bloodshed, betrayal, rebellion, robbery, provocation, terror and persecution in the name of Islam.

He argued that during the British colonial period, freedom of religion was not obstructed. Therefore, the physical *jihād* was not necessary. He believed that *jihād* is more appropriate now to be exercised through writings and propagation of the teachings of Islam. He said that Mirza Ghulam during his time practised this approach in defending Islam.

Other respondents such as Cecep¹⁷², Ahmad¹⁷³, Ridwan¹⁷⁴, Fajri¹⁷⁵, Intan¹⁷⁶, Mufid¹⁷⁷, Nurzaman¹⁷⁸ and Bilal¹⁷⁹ agreed with Ikhwan's view. Ahmad also emphasized that Islam only permits the use of arms against those who use weapons to

¹⁷² See Appendix 2 Interviews, R2Q6AP3 and R2Q6AP4

¹⁷³ See Appendix 2 Interviews, R3Q6AP1

¹⁷⁴ See Appendix 2 Interviews, R4Q6AP4

¹⁷⁵ See Appendix 2 Interviews, R5Q6AP1

¹⁷⁶ See Appendix 2 Interviews, R6Q6AP1 and R6Q6AP1

¹⁷⁷ See Appendix 2 Interviews, R7Q6AP1

¹⁷⁸ See Appendix 2 Interviews, R8Q6AP1 and R8Q6AP2

¹⁷⁹ See Appendix 2 Interviews, R9Q7AP2 and R9Q7AP3

fight against Muslim and Islam allows killing only if the enemies started murdering Muslims. Islam thus does not allow Muslims to raise arms against non-Muslims. Intan added that Ahmadiyah in fact had prevented India from becoming the center of Christianization during the British occupation whereby the books written by Mirza Ghulam Ahmad were used to explain about the universal values of Islam and answer many questions about this religion.

4.2.3 *Tadhkirah*

Ikhwan stressed that Ahmadiyah has no other holy book than the *Qur'ān*. He explained that *Tadhkirah* was a work by one of its authors namely M. Amin Djamaluddin who published his work entitled *Ahmadiyah & Piracy of The Qur'ān* around 1992. Therefore, the respondent claimed that the term 'holy book' attributed to *Tadhkirah* was only created by M Amin Djamaluddin not by the Ahmadiyah.

The respondents said that since the time of Mirza Ghulam Ahmad (1835-1908) until today, they never found such a usage in any Ahmadiyah literature. During Ghulam Ahmad's time, there was no book called *Tadhkirah*. *Tadhkirah* was actually a compilation of proclaimed revelations, *kasyaf* and dreams of Mirza Ghulam Ahmad collected over more than 30 years.

The respondents further added that *Tadhkirah* was compiled through the initiative of Mirza Bashiruddin Mahmud a few years after the death of Mirza Ghulam Ahmad. In 1935, Mirza Bashiruddin Mahmud instructed the members of Ahmadiyah to collect 'revelations' and 'dreams' of Mirza Ghulam Ahmad as found in various kinds of publication like books, journals, magazines and newspapers in order to be spread to the public at that time.

Other respondents namely Cecep¹⁸⁰, Ahmad¹⁸¹, Ridwan¹⁸², Fajri¹⁸³, Intan¹⁸⁴, Mufid¹⁸⁵, Nurzaman¹⁸⁶ and Bilal¹⁸⁷ viewed the issue in the same light.

4.2.4 *Fatwā* MUI

According to Ikhwan, the MUI *fatwā* did not have any ground and was therefore against the teachings of Islam. He argued that only God has the right to label anyone or any group as deviant or not. All other respondents expressed the same belief¹⁸⁸.

4.3 DISCUSSION OF THE FINDINGS

This research among others aims at understanding the meaning of Islam according to Ahmadiyah movement in Parung. From this study, it is found that their meaning of Islam seems to have been influenced by their own experiences. The study also revealed that there are similar patterns of experience among the respondents. In one sense, these experiences such as being exposed to the movements, reading materials, being involved in frequent discussions within the Ahmadiyah environment and interaction with *mubāligh* of Ahmadiyah have become quite standard to all respondents. In addition, there are some experiences which are unique to certain respondents which might also shape their understanding of Islam. For example, some have claimed that they were exposed to the story of the Messiah since they were young, or have witnessed violence against Ahmadiyah members. Despite such

¹⁸⁰ See Appendix 2 Interviews, R2Q7AP1

¹⁸¹ See Appendix 2 Interviews, R3Q7AP2

¹⁸² See Appendix 2 Interviews, R4Q7AP1 and R4Q7AP2

¹⁸³ See Appendix 2 Interviews, R5Q7AP3

¹⁸⁴ See Appendix 2 Interviews, R6Q7AP2

¹⁸⁵ See Appendix 2 Interviews, R7Q7AP1

¹⁸⁶ See Appendix 2 Interviews, R8Q7AP1

¹⁸⁷ See Appendix 2 Interviews, R9Q6AP1

¹⁸⁸ See Appendix 2 Interviews, R2Q8AP1, R3Q8AP1, R4Q8AP1, R5Q8AP1, R6Q8AP1, R7Q8AP1, R8Q8AP1 and R9Q8AP1.

individual experiences, it was the common experiences of the respondents that had been the main factors in the formation of their meanings of Islam. Other experiences only reinforce this kind of religious understanding.

In defending their religious beliefs, the movement had also been responsive in certain ways towards others. In particular, it had expressed itself against the MUI *fatwā* in the following ways:

1. The movement's followers rejected MUI *fatwā* claiming that MUI does not have the right and authority to charge or label other groups as being deviant. Defying this *fatwā*, Ahmadiyah members continued with their normal activities within or outside the movement including producing books to counter the statements from other groups.
2. They also demanded the withdrawal of the MUI *fatwā* saying that MUI's *fatwā* is a form of suppression, intimidation and interference in other people's religious understandings and individual's private matters.

Ahmadiyah as a religious group adopts liberal approach in interpreting Islam which is against the mainstream understanding of the holy texts. In particular, the method used by Ahmadiyah in understanding religion is only rational and independent.

In short, we can conclude that the understanding of Islam among the movement's members was influenced mainly by their family and school environments where literal interpretation became the dominant type of the understanding of Islam at the initial stage. Later on, when they were on campus or within the Ahmadiyah environments, the respondents were exposed to more liberal interpretation and this has affected their understanding of Islam. In the later situation, they began to have more freedom to question what they wanted to know through new religious discourses. At

this stage, they were also highly influenced by reading of new materials especially on the movement as well as being influenced by the *mubāligh* of Ahmadiyah.

In other words, Ahmadiyah environment was conducive for the unconventional interpretation of Islam among these respondents. The new understanding of Islam embraced by the members of Ahmadiyah was thus based on these experiences and since this understanding happened to contradict the mainstream understanding of Islam, their religious expressions in the social context were partly explained by the MUI *fatwā* on their teachings and subsequent implications on the movement.

The research also found that there was a high spirit of togetherness and brotherhood among the members of Ahmadiyah. This might be due to them being a minority group with a common feeling of being ‘victims’ of other more dominant groups.

In summary, this study has revealed among others the patterns of thinking and behaviours among Ahmadiyah members, their understanding of Islam and their socio-cultural expressions as the result of such ‘unconventional’ religious understanding. It also analyzed the reasons behind their rejection of the MUI *fatwā*.

In the broader context, the study discloses that human society is an active agent in shaping its culture and in forming members’ meaning of their actions. The different religious expressions in society can thus be regarded as part and result of this complex process of cultural formation. In this process, experience plays an important role.

CHAPTER FIVE

CONCLUSION AND RECOMENDATIONS

5.0 AHMADIYAH MOVEMENT IN THE LIGHT OF SOCIOLOGICAL AND ISLAMIC INSIGHTS

The calls to ban Ahmadiyah movement and teaching reverberated in a number of cities in Indonesia. At the same time, there were also groups which urged the government to guarantee the religious freedom. The latter argued that Indonesia does not belong to any particular class and therefore should not be the monopoly of any religious sects. Indonesia belongs to all groups that want to live together in this country in peace. If any religious group considers the teachings of the other groups as deviant, the state should not be involved by supporting either side. Constitutional guarantee of religious freedom is not only in accordance with the principles of universal human rights, but also with the teachings of Islam, they argued.

In the case of Ahmadiyah, it involves a different understanding of Islam by only one religious group which happens to develop into a widespread problem in the nation. The case of Ahmadiyah is really a test for the country as a pluralistic nation that claims to guarantee and provide freedom to all citizens.

Anywhere, the problem of religious belief is not straightforward as it relates to a number of other issues and factors including law and human rights in addition to religious dogmas themselves. There were solutions offered for this case. For instance, MUI instructed Ahmadiyah to declare it as a new religion. But this was rejected by them. The problem will continue to be a challenge for the government to handle it in

an appropriate way. Otherwise, violence and chaos may emanate triggered by one or both of the parties concerned.

The recognized body such as MUI has stated that Ahmadiyah is a misleading and deviant movement due to the fact that it propagates among others that Mirza Ghulam Ahmad is a prophet, a belief that contradicts the mainstream belief of the Muslims. The MUI *fatwā* is thus understandable. In the face of such movement as Ahmadiyah, the position of Muslims is obvious - that this sect is deviant. Many other international Islamic institutions had also stated the same with regard to this sect.

On the other hand, some organizations viewed the *fatwā* issued by MUI to be violating the law of human rights. In our analysis, we argue that these two things are not quite related. For MUI, the *fatwā* against Ahmadiyah was grounded on its obligation to protect the *ummah* from deviant teachings of Islam. It therefore did not infringe on anyone's freedom to embrace any religion as people are allowed to choose and practice any religion of their choice.

Here, 'human rights' seems to have been used as a legitimacy to support the sect considered deviant such as the Ahmadiyah. In fact, on some ground the Ahmadiyah and its teachings can be regarded as violating human rights because it has tarnished the teachings of Islam with its belief in the new prophet whereas in Islam there is a clear belief that the last prophet is Muhammad s.a.w. On this basis, it can be argued that Ahmadiyah is to be blamed for clearly violating this human right. It should be kept in mind that to guard the true teachings of Islam is part of responsibility of organization like MUI and consequently it is also part of human rights struggle.

It has been argued by some that the source of this problem is the difference of interpretation of the contents of *Qur'ān* and the *Hadīth*. In this context perhaps the

view of E. D. Hirsch Jr. is relevant to observe where he argued that the interpretation by the reader to gain the meaning of a text, in this case the *Qur'ān* and the *Hadīth*, sometimes will not be similar to that of the original author due partly to the different socio-cultural factors and interpreter's level of knowledge against the author's. However, Umberto Eco said that the readers have an important role in interpreting the text. In addition to the socio-cultural factors and interpreter's experience, Eco said that the nature of language of the text also opens for multiple interpretations. Meanwhile, Herbert Blumer said that human's act against an object is based on the meaning that object has for themselves and this meaning is influenced by social interactions that take place between individuals. Thus, Robert Hefner believes that the idea of 'one Islam' is not possible. Therefore, it is not perplexing to find different labels given to Islam and Muslims such as fundamentalist Islam, moderate Islam, Islamic revivalist, modernist Islam and liberal Islam.

As discussed in this study, the actions committed by a group in society is a form of response to social environment and the individual's or group's meaning of an object is based on the interpretations of experiences they encountered in their daily lives. This study takes members of Ahmadiyah as the unit of its analysis. The movement has been playing an active role in forming, developing and indoctrinating unique values in the minds of the group's members.

In this study, some theories have been benefitted in analyzing social life of this group as well as the reasons behind their interpretation of Islam. In this analysis, we also argued that in Islam, there is a standard generic method for interpreting the sacred texts which seems to have been unduly disregarded by this movement. A Muslim should follow this standard in interpreting the *Qur'ān* or the *Hadīth*. Unfortunately, the Ahmadiyah often uses weak *Hadīth* to justify their interpretation.

Muslims hold that Islam has teachings that will not change in the course of history. Therefore, there is no Islam other than ‘the Islam’ with the belief that Allāh is the only God, Muhammad is the last Prophet for mankind and the *Qur’ān* is the Holy Book of this religion. These are the core and clear beliefs in Islam which unite all Muslims alongside the clear pillars of Islam namely the prayer, alms due, fasting and pilgrimage. All these core teachings of Islam have been the unifying doctrine that makes Islam as one and the only Islam until the last day. Any interpretation that adds confusion to these clear teachings and/or which seems to compromise their clarity is bound to be questionable. Such is the case against Ahmadiyah movement.

5.1 RECOMMENDATIONS

This study of religious expression focuses only on one movement with limited scope of analysis. Therefore, a more comprehensive study is needed to gain more insight into this movement. Sociological study on Ahmadiyah in Parung has never been conducted before. Therefore, this work can be regarded as the first sociological study ever conducted on this movement. Some areas that are not covered by the present study need to be further investigated.

The results of this study are hoped to enhance the previous related studies as well as to assist further research especially in understanding the process of forming religious meaning and expressions by particular group in society. The research is also hoped to trigger further research on the factors that might be influential in the emergence of individuals or groups with heretical beliefs. Such a research is important for various parties including the government when making their policies on religious movements and groups in society.

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APPENDIX 1

AHMADIYAH'S ORGANIZATIONAL STRUCTURE IN PARUNG

No	Position	Name
1	Chairman	Cecep Sofyan Nurzaman
2	Vice of Chairman	Abdul Mukhlis Ahmad
3	Special Secretary	Mubarak Ahmad Kamil
4	Secretary of Tabligh (da'wah)	Ruhdiyati Ayyubi Ahmad
5	Secretary of Tarbiat (education)	Mahmud Ahmad
6	Secretary of Ta'lim (teaching)	Ahmad Mufid
7	First Secretary of Mal (finances)	Abdul Malik Arifin
8	Second Secretary of Mal	Erwin Purnama
9	Secretary of al-Wahsiyat	Dian Kamiluddin
10	Secretary of Tahriq Jadid	Budi Kustaman
11	First Secretary of Waqf Jadid	Asep Natsir
12	Second Secretary of Waqf Jadid	Hajarudin
13	Secretary of Isya'at	Rakeeman Ram Jumaan
14	Secretary of Audio Visual	Sariqin M Sadiq
15	Secretary of Umur Kharijah (public relation)	Hamid A Kohongia
16	Secretary of Umur Amah	Budi Abdul
17	Secretary of Diafat (sayast service)	Abdul Ghofur
18	Secretary of Jaidad (property of organization)	Iwan Munawwar
19	Secretary of Waqf-e-nou	Dien Muhammad
20	Secretary of Ziro'at (agriculture)	Kartono

21	Secretary of Sanat wa Tijarat (industry and commerce)	A Malik Atiaz
22	Muhasib (accounting)	Surya Mahdi
23	Amin (funding)	Zulfiky
24	Auditor	Bashri Tarmudi
25	Secretary of Rista Nata (married administration)	Iwan Munawar
26	Secretary of Ta'limul Qur'an and Waqf Ardi	Muhaimin

APPENDIX 2

INTERVIEW TRANSCRIPTS

Number of Respondents : 9 persons
Issue in focus : The backgrounds and life experiences and the meaning of Islam of respondents

Respondent 1 (R1) : Ikhwan
Day : Monday & Wednesday
Date : May 11 & 13, 2009
Time : 11:00 AM
Location : Ahmadiyah Parung

R1Q1 Researcher: Bagaimana latar pendidikan keislaman dari keluarga anda?

R1Q1AP1 Ikhwan: Keluarga saya merupakan keluarga ustad karena dari cucu sampai kakek-nenek saya itu semuanya berasal dari pesantren. Yang seumuran saya semuanya pernah masuk pesantren. Anggota keluarga saya semuanya sehabis lulus dari SD, langsung dimasukkan ke pesantren. Ayah saya adalah seorang guru pada suatu yayasan pendidikan dan dipandang sebagai kyai di kampung, sehingga sering dilibatkan dalam banyak kegiatan keagamaan di kampung.

R1Q1AP2 Ayah saya mendidik keagamaan saya dengan keras. Misalnya kegiatan ibadah di dalam keluarga, bisa dikatakan ketat. Ayah sering menasehati supaya tidak meninggalkan salat dan ibadah-ibadah wajib lainnya. Apabila saya melanggarnya, tidak jarang ayah menghukum dan kadang-kadang memukul. Pada saat kecil, saya setiap maghrib harus mengaji di rumah, tidak boleh tidak. Sedangkan ibu saya merupakan anak dari seorang kyai di kampung. Ibu bekerja sebagai wiraswasta dan ibu rumah tangga. Ibu juga tak kalah kerasnya dengan ayah dalam mendidik keagamaan saya.

R1Q1AP3 Namun ayah tidak pernah mengharuskan saya untuk memihak terhadap corak keagamaan apa pun. Ayah saya memang anggota NU dan saya dididik dengan tradisi NU, tetapi ayah membebaskan saya untuk menentukan sendiri corak keagamaan sesuai dengan keinginan saya sendiri. Yang paling saya ingat adalah ayah dan ibu ingin sekali anak-anaknya menjadi orang-orang yang ahli agama, atau paling tidak mampu melaksanakan ajaran-ajaran agama dengan sesempurna mungkin.

R1Q2 Researcher: Bagaimana latar pendidikan keislaman anda saat di sekolah?

R1Q2AP1 Ikhwan: Karena ayah dan ibu saya ingin sekali anak-anaknya menjadi orang-orang yang ahli agama, makanya semua anak-anaknya itu pasti mendapatkan pendidikan pesantren. Tidak boleh tidak, karena menurut ayah, pendidikan agama

harus didapatkan pada masa kecil agar nantinya pada saat dewasa sudah mendapatkan modal hidup dengan nilai-nilai agama itu. Karenanya, ayah dan ibu selalu mendukung kegiatan-kegiatan saya yang ada hubungannya dengan agama.

R1Q2AP2 Saya masuk ke suatu pesantren di Kuningan, Jawa Barat. Memang sudah menjadi tradisi bagi setiap anggota keluarga saya untuk mendapatkan pendidikan pesantren. Pesantren yang saya masuki hanya mempelajari satu mazhab saja, yaitu Mazhab Syafi'i. Mazhab-mazhab yang lain seperti Mazhab Maliki, Hanafi, dan Hanbali tidak pernah dipelajari karena dianggap tidak benar. Jadi kita memang tidak pernah diajarkan mengenai pemikiran dari tokoh-tokoh Islam yang lain.

R1Q2AP3 Akibat pendidikan dari pesantren saya ini, saya menjadi sosok seseorang Islam fundamental. Saya membaca buku-buku, diskusi-diskusi dengan teman-teman, dan pengaruh dari ayah. Hal ini berimplikasi terhadap perilaku dan penampilan saya. Saya sering melakukan ceramah-ceramah pada salat Jumat, Idul Fitri atau hari-hari besar Islam yang tema-temanya, di antaranya menegakkan Syari'at Islam dan kebencian terhadap Barat yang menzalimi umat Islam. Ceramah-ceramah ini dilakukan di madrasahnyanya, di daerah tempat ia tinggal atau dipanggil oleh seseorang untuk berceramah di suatu tempat.

R1Q2AP4 Saya itu sampai berbulan-bulan nggak nonton televisi. Televisi itu saya anggap merupakan media Barat yang bertujuan untuk menghancurkan ajaran-ajaran Islam. Sama halnya dengan musik. Musik-musik selain musik nasyid tidak boleh didengerin oleh santri karena tidak sesuai dengan budaya Islam dan dapat merusak iman. Kalau misalnya ada santri yang dengerin dangdut misalnya, ia akan disinisi oleh kyai atau teman-teman. Penampilan saya juga kaya orang-orang Arab beneran, jenggotan, memakai sorban ya kadang-kadang memakai kopiah. Pokoknya benar-benar mengikuti yang saya anggap dulu itu Sunnah Nabi. Saya juga tidak akan memakai buatan orang-orang Barat, seperti celana *jeans*, minum *coca cola*, dan sebagainya.

R1Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R1Q3AP1 Ikhwan: Saat di lingkungan kampus, saya mulai membaca buku-buku yang tidak diajarkan di pesantren. Saya mulai berkenalan dengan Ahmadiyah. Kemudian saya berkenalan dengan seorang tokoh Ahmadiyah karena saat itu pernah mengunjungi salah satu masjid yang ternyata merupakan masjid jamaat Ahmadiyah.

R1Q3AP2 Pada saat itu, saya merasa ada yang kurang dengan pemahaman keislamannya. Saya merasa terlalu sempit menafsirkan Islam. Dan saya merasa tidak khusuk menjalaninya. Selain itu, saya merasa terpaksa untuk menjalani segala sesuatu dalam pemahaman keislamannya, tanpa mengetahui makna dari larangan-larangan tersebut. Selama pendidikan di pesantren itu, saya merasa dipaksa untuk tunduk terhadap ajaran-ajaran dari gurunya, misalnya membenci Barat, tidak boleh menggunakan produk-produk Barat, dan jangan membaca buku-buku yang tidak Islami, sebagainya. Saya justru berkeyakinan bahwa sebaiknya diserahkan pada individu itu sendiri untuk mencari mana yang benar.

R1Q3AP3 Setelah saya masuk Ahmadiyah, saya merasakan keindahan Islam, bahwa Islam itu agama perdamaian. Bagaimana Ahmadiyah mengajarkan jihad dengan perdamaian. Dan kita sesama Ahmadiyah, benar-benar menerapkan ajaran Islam yang

damai dan saling erat hubungannya bahwa kita sesama Muslim. Dan kemudian, saya melihat kebenaran Ahmadiyah dalam ajaran-ajarannya, bahwa seorang Mirza Ghulam memberikan pemahaman terhadap kita untuk melihat Islam melalui esensinya, bukan hanya berupa simbol atau labelnya. Artinya, dengan ajarannya itu kita lebih menerapkan ajaran Islam dengan sepenuh hati. Saya melihat dirinya adalah seorang nabi, karena memang tertera dalam ayat bahwa Nabi Muhammad bukanlah nabi yang terakhir. Saya melihat penafsiran dalam Ahmadiyah sangat cocok dalam pemahaman dan tindakan keislaman saya.

R1Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R1Q4AP1 Ikhwan: Di antara orang-orang yang belum mengenal Ahmadiyah, terdapat beberapa orang yang mempunyai tanggapan bahwa “orang-orang Ahmadi tidak mengakui kalimat *”Lailaaha Illallah Muhammad-ur- Rasulullah”* dan dikatakannya, bahwa Ahmadiyah itu adalah suatu agama baru.

R1Q4AP2 Orang-orang yang beranggapan demikian ialah mungkin oleh karena dihasut orang lain, atau oleh karena mereka mempunyai asosiasi pikiran demikian, bahwa Ahmadiyah adalah suatu agama baru, sedang tiap-tiap agama menghendaki suatu syahadat; sebab itu mereka berpendapat, bahwa orang Ahmadi pun mempunyai syahadat yang baru pula.

R1Q4AP3 Bahkan, saya katakan atas pendapat mereka itu bahwa, selain dari pada Islam tidak ada sebuah agama apapun yang mempunyai kalimah syahadat. Sebagaimana halnya dengan kitabnya, demikian juga berkenan dengan nabinya, begitu pula keuniversalnya. Islam mempunyai kelebihan dari agama-agama lain.

R1Q4AP4 Namun Ahmadiyah berbeda penafsiran dengan kebanyakan Muslim dalam mengartikan pintu kenabian. Karena kita melihat arti *khataman nabiyyin* berbeda mempunyai arti yang berbeda dan lebih menjunjung Nabi Muhammad. Makna tentang *khataman nabiyyin* yang dewasa ini populer di kalangan kaum Muslimin itu tidaklah sesuai dengan apa yang termaksud oleh ayat tersebut; dan begitu pula makna itu tidak menjelmakan kemuliaan dan keagungan yang diisyaratkan oleh ayat tersebut. Jemaat Ahmadiyah mengartikan *khataman nabiyyin* sesuai dengan penggunaan umum dari Bahasa Arab dan, kemudian malah diperkuat. Jemaat Ahmadiyah bertanggungjawab untuk membuktikan pendiriannya ini berdasarkan al-Qur’an, sabda-sabda Nabi Muhammad, ucapan-ucapan para pemuka umat, dan dari ungkapan-ungkapan serta pemakaian bahasa Arab.

R1Q4AP5 Pendirian Ahmadiyah adalah mengimani seluruh makna ayat *khataman nabiyyin* yang bersesuaian dengan al-Qur’an, Sunnah, Hadist, Ijma’ dari orang-orang saleh terdahulu, dan juga bersesuaian dengan ungkapan serta pemakaian bahasa Arab. Ahmadiyah mengimani makna harfiah ayat ini, dan juga mengimani makna-makna hakikinya yang memiliki pengertian bahwa Rasulullah adalah yang paling sempurna dari seluruh nabi; stempel para nabi; dan merupakan cincin (perhiasan) para nabi. Seluruh potensi telah berakhir pada diri beliau. Kunci setiap keunggulan telah diserahkan ke tangan beliau. Syari’at beliau - yakni al-Qur’an dan Sunnah - akan terus berlaku hingga Hari Akhir dan meliputi seluruh penjuru dunia. Setiap manusia berkewajiban untuk mempercayainya.

R1Q4AP6 Dalam hal ini, *khataman nabiyyin* maksudnya adalah tidak akan ada lagi seorang Nabi pun yang diperintah Allah akan membawa Syari'at baru kepada manusia. Kenabian yang mengandung Syari'at baru sudah terputus dan Muhammad sudah menjadi *khataman nabiyyin*, karena beliau sudah membawa Syari'at yang sempurna dan tidak ada seorang Nabi yang terdahulu pun telah membawanya.

R1Q4AP7 Jadi, singkatnya, Nabi Muhammad adalah penghabisan manusia, tiada lagi manusia yang lebih tinggi daripada beliau itu. Namun, bukan berarti bahwa tiada seorang manusia lagi pun sesudah wafat beliau itu dan ini jugalah artinya *khataman nabiyyin*.

R1Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R1Q5AP1 Ikhwan: Menurut beberapa keterangan dari hadis yang sahih, Nabi Isa diutus oleh Allah di akhir zaman guna memperbaiki keadaan umat Islam dan memajukan agama Islam.

R1Q5AP2 Menurut firman Allah dalam al-Qur'an dan menurut sabda-sabda Nabi Muhammad, Nabi Isa yang diutus kepada Bani Israil itu sudah wafat, ketika berumur 120 tahun. Adapun Nabi Isa yang dijanjikan itu menurut hadis-hadis Nabi sendiri datangnya dari orang-orang Islam juga dan dia jugalah yang berpangkat Imam Mahdi. Mirza Ghulam Ahmad telah mendakwakan bahwa beliau itulah Isa al-Masih dan Imam Mahdi yang dinanti-nantikan oleh sekalian kaum muslimin pada akhir zaman ini.

R1Q5AP3 Allah memperlihatkan banyak tanda dan mukjizat untuk menyatakan kebenaran beliau. Nabi Isa diberi mu'jizat untuk dapat menghidupkan orang yang hampir mati, sebagaimana yang telah dijelaskan dalam al-Qur'an. Begitu juga Mirza Ghulam Ahmad diberi mukjizat itu. Banyak orang yang hampir mati telah dihidupkan oleh Allah berkat doa beliau.

R1Q5AP4 Hal lainnya adalah kita sendiri melihat orang-orang Amerika, orang-orang Inggris, Jerman, Afrika, Persia, Turki, Benggali, Cina, Indonesia, Australia dan lainnya berdatangan ke Pusat Jamaah Ahmadiyah dengan ikhlas untuk berziarah kepada Imam kita dan untuk menuntut ilmu pengetahuan agama Islam.

R1Q5AP5 Selain itu, mukjizat Nabi Muhammad adalah tidak ada seorang pun yang dapat membunuhnya, padahal beliau hidup di tengah-tengah orang kafir. Mukjizat ini juga diturunkan kepada Mirza Ghulam Ahmad. Meskipun semua macam manusia memusuhi beliau dan hendak membunuhnya, akan tetapi menurut wahyu itu Allah senantiasa menjaga beliau sampai wafat secara alami.

R1Q5AP6 Jadi, selama Rasulullah berada di antara orang-orang kafir di Makkah, mereka itu tidak akan diadzab. Maka wahyu demikian juga telah diturunkan oleh Allah kepada Mirza Ghulam Ahmad berkenaan dengan pemerintahan Inggris. Beliau bersabda bahwa selama dia hidup, pemerintah Inggris tidak akan diadzab oleh Allah, akan tetapi 7 tahun lagi pemerintah ini akan menghadapi kelemahan, kerusakan dan kekacauan.

R1Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R1Q6AP1 Ikhwan: Salah satu tuduhan yang dialamatkan kepada Ahmadiyah adalah bahwa Ahmadiyah telah mengingkari dan menghapus Syari'at jihad. Selain itu dikatakan bahwa Ahmadiyah merupakan suatu bentukan dan imperialis "negara kafir" Inggris, dan untuk melemahkan perjuangan kaum muslimin di India, maka Inggris menganggap perlu untuk membuat boneka, dan boneka itu adalah Ahmadiyah. Tuduhan ini jelas sangat mengada-ada dan tanpa adanya bukti yang kuat.

R1Q6AP2 Perlu diketahui bahwa Ahmadiyah pada saat itu tidak mendapatkan cukup alasan untuk melakukan jihad dengan senjata kepada pemerintah Inggris, karena syarat-syarat yang telah ditetapkan oleh al-Qur'an, Sunnah maupun Hadist mengenai pemberlakuan jihad dengan senjata tidak terpenuhi.

R1Q6AP3 Jemaat Ahmadiyah tidak mengingkari ataupun menghapus Syari'at jihad. Yang ditolak adalah pertumpahan darah, huruhara, pengkianatan, perampokan, pererusakan, provokasi, penganiayaan dan teror yang dilakukan atas nama Islam.

R1Q6AP4 Perbuatan-perbuatan tersebut sangat menodai wajah Islam yang cantik dan damai. Hanya karena kerakusan, ketamakan, pelampiasan hawa nafsu dan mementingkan diri sendiri itulah yang menyebabkan hukum-hukum Islam yang suci menjadi binasa. Jemaat Ahmadiyah sangat menentang bahwa perbuatan dan sikap demikian dikatakan jihad.

R1Q6AP5 Saat itu, pemerintah Inggris tidak membuat kebebasan beragama menjadi terhambat. Untuk itu jihad fisik tidak diperlukan. Jihad yang lebih tepat ada melalui tulisan atau pun pengajaran. Itulah yang dilakukan Mirza Ghulam Ahmad dalam membela Islam.

R1Q6AP6 Kiranya patut direnungkan bahwa jika ada orang yang belum bisa menerima suatu agama karena ia belum menyadari kesucian ajarannya dan nilai-nilai inherennya yang luhur, apakah patut jika yang bersangkutan langsung ditetak dengan pedang? Sesungguhnya orang seperti itu malah patut diperlakukan dengan belas kasih serta dijelaskan kepadanya secara sopan dan halus tentang segala kebenaran dan keluhuran serta kemuliaan keruhanian daripada agama tersebut. Jadi bukan menekan keingkarannya dengan pedang atau senapan.

R1Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jemaat Ahmadiyah?

R1Q7AP1 Ikhwan: Tidak diragukan lagi bagi Ahmadiyah bahwa tidak ada kitab suci lain kecuali al-Qur'an, dan nama Tadhkirah yang disebut-sebut sebagai kitab suci baru muncul sekitar tahun 1992 ketika salah seorang penulis buku yang terbit di Indonesia yaitu M Amin Djamaluddin mengarang buku berjudul Ahmadiyah & Pembajakan Al-Qur'an. Jadi, istilah kitab suci yang disebut Tadhkirah memang diciptakan oleh M Amin Djamaluddin, bukan oleh Ahmadiyah. Di dalam literatur-literatur Ahmadiyah apa pun, sejak masa hidup Mirza Ghulam Ahmad sampai dengan hari ini, tidak pernah ditemukan istilah kitab suci untuk Tadhkirah.

R1Q7AP2 Jadi, yang namanya Tadhkirah sebenarnya adalah sebuah buku yang berisi kumpulan wahyu-wahyu, kasyaf-kasyaf serta mimpi-mimpi yang diterima oleh Mirza Ghulam Ahmad dalam hidupnya selama lebih dari 30 tahun. Selama Ghulam Ahmad hidup, tidak ada buku yang bernama Tadhkirah.

R1Q7AP3 Buku Tadhkirah ini dibuat atas prakarsa Mirza Bashiruddin Mahmud Ahmad bertahun-tahun kemudian setelah wafatnya Mirza Ghulam Ahmad, yaitu sekitar tahun 1935, ia menginstruksikan Jemaat Ahmadiyah pada waktu itu untuk menghimpun wahyu-wahyu, dan mimpi-mimpi yang diterima Mirza Ghulam Ahmad sebagaimana terdapat dalam berbagai macam terbitan yang telah tersebar kepada umum saat itu.

R1Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R1Q8AP1 Ikhwan: Fatwa yang dikeluarkan itu menyatakan bahwa Ahmadiyah di luar Islam, sesat-menyesatkan. Perlu untuk diklarifikasi di sini bahwa fatwa itu tidak ada dasarnya sama sekali, jauh dari kebenaran dan tidak sesuai dengan ajaran Islam. Menurut al-Qur'an, yang berhak menetapkan seseorang atau kelompok atau golongan sebagai Muslim atau non-Muslim, sesat atau tidak sesat, hanyalah Tuhan.

Respondent 2 (R2) : Cecep
Day : Monday
Date : May 18, 2009
Time : 10:00 PM
Location : Ahmadiyah Parung

R2Q1 Researcher: Bagaimana latar belakang keluarga anda?

R2Q1AP1 Cecep: Pada awalnya, saya menjalani keislamannya dengan fanatik, dan sangat mengidamkan negara syariat Islam. Hal ini disebabkan keluarga saya masih keturunan dengan kerajaan dan menjadi pengikut Masyumi yang masih kental sekali.

R2Q1AP2 Sewaktu kecil masih duduk di bangku Sekolah Dasar (SD), saya sudah memakai tanda bulan bintang, saya tidak mengerti apa-apa karena dulu yang menggunakan tanda tersebut seolah-olah menjadi hebat di hadapan masyarakat, dan orangtua kami melaksanakan ajaran tarekat dengan nilai-nilai Islam.

R2Q1AP3 Sewaktu kecil, saya mengaku teringat sekali akan nasehat orangtua. Pada waktu sebelum tidur, saya selalu diceritakan tentang akhir zaman, dimana Nabi Isa dan Imam Mahdi akan turun, dan ini merupakan sebagian tanda akhir zaman. Setiap malam selalu diceritakan, bahwa akhir zaman akan terjadi huru hara dan dibunuhnya dajjal oleh Imam Mahdi.

R2Q1AP4 Saya dulu seperti katak dalam tempurung. Tidak pernah membaca buku-buku di luar pemahaman ayah saya. Apalagi buku-buku dari pemikirin orang Barat. Apa yang disuruh ayah untuk dibaca, maka saya baca. Saya hanya menerima informasi yang sepihak, dan informasi-informasi itu sebagian besar didapat dari ayah saya.

R2Q1AP5 Menurut saya dulu, perang salib belumlah usai. Namun perang sekarang bukanlah perang secara fisik, tetapi merupakan perang pemikiran. Perang pemikiran ini asumsinya adalah antara Islam dan Barat, sangat tidak bisa didamaikan. Barat ini identiknya dengan Amerika, Inggris, dan lainnya. Mereka itu selalu menindas umat Islam. Dalam pendidikan saya dulu, kebencian terhadap Barat ditumbuhkan karena dianggap Barat selalu menindas umat Islam. Wacana seperti modernisme, globalisasi dan sebagainya merupakan wacana yang diberikan Barat justru untuk menindas umat Islam itu sendiri.

R2Q1AP6 Di kampung saya, seringkali saya melihat adanya perbedaan pendapat dalam agama selalu diselesaikan dengan kekerasan. Saya melihat ada beberapa tarekat dan aliran lainnya seperti Ahmadiyah mengalami konflik dan penyelesaiannya adalah melalui kekerasan. Dan akibatnya, orang-orang itu sendiri yang menderita, rumah-rumah dan harta mereka menjadi hancur.

R2Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R2Q2AP1 Cecep: Saya tidak masuk dalam institusi pendidikan agama. Sejak kecil saya hanya mendapat pendidikan dari sekolah umum. Pendidikan agama saya banyak dapat dari ayah saya, bukan dari institusi pendidikan.

R2Q2AP2 Setelah menyelesaikan pendidikan SMA, saya memasuki pendidikan Institut Pertanian Bogor (IPB). Saya pilih IPB, karena profesi yang memiliki gengsi adalah dokter hewan. Karena memang mata pencaharian di Bima adalah peternak.

R2Q2AP3 Namun saya aktif berorganisasi saat itu, terutama dalam organisasi Himpunan Mahasiswa Islam (HMI). Teman-teman suatu ketika mendiskusikan buku-buku mengenai Ahmadiyah. Mereka menjelaskan bahwa Ahmadiyah menjadi berkembang. Saat itu, saya berpendapat bahwa Ahmadiyah harus dihabisi, pengikutnya juga harus dihabisi. Saya mengajak teman-teman bagaimana kalau Ahmadiyah dihabisi. Sebagai orang Bima, masalah keyakinan selalu diselesaikan menggunakan pedang dan golok.

R2Q2AP4 Saya terus berperilaku seperti ini mungkin disebabkan oleh kebanyakan orang dulu di kampung saya terus menyelesaikan perbedaan keyakinan dengan kekerasan. Hal itu malah dianggap sebagai jihad atau membela agama.

R2Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R2Q3AP1 Cecep: Sekali waktu saya bekerja di salah satu perusahaan asuransi. Jadi saya menawarkan asuransi dari pintu ke pintu rumah. Kebetulan saya masuk di salah satu rumah jemaat Ahmadiyah. Saya masuk di rumah orang Ahmadiyah bernama Bapak Suseno. Orang ini merupakan keluarga yang kaya raya di Bogor dan mempunyai percetakan besar.

R2Q3AP2 Suatu ketika, dia berbicara panjang lebar mengenai Ahmadiyah. Beliau menerangkan mengenai Imam Mahdi, dan saya teringat masa kecil setiap saat ibu menceritakan tentang nabi Isa, Imam Mahdi dan tanda-tanda kedatangannya. Yang saya tangkap yaitu tanda-tanda datangnya Imam Mahdi adalah dunia menjadi kecil, bukan dalam arti dunia menjadi menciut, tetapi karena fasilitas teknologi komunikasi yang sangat maju.

R2Q3AP3 Setelah dia membaca buku-buku mengenai Ahmadiyah dan mendapat penjelasan dari tokoh-tokoh Ahmadiyah, dia meyakini bahwa Mirza Ghulam adalah seorang nabi setelah Muhammad.

R2Q3AP4 Menurut saya, *khataman nabiyyin* bukan berarti penutup nabi, tetapi Nabi Muhammad adalah nabi yang paling mulia. Dan masih ada nabi lagi setelah itu karena pintu kenabian tidak tertutup. Mulai tahun 1972, saya mulai belajar mengenai Ahmadiyah dan pada tahun 1975. Saya resmi menjadi jemaat Ahmadiyah. Saya belajar mengenai Ahmadiyah selama 3 tahun. Dan saya mulai salat di masjid Ahmadiyah dan tidak lagi di masjid biasa lainnya.

R2Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R2Q4AP1 Cecep: Pertama saya ingin menjelaskan bahwa ada kelompok orang-orang yang belum mengenal Ahmadiyah mempunyai tanggapan bahwa orang-orang Ahmadi tidak percaya kepada Rasulullah sebagai nabi terakhir. Hal ini merupakan suatu kepalsuan dan sebagai ekor daripada ketidaktahuan juga. Apabila orang Ahmadi menyebut dirinya orang Islam dan beriman kepada kalimat syahadat, maka atas dasar apakah ia harus ingkar atau tidak percaya kepada Rasulullah.

R2Q4AP2 Ahmadiyah justru lebih mengagungkan Rasulullah dan martabat beliau lebih bertambah semarak lagi. Orang-orang Ahmadi tidak mengingkari gagasan dari *khataman nubuwwat*, melainkan menolak arti *khataman nubuwwat* yang dewasa ini, secara kesalahan, telah tersebar di tengah-tengah kaum Muslimin. Sebab kalau orang mengingkari *khataman nubuwwat* berarti ia kufur. Sedangkan dengan karunia Allah orang Ahmadi itu adalah Muslim dan beranggapan, bahwa satu-satunya jalan keselamatan ialah berjalan di atas rel Islam.

R2Q4AP3 Ahmadiyah menafsirkan pengertian *khataman* dengan arti segel, stempel, cap, meterai atau cincin maksudnya adalah perhiasan. Hal ini tidaklah merendahkan martabat Rasulullah, bahkan lebih menguatkan kesempurnaan beliau, bahwa segala sifat-sifat yang utama yang terdapat dalam pribadi para nabi terdahulu maupun yang akan datang terkumpul dalam diri Rasulullah, hanya beliau seorang yang pantas menyandang suri teladan bagi seluruh umat manusia untuk selama-lamanya.

R2Q4AP4 Kalau kita lihat surat an-Nisa ayat 70, siapa taat kepada Allah dan Rasul-Nya, maka mereka akan masuk golongan orang-orang yang Allah telah beri nikmat, yaitu para Nabi, para siddik, para syahid dan para saleh. Dan mereka itu sebaik-baik kawan. Ayat ini sangat terang benderang dan mudah dipahami. Sesungguhnya Allah sendiri yang akan memasukkan kita ke dalam golongan para nabi, siddik, syahid dan orang-orang saleh.

R2Q4AP5 Bagaimana mungkin pintu kenabian sama sekali tertutup bagi umat Islam? Penolakan terhadap pintu kenabian, yaitu tidak akan ada lagi nabi dalam bentuk apa pun juga dalam umat Muhammad, secara langsung juga berarti penolakan terhadap kemungkinan umat Islam tidak dapat meraih ketinggian martabat sebagai siddik, syahid dan saleh. Dengan kata lain, tidak ada lagi para siddik, syahid dan orang-orang saleh dalam umat Islam.

R2Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R2Q5AP1 Cecep: Beliau mengumumkan berdasarkan perintah Allah bahwa beliau adalah al-Masih dan al-Mahdi untuk umat ini, dan orang yang dijanjikan, yang ditunggu kedatangannya dalam agama-agama lain.

R2Q5AP2 Beliau telah mendirikan jamaahnya pada tahun 1889 agar mereka memikul di atas pundak mereka kepentingan untuk meninggikan Islam. Beliau berkata bahwa akulah sosok manusia yang dahulu telah dinubuwatkan akan dibangkitkan dari sisi Allah pada awal abad untuk memperbaharui agama, menegakkan sebagian

pembaruan iman di atas bumi ini, dan memukau dunia dengan pertolongan Allah dan bimbingan tangan-Nya.

R2Q5AP3 Kemudian, beliau mengatakan tentang turunnya al-Masih yang disebutkan dalam beberapa Hadist bahwa sebenarnya maksud dari turunnya adalah lahirnya seseorang dari umat Islam ini yang menyerupai al-Masih dalam sifat-sifatnya, akhlaknya, ruhaninya dan amal perbuatannya, karena berita turunnya Isa di kalangan kaum Muslimin itu serupa benar dengan berita turunnya Elia dahulu, ia tidak turun dari langit sebagaimana apa yang mereka lihat, bahkan ia lahir di atas bumi dengan kelahiran secara perserupaan dan itu ada pada sosok Nabi Yahya.

R2Q5AP4 Meskipun ada permusuhan dan pembencanaan, dengan pertolongan Allah, jamaahnya ini senantiasa terpelihara dalam penerimaan, dan perkembangan dan penyebaran, sehingga di dunia ini, jamaah ini berdiri kokoh di 170 negara lebih dalam tempo sekitar satu abad lebih, dan sejumlah pengikutnya yang ramah hidup berdampingan, dan jamaah ini membuktikan pemenuhan yang besar dengan membangun ribuan masjid dan pusat-pusat dakwah dalam berbagai penjuru dunia untuk menyiarkan Islam dan mengukuhkannya di bawah pengembalaan dan kemuliaan para khalifahnyanya yang mulia. Sebagaimana jamaah ini telah diberi hidayah untuk menyebarkan al-Qur'an dan terjemahannya lebih dari 50 bahasa dunia.

R2Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R2Q6AP1 Cecep: Ketika tidak tersedianya kondisi-kondisi untuk jihad dengan senjata, Ahmadiyah benar-benar menjalankan jihad dengan al-Qur'an, yaitu merupakan jihad yang besar.

R2Q6AP2 Jadi, jihad fisik dengan senjata atas nama agama, seyogyanya dapat dilakukan setelah melalui beberapa tahapan tertentu seperti di atas, seperti contoh mulia yang diperagakan oleh Rasulullah dan Islam di masa awal.

R2Q6AP3 Pada era Mekkah, misi utamanya adalah penyebaran tauhid yang dilakukan oleh Rasulullah beserta pengikutnya sejak masa awal di kota Mekkah selama 13 tahun selalu dilawan, ditentang, diboikot, ditindas, dimusuhi, dibunuh, diprovokasi dan lain-lain. Alasan utama dari semua bentuk perlawanan yang dilakukan oleh kaum kafir kepada Islam hanya karena Islam mengatakan *Rabbunallah*, Tuhan kami adalah Allah.

R2Q6AP4 Pada era Medinah, demi kelangsungan hidup Islam yang baru lahir dan juga supaya agama yang baru lahir itu terhindar dari kemusnahan, maka umat Islam pergi meninggalkan tanah kelahirannya atau hijrah ke negeri atau kota lainnya, mereka mengharapkan keadaan yang lebih aman dan leluasa untuk bebas mengatakan *Rabbunallah* dalam setiap kegiatan dan ibadahnya.

R2Q6AP5 Jika tahapan-tahapan tersebut tidak terjadi pada zaman masa kini, artinya orang Islam bebas mengatakan *Rabbunallah* di mana pun mereka berada, lalu mengapa masih banyak orang Islam di berbagai belahan dunia berteriak-teriak jihad dengan senjata dan kekerasan di tangannya dengan mengatasnamakan agama demi mencapai tujuan yang diinginkan.

R2Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R2Q7AP1 Cecep: Tadhkirah merupakan buah mimpi tetapi kumpulan dari wahyu-wahyu, kasyaf-kasyaf dan mimpi-mimpi yang benar yang dianugerahkan oleh Allah kepada Mirza Ghulam Ahmad, yang telah teruji kebenarannya sejak dari masa kehidupan beliau hingga sekarang dan akan terus terbukti kebenarannya. Tadhkirah merupakan penjelasan ataupun kabar gaib yang merujuk kepada ayat-ayat suci al-Qur'an ataupun sabda Nabi Muhammad, agar manusia mendapatkan keteguhan dan keyakinan yang lebih mendalam bahwa Islam adalah agama yang hidup.

R2Q7AP2 Wahyu-wahyu yang diterima Mirza Ghulam merupakan firman Tuhan yang sedikitpun tidak ada andil beliau di dalamnya. Dan tidak dengan keinginan beliau dan tidak pula mengada-ada. Sebab jika beliau mengada-ada atau berdusta atas nama Tuhan, maka sesuai dengan undang-undang Tuhan atau ketetapan-Nya, beliau akan dihancurkan dengan sendirinya, karena beliau berhadapan langsung dengan Allah

R2Q7AP3 Sejarah umat manusia menjadi saksi bahwa dari sejak Adam sampai kini setiap yang mengaku menerima wahyu Ilahi padahal bukan dan menyampaikannya pada umat manusia dan menghimbau umat manusia untuk mengikutinya, telah menemui kegagalan. Sementara Mirza Ghulam, yang mengaku mendapat mandat dari Tuhan untuk menghidupkan agama dan menegakkan Syari'at sesuai ajaran Nabi Muhammad, terus mendapat kesuksesan dalam misinya.

R2Q7AP4 Jadi, Tadhkirah merupakan sebuah nama buku kumpulan ilham/wahyu yang turun dari Allah. Buku ini tidak berkedudukan sebagai kitab Syari'at apapun. Dan, jangankan memansukhkan al-Qur'an, menandinginya pun tidak mungkin, bahkan justru merupakan pendukung dan penjelasan ayat-ayat al-Qur'an.

R2Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R2Q8AP1 Cecep: Para kyai atau ulama yang bernaung dalam wadah MUI dan semua orang Islam lainnya diharuskan meminta-minta kepada Allah sepanjang hidupnya, di dalam shalatnya, untuk selalu ditunjukkan jalan yang lurus. Adanya perintah Allah bagi manusia agar selalu memohon jalan yang lurus merupakan bukti nyata bahwa manusia tidak berhak menetapkan dan menunjuk hidung suatu kelompok atau golongan sebagai sesat.

R2Q8AP2 Bagaimana mungkin para kyai atau ulama MUI yang sepanjang hidupnya diperintahkan oleh Allah agar selalu meminta ditunjukkan jalan yang lurus, kemudian berbuat sebaliknya dengan menetapkan suatu kelompok atau golongan sebagai yang tidak lurus alias sesat? Apakah para kyai atau ulama MUI telah mendapat pengesahan dari Allah bahwa mereka benar-benar telah berada di jalan yang lurus dan kemudian mendapatkan mandat dari Tuhan untuk menyatakan kelompok atau golongan lain sebagai sesat.

Respondent 3 (R3) : Ahmad
Day : Tuesday & Wednesday
Date : May 26 & 27, 2009
Time : 10:00 PM
Location : Ahmadiyah Parung

R3Q1 Researcher: Bagaimana latar belakang keluarga anda?

R3Q1AP1 Ahmad: Saya hidup dalam keluarga yang religius. Di masa kecil, saya selalu mengikuti ayah yang berprofesi sebagai pendakwah. Dia telah mengajarkan saya sejak kecil nilai-nilai keislaman.

R3Q1AP2 Saya selalu diajak oleh ayah saya untuk mengikutinya kemana dia pergi. Ayah saya kebetulan adalah tukang ceramah yang sering dipanggil oleh orang-orang di berbagai daerah di Jawa Timur. Isi ceramahnya kerap kali berisikan perlunya tegaknya syariat Islam, kebencian terhadap hegemoni Barat, dan sebagainya.

R3Q1AP3 Jadi sejak kecil, pemahaman keislaman saya sudah terbentuk oleh pengajaran yang diberikan oleh ayah saya. Saya banyak mendengar isi-isi ceramah ayah saya. Hal itulah yang kemudian saya berperilaku ketat dalam pemahaman keislaman saya hingga dewasa. Saya menganggap pemahaman keislaman saya adalah yang paling benar.

R3Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R3Q2AP1 Ahmad: Saya mendapatkan pendidikan di pesantren di daerah Jawa Timur. Namun saya merasa mempunyai pemahaman keislaman yang sempit akibat pendidikan keagamaan yang saya dapati di pesantren.

R3Q2AP2 Pendidikan pesantren kulturalnya adalah NU. Kita hanya bisa menerima tanpa bisa mempertanyakan kembali, dan apa yang diajarkan itu sangat diarahkan, harus sepaham dengan para ustadnya, kita tidak bisa membantahnya. Pada saat di pesantren juga hanya diberikan satu mazhab saja dan tidak ada ruang bagi mazhab-mazhab yang lain. Saya diajarkan berbagai macam mazhab, tidak hanya Mazhab Syafi'i, tetapi juga Mazhab Maliki, Hanafi, dan Hambali.

R3Q2AP3 Dengan pengajaran pendidikan agama yang sempit di pesantren, saya merasa percaya betul bahwa hanya orang yang beragama Islamlah yang mempunyai hak untuk mendapatkan kasih sayang Tuhan, mendapatkan keselamatan, dan masuk surga apabila mati. Agama lain, tidak bakal ada artinya dihadapan Tuhan, mereka pasti akan masuk neraka dan disiksa. Saya sangat membenci orang-orang Kristen karena mereka sering memurtadkan orang Islam dengan jalan apapun, orang-orang Barat yang menindas umat Muslim.

R3Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R3Q3AP1 Ahmad: Setelah tamat dari pesantren, saya memasuki salah satu perguruan tinggi di Jakarta. Kemudian saya berkenalan dengan salah satu mubaligh

Ahmadiyah. Saat itu, saya mengaku tertegun dengan ajaran Ahmadiyah mengenai jihad. Jihad bukanlah dilakukan dengan kekerasan. Saya pun mulai membaca buku-buku mengenai Ahmadiyah, dan berkonsultasi dengan tokoh-tokoh Ahmadiyah.

R3Q3AP2 Setelah saya terlibat dalam kegiatan dan diskusi Ahmadiyah, entah mengapa saya merasakan getaran dalam hati saya, bahwa inilah pemahaman keagamaan yang seharusnya saya anut dari dulu. Saya merasa tenteram dan damai ketika bersama-sama dengan warga Ahmadiyah. Kita bersatu-padu untuk menjalankan ajaran-ajaran Islam. Mereka dalam melaksanakan ajaran-ajaran Islam sangat menjiwai, ada wujud dalam batinnya. Dulu kita adalah sedarah sesama Muslim tapi beda ruhnya, Berbeda dengan Ahmadiyah, rasa haru serta cinta terhadap Tuhan berbeda, sangat khusyuk.

R3Q3AP3 Lagipula saya melihat Muslim biasa hanya menjalankan ibadah sebagai rutinitas sedangkan Ahmadiyah merasa menganggap Islam sebagai hal yang luar biasa, dan dapat mengubah dunia walaupun mereka tinggal di desa-desa yang tempatnya reyot. Ahmadiyah tidak akan melihat Islam lahiriyah, tidak akan mau. Ahmadiyah melihat rohaniyah. Maka, orang-orang Ahmadiyah akan menjalankan tahajud malam setiap harinya, selalu bangun jam 3 malam, dan orang-orang yang mempunyai latar belakang filsafat dan tarekat memang cocok tapi orang-orang yang hanya lahiriah tidak akan *nyambung*.

R3Q3AP4 Keyakinan saya semakin mendalam terhadap Ahmadiyah. Hal ini banyak dipengaruhi oleh berbagai buku mengenai Ahmadiyah, terutama buku-buku tulisan dari Mirza Ghulam. Tidak ada keraguan dalam diri saya bahwa Mirza Ghulam adalah seorang nabi setelah Nabi Muhammad.

R3Q3AP5 Ahmadiyah punya satu masjid di Bogor. Saat itu, saya sering pergi ke sana untuk mendalami Ahmadiyah. Saya banyak berdiskusi dan membaca buku-buku mengenai Ahmadiyah. Kemudian saya baca buku yang sangat bagus buku tersebut hasil seminar dunia karangan Imam Mahdi dan juga karangan dari mubaligh Ahmadiyah pertama yang datang ke Indonesia, Maulana Ali. Buku tersebut sudah tua kemudian saya baca hingga saya tidak tidur. Saya merasa yakin kebenaran ada di situ. Setelah itu, saya meminta di bai'at setelah hari Jumat di masjid tersebut.

R3Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R3Q4AP1 Ahmad: Dalam bahasa Arab, kata *khatam* adalah kata benda tunggal, yang secara harfiah menurut kamus berarti cincin. Bentuk kata *khatam* sebagai kata benda tunggal yang digandengkan dengan kata benda jamak yaitu *nabiyyin* di dalam al-Qur'an hanya dapat ditemukan dalam Surat al-Ahzab ayat 41. Bentuk tersebut memiliki arti derajat kemuliaan, kesempurnaan, sehingga makna sejati *khataman nabiyyin* adalah cincin para nabi, yakni beliau merupakan nabi yang tersempurna atau terunggul atau termulia dari para nabi lainnya. Jadi setelah Nabi Muhammad, pintu kenabian belum tertutup, Mirza Ghulam mendapat wahyu-wahyu dengan dinobatkan menjadi nabi, namun untuk tetap menruskan syariat yang telah diberikan kepada Nabi Muhammad, bukan membawa syariat baru.

R3Q4AP2 Keberatan utama yang ditujukan kepada Ahmadiyah ialah, bahwa Ahmadiyah dituduh tidak mengakui serta menolak Nabi Muhammad sebagai *khataman nabiyyin*. Peningkaran kepada *khataman nabiyyin* yang merupakan salah satu akidah yang sangat penting dalam ajaran Islam, berarti keluar dari Islam. Karena alasan inilah kemudian berbagai macam fitnah bermunculan dan ditimpakan kepada Ahmadiyah.

R3Q4AP3 Semua itu terjadi sebagai akibat dari kurangnya pemahaman terhadap ajaran Islam dalam Ahmadiyah. Padahal Mirza Ghulam sendiri dengan jelas mengakui Nabi Muhammad sebagai *khataman nabiyyin*, dan pengakuan itu juga dipegang teguh para penerus beliau dan seluruh anggota Ahmadiyah. Mirza Ghulam Ahmad bersabda bahwa Muhammad *Musthafa shallallaahu 'alaihi wasallam* adalah *khataman-nabiyyin*. Di tangan beliau agama telah menjadi genap dan nikmat Allah telah mencapai derajat yang sempurna.

R3Q4AP4 Contoh sederhana bentuk kata benda yang digandengkan dengan kata benda juga dapat ditemukan dalam bahasa Indonesia, misalnya pada kata bintang lapangan atau bintang panggung mengandung arti martabat atau status tertentu, yaitu orang yang memiliki pamor dan kualitas yang prima di lapangan atau di atas panggung.

R3Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R3Q5AP1 Ahmad: Saya hendak menyebutkan beberapa tanda yang telah berlaku yang akan menunjukkan kepada kita siapakah Imam Mahdi dan al-Masih yang dijanjikan itu. Tanda-tanda sangat mendukung dan menjelaskan mengenai posisi Mirza Ghulam Ahmad sebagai Imam Mahdi.

R3Q5AP2 Telah disebutkan dalam Hadist bahwa sebelum keluarnya Imam Mahdi akan terbit bintang yang berekor di sebelah timur. Menurut kabar ini bintang yang berekor itu telah terbit pada tahun 1882. Imam Muhammad bin Baqir meriwayatkan apabila kamu melihat api di timur tiga atau tujuh hari lamanya, maka hendaklah umat Muhammad mengharapakan kelapangan. Kabar ini telah tergenapi dengan meletusnya gunung “K Krakatau” di pulau Krakatau” sebelah selatan Teluk Betung Lampung pada Senin 27 Oktober 1883.

R3Q5AP3 Tanda lainnya adalah Mirza Ghulam Ahmad telah mengarang berbagai macam kitab untuk menyatakan kebatilan kepercayaan orang-orang Kristen dengan mengemukakan ketinggian Islam. Dan Allah telah memberitahukan kepada beliau bahwa Nabi Isa telah wafat. Tidak ada senjata yang lebih tajam daripada wafatnya Nabi Isa untuk menyatakan batalnya kepercayaan Kristen di masa sekarang ini dan senjata inilah yang digunakan oleh Mirza Ghulam. Di manakah ada orang Kristen yang berani berhadapan dengan Ahmadiyah?

R3Q5AP4 Ahmadiyah memperoleh kemajuan sehingga dapat mendirikan masjid-masjid di London, Belanda, Washington, Afrika dan negara-negara lainnya. Selain itu, Ahmadiyah telah menerjemahkan al-Qur'an ke dalam berbagai bahasa dan menyiarkannya dan mengutus para Muballigh ke berbagai negara untuk mempertahankan dan memajukan ajaran Islam.

R3Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R3Q6AP1 Ahmad: Kesalahpahaman konsep jihad mengakibatkan Islam sangat menderita. Jemaat Ahmadiyah tidak mengingkari jihad, melainkan menentang salah pengertian tentang jihad. Perang dan pertikaian di dunia Islam sering terjadi. Sesungguhnya jihad hanya dapat dilakukan dengan perantaraan al-Qur'an, bukan dengan senjata atau kekerasan. Jihad dengan senjata hanya dapat dilakukan jika syarat-syarat yang ditentukan oleh al-Qur'an serta contoh-contoh dari Rasulullah telah terpenuhi. Jika syarat-syarat tidak terpenuhi, maka jihad dengan menggunakan senjata tidak diperlukan lagi.

R3Q6AP2 Nabi Muhammad berulang kali menjadi sasaran lemparan batu yang telah mengucurkan darah beliau, namun kebenaran dan keteguhan hati tersebut memikul semua aniaya itu dengan hati yang gembira dan pengasih. Sikap kerendahan hati dan keteguhan demikian malah menggalakkan para musuh untuk lebih mengintensifkan penganiayaan dimana mereka menjadikan komunitas suci umat Muslim sebagai hewan buruan mereka.

R3Q6AP3 Kemudian Allah tidak berkenan bahwa kekejaman dan kekejian itu melampaui batas, lalu berpaling kepada hamba-hamba-Nya yang teraniaya dan kemurkaan-Nya menyala terhadap para pendosa.

R3Q6AP4 Perlu diingat bahwa Islam mengizinkan mengangkat senjata melawan orang-orang yang memulai mengangkat senjata terlebih dahulu dan mengizinkan membunuh mereka yang memulai dengan pembunuhan sebelumnya. Islam tidak ada mengatur bahwa umat Muslim yang menjadi rakyat dari suatu pemerintahan non-Muslim yang memperlakukan mereka dengan adil dan persamaan hak, untuk mengangkat senjata melawan pemerintahnya.

R3Q6AP5 Ahmadiyah sering dituduh sebagai antek-anteknya pemerintah Inggris. Namun perlu diketahui bahwa mereka tidak melakukan tindakan zalim untuk menghapuskan agama Islam serta memerangi kaum muslimin, dan pemerintah Inggris telah memberikan kebebasan penuh bagi setiap penduduk waktu itu untuk memeluk serta menjalankan ibadah agamanya masing-masing.

R3Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jemaat Ahmadiyah?

R3Q7AP1 Ahmad: Buku Tadhkirah merupakan salah satu dari ratusan literatur Ahmadiyah yang kedudukannya tidak dipandang sebagai kitab suci, karena kitab suci Ahmadiyah hanyalah al-Qur'an.

R3Q7AP2 Buku Tadhkirah hanyalah merupakan kumpulan ilham, kasyaf dan mimpi yang dikumpulkan dari buku-buku selebaran-selebaran dan catatan-catatan harian dari Mirza Ghulam Ahmad yang berfungsi sebagai penekanan kepada pentingnya al-Qur'an dan keluhuran Rasulullah, serta kabar suka tentang kemenangan agama Islam masa yang akan datang.

R3Q7AP3 Karena buku Tadhkirah ini disusun jauh setelah wafatnya Mirza Ghulam di tahun 1935, maka sejak zaman hidupnya hingga tahun 1935 tersebut, anggota Ahmadiyah tidak mengenal buku tersebut. Dengan demikian, buku tersebut tidak dikenal oleh Mirza Ghulam Ahmad. Dan buku tersebut, disusun dengan pengantar bahasa Urdu.

R3Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R3Q8AP1 Ahmad: Apa hak yang dimiliki oleh MUI untuk tidak mengakui Ahmadiyah sebagai bagian dari umat Islam? Apakah ada otoritas agama yang mendapat lisensi dari Tuhan? Di situ MUI telah bertindak sebagai otoritas keagamaan seperti yang pernah dipegang oleh kekuasaan Vatikan pada Abad Pertengahan yang memancing gerakan reformasi Protestan di Eropa Barat.

R3Q8AP2 Dari keterangan al-Qur'an dan Hadist telah dinyatakan bahwa yang berhak menentukan seseorang atau suatu kaum sebagai Islam atau non-Islam adalah Allah semata dan orang atau kaum itu sendiri. Negara atau undang-undang atau peraturan atau pengadilan atau fatwa-fatwa ulama, sama sekali tidak mempunyai hak untuk menentukan status seseorang atau suatu kaum sebagai Muslim atau non-Muslim.

Respondent 4 (R4) : Ridwan
Day : Saturday
Date : May 30, 2009
Time : 01:00 PM
Location : Ahmadiyah Parung

R4Q1 Researcher: Bagaimana latar belakang keluarga anda?

R4Q1AP1 Ridwan: Saya lahir pada tahun 1980 di Tanjung Karang, Lampung. Saya merupakan anak ke-6 dari 6 bersaudara. Ayah dan kakak saya yang sulung memberikan pengaruh terhadap pemahaman keislamannya. Saat itu, saya cenderung tekstual dalam menafsirkan al-Qur'an dan Hadist sehingga pemahaman saya terhadap Islam menjadi sempit. Mungkin waktu itu saya bisa dibilang sebagai sosok yang fundamentalis.

R4Q1AP2 Ayah saya bekerja sebagai pedagang dan merupakan orang yang dipandang sebagai sesepuh, dianggap orang yang lebih tahu mengenai agama di kampung saya. Ayah saya pernah menjadi aktivis Partai Masyumi. Perjuangan ayah saya dulu sebagai aktivis Partai Masyumi adalah berjuang menjadikan Negara Indonesia untuk menerapkan Syari'at Islam. Bayangin, saya dulu punya mimpi pengen bikin partai Masyumi lagi, karena ayah saya aktivis Partai Masyumi. Anak umur berapa mimpinya udah mau buat negara Islam. Saya dulu menganggap Islam yang dipahami ayah saya yang paling benar. Jadi dulu mimpi saya itu buat negara Islam. Kalau sudah bermimpi negara Islam maka logikanya jilbab, potong tangan, rajam dan sebagainya itu semua sudah mimpi saya. Saya dulu anti Barat, membenci agama lain, sangat mendukung penerapan Syari'at Islam. Saya dulu seperti itu, karena informasi yang saya punya hanya sebelah pihak. Pemahaman saya sangat dipengaruhi oleh ayah saya. Ayah saya menafsirkan Islam secara sempit dan sangat tekstual. Bacaan-bacaan yang diberikan ayah saya mendukung saya punya pemahaman seperti itu. Kalau ibu saya, bekerja sebagai ibu rumah tangga. Ibu kayanya nggak pernah mikir-mikir tentang bagaimana Islam itu. Peran ibu ya hanya sebatas mengurus rumah tangga.

R4Q1AP3 Saya juga merasa dulu, emosi keagamaan saya sangat tinggi. Saya melihat agama Kristen itu jelek dan melihatnya sebagai musuh. Saya sangat bernafsu untuk mengislamkan orang dan saya sering ceramah-ceramah untuk menunjukkan bagaimana baiknya Islam itu.

R4Q1AP4 Waktu saya muda, saya seringkali melihat adanya kekerasan umat Muslim terhadap jemaat Ahmadiyah. Bahkan salah satu sanak saudara saya juga ikut terkena korban kekerasan oleh warga lainnya. Rumah dan harta mereka dibakar. Saat itu pun, saya sangat membenci ajaran Ahmadiyah karena saya nilai sebagai sesat.

R4Q1AP5 Memang saat itu ada rasa kasihan dan iba terhadap warga Ahmadiyah, namun pengaruh dari keluarga dan lingkungan sekitar tetap membuat saya membenci Ahmadiyah karena ajarannya yang saya nilai waktu itu keluar dari Islam.

R4Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R4Q2AP1 Ridwan: Saya masuk pesantren di Tanjung Karang, Lampung. Pesantren ini bertradisi NU. Di pesantren ini, saya mendapatkan pengajaran seperti layaknya pesantren-pesantren NU lainnya, yakni mempelajari kitab-kitab, belajar *fiqh*, dan sebagainya. Ketersediaan buku-buku di pesantren ini juga masih terbatas. Pengajaran yang dilakukan hanya mempelajari satu mazhab saja sehingga pada saat itu ia belum mengenal mazhab-mazhab yang lain.

R4Q2AP2 Pemahaman keislaman saya sangat dipengaruhi oleh buku-buku yang saya baca. Salah satu buku yang saya baca sangat mempengaruhi diri saya, yang berisikan bahwa loyalitas hanya diberikan kepada pemikiran Islam saja, tetapi tidak kepada pemikiran Barat. Hal ini membuat ketertutupan diri saya terhadap buku-buku pemikiran Barat.

R4Q2AP3 Selain itu, yang mempengaruhi pola pikir saya adalah doktrin dari para kyai. Pola pikir saya terbentuk sesuai dengan yang diajarkan sewaktu di pesantren. Misalnya, saya beranggapan Islam yang ideal adalah dengan ditegakkannya Syari'at Islam di Indonesia. Dengan ditegakkannya Syari'at Islam, maka hukum yang berlaku adalah hukum Islam, seperti potong tangan, hukuman rajam, dan sebagainya.

R4Q2AP4 Pada saat itu saya berpikir bahwa Islam itu adalah universal, karenanya perlu ditegakkan Syari'at Islam guna mengatur kehidupan manusia. Dulu saja saya sudah berpikiran perlunya Indonesia menerapkan hukum Islam, gimana di bawahnya, seperti jilbab, *qishas*, dan sebagainya. Pandangan terhadap tidak bolehnya berpacaran, setiap perempuan harus memakai jilbab, Islam tertindas oleh Barat, hukuman rajam, potong tangan, dan sebagainya, itu adalah mimpi saya dulu saat saya di Aliyah ditambah lagi pengaruh dari ayah saya. Saya sangat bercita-cita kalau dewasa nanti ingin mendirikan Partai Masyumi lagi dengan tujuan menjadikan negara Indonesia sebagai negara Islam.

R4Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R4Q3AP1 Ridwan: Namun suatu hari, saya pernah bermimpi bahwa ia didatangi oleh imam Mahdi yang mengatakan bahwa saya harus mengikuti ajaran-ajarannya. Setelah saya terbangun, saya merasa bingung dengan makna yang terkandung dalam mimpinya itu. Namun, di hari yang sama, saya tiba dalam dalam suatu masjid dimana ada seorang mubaligh yang berceramah dalam masjid itu.

R4Q3AP2 Mubaligh ini bercerita mengenai Imam Mahdi dan putra yang dijanjikan di akhir zaman. Dikatakannya bahwa telah datang Imam Mahdi dengan ajarannya. Imam Mahdi yang juga seorang nabi ini menyerukan kepada kita untuk bersatu dalam ajarannya. Saat itu saya langsung menyadari dengan mimpi saya tadi malam.

R4Q3AP3 Namun, akibat ceramahnya, mubaligh ini mendapat perlakuan kekerasan oleh warga sekitar. Dia dihina dengan kata-kata kotor, dianggap murtad, diusir dan bahkan ada yang berupaya memukulnya. Dia sendiri kemudian melihat mubaligh ini sangat sabar dan tidak memperlihatkan amarahnya. Entah mengapa, setelah mubaligh ini diusir, saya mempunyai dorongan yang besar untuk menemuinya. Kemudian saya hampiri mubaligh itu, kemudian saya berkata ingin mempelajari ajaran-ajaran

Ahmadiyah. Orang inilah kemudian banyak memberikan pengaruh yang besar terhadap pemahaman keislaman saya.

R4Q3AP4 Saya mulai menggandrungi buku-buku mengenai Ahmadiyah. Saya terus mempelajari buku-buku yang ditulis oleh Mirza Ghulam Ahmad. Saya merasa pemahaman keislaman yang saya anut sebelumnya begitu sempit, yang rasakan hanya sekedar formalitas belaka. Saya merasa ajaran-ajaran Ahmadiyah, seperti jihad, kenabian, wafatnya Isa al-Masih sangat diterima oleh akal logikanya. Penafsiran di dalam Ahmadiyah membuatnya benar-benar merasa nikmat akan ajaran Islam.

R4Q3AP5 Saya sudah mengalami dua sisi keislaman. Di satu sisi, saya pernah mimpi ingin mendirikan negara Islam. Kalau sudah bermimpi negara Islam maka logikanya, jilbab, potong tangan, rajam, dan sebagainya, semuanya itu sudah mimpi saya. Namun, ketika saya masuk Ahmadiyah, saya merasa esensi Islam adalah lebih besar lagi dari pemahaman saya dulu. Coba kita lihat, bagaimana kita tidak menerima, bahwa Tuhan pasti akan memberikan nabinya terus-menerus akibat kerusakan moral yang selalu terjadi dalam dunia. Dan seorang Mirza Ghulam melalui ajaran-ajarannya bersikan pedoman yang membuat kita lebih dekat dan khusuk lagi terhadap Islam.

R4Q3AP6 Saya justru merasa prihatin dengan kelompok-kelompok Islam fundamental itu tidak mau mengakui kalau ada kekurangan dalam ajaran Islam. Misalnya ada beberapa Hadist yang saya nilai konyol jika diterapkan sekarang ini. Misalnya Hadist yang mengatakan bahwa kepemimpinan yang baik adalah pemimpin yang berasal dari kaum *Quraish*. Kalau kita ikuti Hadist ini maka kita sebagai orang Islam adalah orang yang rasis. Lalu Hadist yang mengatakan perempuan itu adalah aurat. Aurat itu adalah sesuatu yang memalukan. Hadist ini, menurut saya, justru akan membuat pengekanan terhadap perempuan karena konteksnya sekarang ini sangat berbeda dengan zaman awal Islam. Islam itu memiliki banyak pilihan dalam memilih ajaran yang benar. Karena itu, kita harus memilih ajaran yang benar yang sesuai menurut keadaan sekarang.

R4Q3AP7 Selain itu, atas nama agama mereka dapat menuduh bahwa aliran Islam lainnya adalah sesat dan kemudian melakukan kekerasan dengan menghancurkan bangunan dan harta warga Ahmadiyah. Tentunya, ini tidak dibenarkan dalam Islam.

R4Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R4Q4AP1 Ridwan: Sebelum ke sana, saya ingin menjelaskan adanya perkataan bahwa Ahmadiyah mengingkari Nabi Muhammad. Ahmadiyah dianggap tidak percaya akan nabi kedudukan Muhammad sebagai *khataman nabiyyin*. Tuduhan ini adalah sebuah kekeliruan dan merupakan suatu kesalahpahaman belaka. Yakni, na'udzubillallah, Jemaat Ahmadiyah mengingkari ayat *khataman nabiyyin* dan tidak mengakui Nabi Muhammad sebagai *khataman nabiyyin*. Sungguh aneh, tuduhan itu dilontarkan kepada suatu jemaat yang secara teguh meyakini bahwa, jangankan satu ayat, satu titik al-Qur'an tidak ada yang batal.

R4Q4AP2 Jemaat Ahmadiyah menyatakan bahwa al-Qur'an adalah kitab suci yang terakhir dan sempurna serta Nabi Muhammad adalah rasul-Nya yang terakhir dan paling sempurna. Beliau telah membawa Syari'at yang terakhir dan sempurna, serta merupakan *khataman nabiyyin*. Namun, di sisi lain para ulama banyak memberikan sangkalan dan mengatakan walaupun Ahmadiyah berkata demikian, dalam makna

tertentu Ahmadiyah menganggap ada kemungkinan datangnya kenabian setelah Nabi Muhammad.

R4Q4AP3 Beberapa ulama malah sedemikian jauhnya dalam penyangkalan mereka dengan mengatakan bahwa pintu wahyu telah tertutup sama sekali sehingga tidak mungkin lagi seorang Muslim menyempurnakan keimanannya melalui berkat ini. Jawaban bagi mereka yang berpandangan seperti itu adalah jika memang benar umat Muslim demikian sialnya, buta dan merupakan kaum yang paling buruk, lalu mengapa mereka disebut Allah sebagai umat yang terbaik?

R4Q4AP4 Sebagaimana Allah telah mengajarkan umat Muslim akan doa yang diberikan dalam Surah al-Fatihah, Dia juga telah mengatur akan memberikan karunia atas mereka sebagaimana yang diberikan kepada para Nabi yaitu berkat berupa komunikasi langsung dengan Tuhan yang menjadi mata sumber dari segala keberkatan. Apakah Allah yang Maha Agung telah membohongi kita dengan doa ini?

R4Q4AP5 Nabi Muhammad dalam *Surah al-Ahzab* ayat 41 diberikan status oleh Allah sebagai *khataman nabiyyin* yaitu sebagai perhiasan para nabi. Deretan para nabi yang diutus oleh Tuhan bagaikan deretan jari-jari, di mana ada satu jari yang memakai cincin, oleh sebab itu sejatinya Nabi Muhammad adalah nabi yang termulia, terunggul, tersempurna dari para nabi.

R4Q4AP6 Di samping kesaksian al-Qur'an, terlihat juga dalam Hadist bahwa pintu kenabian tidak mutlak tertutup. Ternyata Nabi Muhammad berkali-kali mengisyaratkan kedatangan Nabi Isa seperti yang banyak ditemukan dalam Hadist, bahkan beliau menyebutnya dengan perkataan Nabi Allah sebanyak 4 kali seperti yang dimuat dalam Hadist.

R4Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R4Q5AP1 Ridwan: Ada tanda-tanda alam yang mendukung dan membuktikan bahwa Mirza Ghulam sebagai Imam Mahdi. Adapun Hadist yang menerangkan bahwa Imam Mahdi itu dari anak cucu Nabi Muhammad adalah benar, akan tetapi perlu diketahui bahwa siapakah yang menjadi anak-cucu Nabi yang sebenarnya. Anak cucu Nabi ialah orang yang saleh dan yang senantiasa setia taat kepada Nabi Muhammad, oleh karena seorang anak Nabi Nuh yang durhaka kepada Allah dan berbuat jahat menurut firman Allah dia bukan termasuk Ahli Nuh. Sebaliknya, Salman Al-Farisi yang senantiasa sangat taat kepada Nabi Muhammad, maka beliau dinyatakan sebagai *Ahlul Bait* di hadapan para sahabat. Nabi bersabda Salman itu dari kita, sebagai *Ahlul Bait*. Suatu kali Nabi Muhammad bersabda: Sesungguhnya keluargaku ialah orang-orang yang bertaqwa.

R4Q5AP2 Jadi, Hadis yang menerangkan bahwa Al-Mahdi di akhir Zaman itu dari "*Ahlul Bait* Nabi" atau "dari Nabi" itu hanya menyatakan bahwa dia seorang yang sangat setia dan taat kepada Nabi Muhammad, meski dari keturunan siapa pun.

R4Q5AP3 Menurut sebagian riwayat, Nabi bersabda bahwa Imam Mahdi itu adalah seorang lelaki dari umatnya yang akan memberikan fatwa dengan Sunnahnya. Mirza Ghulam Ahmad al-Qadiyani dari bangsa Persi dan sangat setia dalam mentaati Allah

dan Rasul-Nya dan oleh karena sebagian nenek-moyang beliau dari keturunan Siti Fatimah, maka 2 hal yang secara lahiriah dan yang batiniah itu telah berhimpun di dalam diri beliau.

R4Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R4Q6AP1 Ridwan: Dalam Islam, untuk saat ini keadaan apa pun tidak boleh dinyatakan sebagai perlawanan terhadap musuh karena kepada lawan harus selalu ditunjukkan rasa kasih dan sayang melalui kelembutan dan kasih. Jalan-jalan kekerasan dengan mengatasnamakan agama sangatlah tidak sesuai dengan nilai-nilai Islam.

R4Q6AP2 Menurut al-Qur'an, cara itu adalah jalan dari orang-orang yang durhaka dan bukan cara dari orang-orang yang bertakwa. Al-Qur'an itu dengan segala firman-firmannya yang agung dan indah, selalu sejalan dengan rasa keadilan manusia, persamaan hak, rahmat dan kerahiman sehingga menjadikan al-Qur'an sebagai kitab yang unik di antara semua kitab-kitab suci.

R4Q6AP3 Sesungguhnya tidak ada Muslim hakiki yang akan berpendapat bahwa agama Islam harus disiarkan di bawah tekanan pedang. Islam selalu digambarkan berdasarkan nilai-nilai inherennya yang luhur. Mereka yang menyebut dirinya sebagai Muslim dan bermaksud menyiarkan agama Islam dengan menggunakan pedang, sesungguhnya tidak menyadari nilai-nilai inheren tersebut.

R4Q6AP4 Al-Qur'an jelas melarang penggunaan kekerasan untuk penyiaran agama dan memberi petunjuk agar tabligh siar Islam dilakukan dengan cara mengemukakan nilai-nilai inherennya yang luhur serta teladan hidup sebagai orang Muslim. Jangan terkecoh oleh pandangan bahwa pada awalnya umat Muslim telah diperintahkan mengangkat senjata. Penggunaan senjata tersebut tidak dimaksudkan untuk siar Islam, tetapi sebagai upaya bela diri terhadap musuh-musuh Islam dengan tujuan menciptakan keamanan dan kedamaian. Jika tetap saja melakukan pertumpahan darah dan tidak menghentikan khutbah-khutbah yang mengarah kesana, sesungguhnya bukanlah jalan Islami.

R4Q6AP5 Sekarang karena al-Masih sudah datang adalah kewajiban setiap Muslim untuk menghentikan penggunaan perang guna penyiaran agama Islam. Kalau saja aku tidak diutus, maka mungkin saja adanya kesalahpahaman demikian. Tetapi sekarang Imam Mahdi telah datang dan manusia telah menyaksikan hari yang dijanjikan maka mereka yang mengangkat senjata atas nama agama sudah tidak lagi punya alasan yang bisa dikemukakan di hadapan Allah.

R4Q6AP6 Jika ada orang-orang Ahmadi waktu penjajahan Inggris dulu telah menolak untuk melakukan jihad, maka penolakannya ialah karena anggapan mereka, bahwa orang-orang Inggris tidak memaksakan dengan kekuatan senjata untuk menukar agama. Jika pikiran orang-orang Ahmadi ini keliru dan memang sesungguhnya orang-orang Inggris itu berusaha untuk menukar agama dengan jalan kekerasan, maka jihad pada waktu itu pasti dinyatakan wajib. Tetapi soalnya sekarang, apakah sesudah dinyatakan wajib itu, tiap-tiap Muslimin mengangkat senjata melawan Inggris? Jika tidak, maka orang-orang Ahmadi akan menjawab di hadapan Allah,

bahwa menurut hemat kami belum tiba waktunya jihad saat itu. Jika kami berada dalam kedudukan yang salah, maka hal itu tak lain disebabkan oleh karena kekeliruan ijtihad. Akan tetapi apakah yang akan dikatakan oleh para kyai? Apakah mereka akan berkata, bahwa ya Tuhan, memang pada waktu itu sudah tiba saatnya jihad itu, dan kami berpendapat bahwa wajiblah untuk berjihad. Akan tetapi, wahai Tuhan, kami tidak melakukan jihad, oleh karena hati kami takut dan kami tidak mengirimkan orang-orang yang hatinya tidak ada ketakutan ke medan jurit, sebabnya jika kami berbuat demikian, kami cemas kalau orang Inggris menangkap kami.

R4Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R4Q7AP1 Ridwan: Tadhkirah merupakan buku hasil buah mimpi dan pernyataan Mirza Ghulam Ahmad yang ditafsirkan oleh murid-muridnya dalam bahasa Urdu. Isinya merupakan kenabiannya, doa-doanya, kedekatannya dengan Allah, seruan kepada janji Allah tentang kebenaran Ahmadiyah dan keberuntungan bagi yang mendapatkannya. Pernyataan tersebut dituangkan dalam tulisan-tulisannya.

R4Q7AP2 Para anggota Ahmadiyah tidak memberikan perhatian khusus terhadap Tadhkirah ini, sebab pedoman hidup bagi Ahmadiyah adalah al-Qur'an yang diterima Rasulullah, berisi 30 Juz, 114 surat, yang tidak ada perubahan, penambahan atau pengurangan, dimulai dari Surah al-Fatihah dan berakhir pada Surah an-Naas. Sedangkan berkenaan dengan al-Qur'an, Ahmadiyah mengerahkan segala pengorbanan untuk menerjemahkan ke dalam berbagai bahasa di dunia seratus bahasa dan menyebarkannya ke seluruh dunia. Disusunnya Tadhkirah ini, hanya untuk mempermudah anggota Ahmadiyah dalam mengetahui wahyu dan ilham yang diterima oleh pendiri Ahmadiyah yang tersebar dalam lebih dari 84 literatur yang ditulis oleh beliau sendiri, terutama, berkenaan dengan kabar-kabar gaib, yaitu kabar suka dan kabar peringatan.

R4Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R4Q8AP1 Ridwan: Apa hak yang dimiliki oleh MUI untuk tidak mengakui Ahmadiyah sebagai bagian dari umat Islam? Menurut saya, ada tekanan terhadap Ahmadiyah yang bersumber dari tiga otoritas, yaitu MUI dan Departemen Agama yang mendapat tekanan dari unsur asing, yaitu Pemerintah Arab Saudi.

R4Q8AP2 Surat dari Kedubes Arab Saudi itu sebenarnya dapat dinilai sebagai sebuah intervensi asing terhadap masalah dalam negeri Indonesia. Gejala ini menunjukkan terjadinya politisasi terhadap kehidupan beragama di Indonesia yang menimbulkan masalah kebebasan beragama yang merupakan bagian dari hak-hak asasi manusia itu. Dari sinilah mulai tersebar persepsi di kalangan umat Islam Ahmadiyah mempunyai kitab suci tersendiri di luar al-Qur'an. Tentang kenabian Mirza Ghulam Ahmad, bahwa Ahmadiyah adalah gerakan sesat karena menganggap dirinya sebagai nabi dan dengan demikian menganggap Nabi Muhammad bukan nabi terakhir sebagaimana dipercayai oleh seluruh umat Islam.

Respondent 5 (R5) : Fajri
Day : Monday
Date : June 1, 2009
Time : 11:00 AM
Location : Ahmadiyah Parung

R5Q1 Researcher: Bagaimana latar belakang keluarga anda?

R5Q1AP1 Fajri: Saya lahir di Sukabumi, pada 11 Februari 1955. Saya anak pertama dari empat bersaudara. Ayah saya bekerja sebagai petani dan ibunya pedagang. Pendidikan ayah adalah tamatan Perguruan Guru Agama (PGA) dan ibu adalah tamatan SMA. Menurut saya, tidak ada pengaruh yang berarti dari keluarga terhadap pendidikan keagamaan saya.

R5Q1AP2 Pendidikan keagamaan yang diberikan orangtua saya hanya terbatas sampai saya lulus dari SD. Setelah saya lulus dari SD, saya berpisah dengan orangtua dan lingkungan rumah, karena saya melanjutkan pendidikan ke pesantren yang letaknya cukup jauh dari lingkungan rumah. Keterpisahan saya dengan orangtua terus berlanjut hingga Aliyah dan Perguruan Tinggi. Pendidikan keagamaan yang diberikan orangtua saya hanya terbatas pada tata cara salat. Saya merasa tidak ada pengaruh yang berarti dari orangtua terhadap pemahaman keislaman saya. Orangtua saya itu bukanlah orang yang mengerti betul mengenai agama. Malahan keluarga saya itu jauh dari kehidupan agamis.

R5Q1AP3 Ayah bukanlah figur yang menjalankan kegiatan keagamaan dengan taat dan mendidik keagamaan anak-anaknya dengan tegas. Ayah saya bukanlah orang yang alim dan keras dalam mendidik keagamaan anak-anaknya. Ayah saya jarang menjalankan ibadah salat. Bahkan salah satu adik saya ada yang mau memakai jilbab, tetapi mengurungkan niatnya karena melihat ayah yang jarang salat. Ibu saya menjalankan Islam dengan hal-hal yang berbau klenik. Seringkali ibu memberi sesajen-sesajen, tapi ayah tidak percaya sama sekali terhadap hal-hal yang bersifat klenik tersebut. Tapi ayah juga tidak melarang ibu melakukan hal seperti itu.

R5Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R5Q2AP1 Fajri: Saya meneruskan pendidikannya di pesantren berkultur NU di Makasar, Sulawesi Selatan. Pesantrennya cenderung mempelajari satu mazhab saja yakni Mazhab Syafi'i. Pesantrennya menganggap mazhab-mazhab yang lain tidak benar. Pesantren saya itu sangat kolot, tidak bisa menerima pandangan yang lain. Mazhab-mazhab selain Mazhab Syafi'i tidak diajarkan, malahan semuanya itu dianggap salah. Saya ingat betul kalau cara-cara Muhammadiyah itu dianggap salah oleh para kyai saya. Misalnya kalau salat orang Muhammadiyah membaca *ushalliy*, sedangkan kalau NU harus membaca *ushalliy*. Kalau salat tidak membaca *ushalliy* maka dianggap salatnya tidak sah.

R5Q2AP2 Peraturan yang ada di pesantren saya lumayan ketat. Bayangkan, setiap santri harus memakai peci haji berwarna putih kemana pun para santri itu pergi, baik itu ke pasar, berolahraga atau pun pulang ke kampung halaman. Kegiatan belajar dilakukan dari jam 07.00 sampai jam 15.00, sehabis maghrib mempelajari kitab kuning hingga isya.

R5Q2AP3 Ketersediaan buku di pesantrennya ini sangat terbatas sehingga wawasan keislaman saya hanya terbatas dari yang diajarkan di pesantren itu. Saat di pesantren, saya merasa mempunyai pemahaman keislaman yang sempit. Yang jelas kan, di pesantren ini, saya hanya menerima informasi dari buku-buku yang ada di pesantren. Masih sangat terbatas dan monolitik, hanya satu arah saja, sepihak bahwa kalau pemahaman Islam itu harus begini.

R5Q2AP4 Dengan pengajaran pendidikan agama yang sempit di pesantren saya, saya merasa percaya betul bahwa hanya orang yang beragama Islamlah yang mempunyai hak untuk mendapatkan kasih sayang Tuhan, mendapatkan keselamatan, dan masuk surga apabila mati. Agama lain, tidak akan ada artinya dihadapan Tuhan, mereka pasti akan masuk neraka dan disiksa. Saya sangat membenci orang-orang Kristen karena mereka sering memurtadkan orang Islam dengan jalan apapun, orang-orang Barat yang menindas umat Muslim.

R5Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R5Q3AP1 Fajri: Setelah saya menyelesaikan pesantren, saya bertemu dengan seorang warga Ahmadiyah. Dia menjelaskan tentang Mirza Ghulam dan memberikan buku untuk saya baca dan didiskusikan. Rasa ketertarikan saya bertambah ketika saya mempelajari mengenai konsep jihad dan khalifah dalam Ahmadiyah. Saya pun merasakan kebersamaan dan kehikmatan ketika aktif dalam organisasi Ahmadiyah.

R5Q3AP2 Bagaimana Islam bisa tinggi dari agama-agama yang lain, itu yang menjadi saya tertarik dengan Ahmadiyah. Untuk program ke depan seperti apa, yang selama ini saya lihat ketika Partai Islam telah mendapatkan kedudukan, namun kemudian mereka menjadi lupa terhadap Islam. Kita dalam Ahmadiyah, benar-benar secara bersama-sama menjalankan sepenuhnya ajaran-ajaran Islam, tidak hanya sekedar kewajiban dan formalitas belaka.

R5Q3AP3 Masalah pengamalan agama, saya mulai belajar dari Ahmadiyah yang jauh dari politik. Dalam Ahmadiyah, ada satu program kepemimpinan melalui khilafah dengan mempertajam pemahaman Islam di masa Rasulullah. Ahmadiyah terbukti dengan adanya kepemimpinan Islam dengan adanya imam mahdi yang mengembalikan spiritual umat dan bukan bersifat politik. Sebagaimana sabda Mirza Ghulam yang menyentuh saya yaitu “Kalau saya dibandingkan dengan Nabi Muhammad, maka saya seperti debu di kaki Muhammad”.

R5Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R5Q4AP1 Fajri: Al-Qur’an adalah firman Allah yang suci dan Muhammad berpangkat *khataman nabiyyin*. Tidak ada Syari’at baru lagi atau Nabi yang membawa agama baru sesudah beliau itu.

R5Q4AP2 Sebagian orang menyangka bahwa Ahmadiyah tidak percaya kepada Nabi Muhammad Ahmadiyah beriman bahwa Nabi Muhammad itu memang *khataman nabiyyin* dan siapa yang ingkar kepadanya berarti tidak diragukan lagi bahwa dia itu seorang kafir.

R5Q4AP2 Keterangan lain menyatakan bahwa al-Qur'an mempunyai ajaran yang sempurna untuk semua manusia dan dijaga oleh Allah untuk selama-lamanya. Kalau begitu apa gunanya ajaran baru? Tentu hanya sia-sia saja bukan? Oleh karena agama Islam itu sempurna dan mencukupi semua manusia sampai hari kiamat dan tidak akan ada lagi syariat agama Allah yang membatalkan Syari'at Islam, maka Nabi Muhammad diberi pangkat *khataman nabiyyin*, yakni semulia-mulia Nabi, Nabi lain tidak berhak mendapatkan pangkat itu karena syariat mereka itu telah dimansuhkan oleh Allah dengan Syari'at Islam.

R5Q4AP3 Keterangan lain dan berpuluh-puluh keterangan yang semacam itu menyatakan bahwa Hadhrat Ahmad al-Qadiyani dan Jamaah beliau beriman bahwa sesungguhnya Nabi Muhammad adalah *khataman nabiyyin*.

R5Q4AP4 Namun apa arti *khataman nabiyyin* itu? Nah, inilah satu pertanyaan yang sangat penting. Apa sebab? Orang-orang Islam di masa sekarang kebanyakan mau mengikuti arti yang digunakan oleh golongan al-Jahamiyah dan al-Mu'tazilah, pada hal arti itu bertentangan dengan arti yang telah dijelaskan oleh semua Imam Ahlis-Sunnah Wal-Jama'ah di masa dahulu.

R5Q4AP5 Pendeknya, arti *khataman nabiyyin* ini menunjukkan arti bukanlah penutup semua nabi, karena beliau berkata bahwa walaupun Nabi *khatamun nabiyyin* adanya, akan tetapi janganlah kamu berani mengatakan bahwa tidak ada sembarang Nabi lagi sesudah Nabi Muhammad. Banyak para ulama dan Imam memberikan komentar serupa bahwa arti *khataman nabiyyin* ini menunjukkan bahwa arti *khataman nabiyyin* bukanlah penutup semua nabi.

R5Q4AP6 *Sayyidatuna Aisyah radhiyallahu 'anha* pernah bersabda bahwa katakanlah bahwa Muhammad *shallallahu 'alaihi wa sallam* itu *khataman nabiyyin* akan tetapi janganlah kamu mengatakan bahwa tidak ada sembarang Nabi sesudah beliau.

R5Q4AP7 Pikirkanlah baik-baik kata Siti Aisyah itu. Katanya ini menunjukkan bahwa karena beliau berkata bahwa walaupun Nabi *shallallahu 'alaihi wa sallam khatamun nabiyyin* adanya, akan tetapi janganlah kamu berani mengatakan bahwa tidak ada sembarang Nabi lagi sesudah Nabi Muhammad *shallallahu 'alaihi wa sallam*.

R5Q4AP8 Kalau musuh-musuh Ahmadiyah hendak mengafirkan kami, karena mengatakan arti *khataman nabiyyin* tersebut, maka sudah tentu para Imam Ahlis-Sunnah Wal-Jama'ah akan menjadi kafir dan murtad bersama-sama Ahmadiyah. Sebaliknya, kalau para Imam itu benar, maka tidak ada jalan lagi bagi Ulama untuk mengafirkan Ahmadiyah.

R5Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R5Q5AP1 Fajri: Selanjutnya perlu untuk diketahui bahwa Mahdi dan al-Masih bukan merupakan orang yang berbeda. Mahdi dan al-Masih yang datang di akhir zaman adalah satu orang yang sama. Kita temukan beberapa keterangan dalam Hadist yang menyebutkan bahwa Mahdi adalah al-Masih.

R5Q5AP2 Jadi, berdasarkan banyaknya keterangan dari Hadist shahih, literatur-literatur terkenal dalam dunia Islam, kitab-kitab agama Yahudi, Kristen, Buddha dan Hindu membuktikan bahwa al-Masih yang akan datang di akhir zaman adalah satu orang, dan orang itu adalah berasal dari umat Islam, pengikut setia Nabi Muhammad, sehingga adanya pernyataan Mirza Ghulam Ahmad bahwa beliau adalah cerminan para nabi berdasarkan wahyu yang beliau terima merupakan bukti kebenaran pendakwaannya. Pendakwaan beliau sebagai Imam Mahdi dan al-Masih tidaklah bertentangan dengan keterangan-keterangan yang ada dalam berbagai agama mengenai kedatangan seorang juru selamat dan nabi di akhir zaman.

R5Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R5Q6AP1 Fajri: Mirza Ghulam Ahmad menyatakan bahwa membunuh manusia karena kekafirannya saja dilarang dalam agama Islam. Arti jihad bukan membunuh orang-orang kafir dan memaksa mereka masuk agama Islam. Islam mengizinkan berperang dengan orang-orang kafir yang hendak membunuh orang-orang Islam, disebabkan perselisihan agama, maka dari itu sebenarnya Islam hanya mengizinkan untuk mempertahankan diri. Agama Islam tidak sekali-kali mengizinkan orang-orang Islam memaksa orang kafir masuk Islam sebagaimana yang disangkakan oleh orang-orang Kristen dan sebagian orang Islam yang belum mengetahui ajaran Islam yang sejati.

R5Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R5Q7AP1 Fajri: Tadhkirah itu adalah dalam rangka memenangkan Islam atas agama yang lain. Di antara buku-buku beliau tidak ada buku yang bernama Tadhkirah. Jamaah Ahmadiyah kemudian menamakan buku-buku Mirza sebagai Tadhkirah.

R5Q7AP2 Beliau sebagai imam mahdi dan nabi di akhir zaman mendapat bimbingan langsung dari Allah sebagaimana al-Qur'an itu, rahasia Islam dibuka, dan rahasia Yesus apa betul sudah wafat.

R5Q7AP3 Beliau dalam tulisan-tulisannya menerima wahyu yang ada di 183 buku karyanya. Setelah wafat ada ulama berinisiatif untuk menyatukan 183 buku itu untuk memudahkan pencarian, untuk memudahkan rahasia-rahasia yang tidak diketahui orang. Pada awalnya beliau tidak setuju karena takut akan disalahtafsirkan. Umat Ahmadiyah hanya mempercayai al-Qur'an.

R5Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R5Q8AP1 Fajri: MUI tidak berhak memberikan penilaian sesat atau tidaknya terhadap kelompok lain. Hal ini mengekang kebebasan beragama yang sudah terjalin lama di negeri ini. Dengan adanya fatwa ini, MUI tidak mau tahu bahwa fatwanya dijadikan sumber referensi tindak kekerasan.

R5Q8AP2 Di sini, fatwa MUI seolah-olah membenarkan aksi-aksi penyerbuan dan kekerasan pada komunitas Ahmadiyah di Parung, Kuningan dan Cianjur, termasuk

pembakaran masjid-masjid Ahmadiyah, walaupun MUI secara formal menyatakan tidak menghendaki.

R5Q8AP3 Malah, kalau kita lihat, fatwa MUI dan tindakan kekerasan terhadap Ahmadiyah ternyata mengandung hikmah yang besar. Kini telah timbul aliansi antara berbagai kelompok antaragama dan aliran kepercayaan yang berdiri di satu front untuk memperjuangkan kebebasan beragama.

Respondent 6 (R6) : Intan
Day : Wednesday
Date : June 3, 2009
Time : 01:00 PM
Location : Ahmadiyah Parung

R6Q1 Researcher: Bagaimana latar belakang keluarga anda?

R6Q1AP1 Intan: Saya lahir pada tanggal 30 Maret 1981 di Jakarta. Saya merupakan anak pertama dari tiga bersaudara dan mempunyai 3 adik angkat. Ayah saya bekerja sebagai pegawai negeri di Departemen Dalam Negeri Jakarta dan ibu merupakan seorang ibu rumah tangga. Ayah sangat menginginkan saya menjadi seorang yang ahli agama. Karenanya, ayah mewajibkan saya mendapatkan pendidikan di sekolah agama.

R6Q1AP2 Saya dibesarkan di lingkungan keluarga yang cukup religius. Ayah saya seringkali menyuruh saya untuk mengaji sehabis salat maghrib dan melakukan ibadah salat maghrib dan isya dengan berjamaah di masjid dekat rumah saya. Hal ini mungkin karena ayah yang memimpin di masjid itu. Pada saat saya setingkat dengan SD, saya sudah dimasukkan ke pesantren. Saya sendiri tidak boleh memilih sekolah umum, hanya sekolah agama yang boleh dipilih oleh saya. Selepas Tsanawiyah, sebenarnya saya ingin masuk ke SMA, tapi tidak diizinkan oleh ayah. Ayah saya itu ingin sekali agar saya dapat menjadi orang-orang yang ahli agama, atau paling tidak mampu melaksanakan ajaran-ajaran agama dengan sesempurna mungkin. Oleh karena itu, ayah selalu mendukung kegiatan-kegiatannya yang ada hubungannya dengan agama. Pada saat saya di Tsanawiyah, ayah sangat antusias sekali kalau saya melakukan kegiatan-kegiatan di masjid, misalnya pengajian-pengajian, bakti sosial, mengikuti ceramah-ceramah, dan sebagainya.

R6Q1AP3 Waktu itu, ayah saya seringkali menggambarkan neraka yang merupakan azab yang sangat mengerikan bagi orang-orang yang tidak menjalankan ajaran-ajaran-Nya. Hal ini berimplikasi terhadap diri saya bahwa saya menjalankan ibadah-ibadah agama semata-mata hanya karena ketakutan terhadap neraka.

R6Q1AP4 Pengaruh dari lingkungan keluarga terhadap pendidikan keagamaan saya mungkin hanya sebatas mempelajari *fiqh*, tata cara ibadah, dan menghafal al-Qur'an. Semua itu dari ayah semua. Ayah saya cenderung menafsirkan Islam secara sempit. Misalnya ayah saya mempunyai anggapan kalau al-Qur'an itu tidak bisa ditafsirkan macam-macam. Kalau sudah begitu isinya, kita tidak boleh menafsirkan macam-macam. Ayah saya juga sangat mengikuti ajaran-ajaran NU dan menganggap kalau Muhammadiyah itu salah. Misalnya, kalau NU orang yang meninggal itu memakai acara tahlilan, tapi kalau Muhammadiyah tidak. Ayah saya menganggap kalau cara Muhammadiyah itu salah dan sangat berdosa apabila kita tidak melakukan tahlilan terhadap orang yang meninggal. Tapi yang paling saya ingat adalah ayah sering bicara mengenai mana yang dosa dan mana yang pahala. Mana yang harus dilakukan, mana yang tidak boleh dilakukan. Kalau kita berbuat dosa, maka kita bisa masuk ke neraka dan nereka itu sangat kejam siksanya. Jadi seolah-olah digambarkan sosok Tuhan itu amat menakutkan. Persepsi saya mengenai Tuhan adalah Tuhan yang suka sekali menghukum hamba-Nya begitu ia membuat kesalahan sedikit saja. Hal ini membuat

saya tidak pernah meninggalkan ibadah apa pun disebabkan ketakutan sama neraka dan Tuhan yang mudah sekali menghukum hamba-Nya itu.

R6Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R6Q2AP1 Intan: Hingga kecil saya masuk ke dalam sekolah umum. Tidak pengaruh yang berarti terhadap pemahaman keislaman saya dari institusi pendidikan. Namun saat di bangku kuliah, saya mulai merasakan keraguan akan pemahaman keislamannya. Saya mulai mempertanyakan makna sesungguhnya dari salat yang saya lakukan. Saya merasa makna hakiki dari salat itu bukanlah semata-mata untuk mencegah siksaan yang diberikan Tuhan terhadap kaumnya yang tidak menjalankan ajaran-ajaran-Nya. Namun pada saat itu, saya tidak mempunyai argumen untuk menjawab keraguannya, sehingga saya masih beranggapan bahwa hanya dengan iman atau yakin maka seseorang akan beragama dengan baik.

R6Q2AP2 Muncul keraguan dalam hati saya. Tidak jelas juga kenapa saya mulai mempertanyakan hal itu. Mungkin kegelisahan terhadap salat yang selama ini saya lakukan hanya semata-mata takut kepada Tuhan dan neraka. Namun argumen yang saya punya, tidak cukup kuat untuk mengalahkan kegamangan saya pada saat itu. Hal ini mungkin karena doktrin dari orangtua dan pesantren yang hanya mengajarkan saya harus salat dan kalau meninggalkannya berarti kafir dan masuk neraka, tanpa mengajari makna sesungguhnya dari salat itu apa. Jadi saya berpikiran hanya dengan cukup iman atau yakin maka seseorang akan beragama dengan baik. Apalagi saat itu, saya juga tidak bisa berpikir kritis karena saya pernah mendengar perkataan guru saya yang ngomong kalau pintu *ijtihad* itu sudah ditutup karena dikhawatirkan seseorang yang melakukan *ijtihad*, tidak bisa melakukan *ijtihad* dengan baik, yang justru akan membuat sesat ajaran agama. Seseorang yang melakukan *ijtihad* dianggap berdosa.

R6Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R6Q3AP1 Intan: Dalam keraguan pemahaman keislaman saya waktu itu, saya bertemu dengan salah seorang kawan ayah saya dalam suatu kantor tempat saya bekerja. Saat itu, teman ayah ini mendiskusikan mengenai konsep kenabian dan jihad. Ia juga berdiskusi mengenai wafatnya Nabi Isa dalam versi Ahmadiyah. Saya kemudian memutuskan untuk pergi ke salah satu masjid Ahmadiyah di daerah Parung, Bogor. Di sana, saya banyak berdiskusi dan mempelajari buku-buku tulisan Mirza Ghulam. Setelah beberapa bulan mempelajarinya, akhirnya saya memutuskan untuk di bai'at menjadi jamaat Ahmadiyah.

R6Q3AP2 Saya merasa pemahaman keislamannya berubah seiring dengan pendewasaan berpikirnya akibat pengaruh dari lingkungan Ahmadiyah dan bacaan-bacaannya. Saya tidak lagi menafsirkan Tuhan yang saya yakini dulu sebagai Tuhan yang mudah sekali menghukum hambanya apabila hambanya memiliki kesalahan sedikit saja.

R6Q3AP3 Menurut saya, Islam adalah “kebaikan universal” yang hadir dalam setiap ruang dan waktu. Inti dari ajaran Islam -dan juga agama lain- adalah cinta. Karena itulah, mengapa doa yang paling banyak kita baca adalah *basmallah*. Yang hendak diajarkan oleh Tuhan kepada manusia dengan doa ini adalah agar manusia mengerti bahwa seharusnya wajah Tuhan yang lebih dulu hadir dalam hidup manusia; wajah Tuhan yang Maha Pengasih dan Penyayang, yang memberikan berkah luar biasa, yang tak terhitung kepada umat manusia.

R6Q3AP4 Kini saya menjalankan salat tidak lagi semata-mata karena kewajiban dan ketakutan akan neraka. Saya menjalankan salat karena kebutuhannya untuk berkomunikasi dengan Tuhan dan mencari ketenangan. Dalam diri saya, timbul ketidaktenangan apabila saya meninggalkan salat. Mungkin masih membekas pengalaman-pengalaman saya yang dulu, kalau meninggalkan salat, diri saya menjadi tidak tenang. Setelah melakukan salat, diri saya merasa tenang. Tapi, salat yang saya yakini sekarang ini, bukanlah sebagai sesuatu hal yang wajib dilakukan. Menurut saya, apabila salat itu diwajibkan, maka ada unsur paksaan di dalamnya. Melihat pengalaman saya yang dulu, yang menganggap salat itu wajib, jadinya ada unsur keterpaksaan dalam diri saya dalam menjalankan salat. Salat itu hanya merupakan wahana untuk berkomunikasi dengan Tuhan dan mencari ketenangan. Tidak ada embel-embel yang lain.

R6Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R6Q4AP1 Intan: Ada sebuah hadis yang mengatakan bahwa selama Rasulullah hidup hanya beliau sendiri yang memimpin umatnya; apabila wafat maka yang menjadi pengganti beliau ialah para khalifah, yaitu Abu Bakar, Umar bin Khathab, Usman bin Affan dan Ali bin Abi Thalib. Sesudah mereka itu akan ada kerajaan-kerajaan, yaitu: Bani Umayyah dan Bani Abbasiyah.

R6Q4AP2 Pada tahun 656 Hijriyah telah habis pula kerajaan-kerajaan yang semacam itu dan mulailah Kerajaan Tartar – Bagaimanakah keadaannya? Semua ahli ilmu pengetahuan telah memaklumi, bukan saja kerajaan itu kerajaan-kerajaan berbeda, bahkan lebih buruk lagi.

R6Q4AP3 Kemudian berdasarkan sabda Rasulullah tersebut akan ada khalifah-khalifah yang sejalan dengan nabi, yakni akan menghidupkan Syari'at Islam dan Sunnah Nabi, bahkan semangat keruhanian dan keimanan akan mereka bangunkan.

R6Q4AP4 Sebenarnya para Nabi itu ada bermacam-macam, yaitu: Nabi yang membawa agama baru, Nabi yang tidak membawa agama baru, hanya diutus untuk menjalankan agama Nabi yang dahulu saja. Nabi yang tidak membawa agama baru itu pun terbagi menjadi dua bagian, yaitu: Nabi yang mendapat pangkat Kenabian bukan karena berkat mengikuti Nabi yang dahulu; dan Nabi yang mendapat pangkat Kenabian karena berkat mengikuti Nabi yang dahulu.

R6Q4AP5 Ahmadiyah beriman bahwa Nabi Muhammad itu *khatamun nabiyyin*, akan tetapi ayat dan Hadist ini menunjukkan bahwa tidak ada sesudah Rasulullah seorang pun nabi yang akan membawa syariat baru. Adapun nabi pengikut, maka menurut pengakuan semua Imam *Ahlus-Sunnah Wal-Jamaah* bukan saja boleh datang, bahkan sudah pasti akan datang di akhir Zaman.

R6Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R6Q5AP1 Intan: Mari kita lihat kenyataan umat beragama sekarang, kita kembalikan pertanyaan tersebut bahwa jawabannya mereka iya. Sebagaimana seperti umat Hindu, siapa yang mereka tunggu adalah Sri Krisna. Sebagaimana juga dengan agama Budha. Umat Nasrani percaya Yesus Kristus akan datang. Islam juga percaya akan datang Nabi Isa.

R6Q5AP2 Ahmadiyah adalah komunitas umat Islam. Yang membedakan umat Islam lainnya dengan Ahmadiyah adalah penafsiran. Yang membedakan umat Ahmadiyah dengan yang lainnya adalah Ahmadiyah menganggap sudah datangnya Imam Mahdi. Sedangkan yang lain belum datang.

R6Q5AP3 Lalu kenapa Ahmadiyah berani menyatakan Imam Mahdi sudah datang, padahal dikatakan datangnya Imam Mahdi adalah di menjelang akhir zaman. Ahmadiyah menafsirkan akhir zaman adalah hancurnya akhlak dan rohani umat manusia. Jadi bukan diartikan secara harfiah. Maka inilah zamannya.

R6Q5AP4 Sebagaimana di zaman nabi dan rasul, kerusakan telah melanda di daratan dan di lautan sebab tangan manusia, bisa dikatakan harfiah dan rohaniah. Jadi yang dimaksud datangnya Imam Mahdi ketika terjadi hancurnya akhlak rohani manusia. Inilah yang dikatakan akhir zaman bagi umat Ahmadiyah.

R6Q5AP5 Imam Mahdi diartikan sebagai orang yang memiliki misi kerasulan dan mengajak mereka ke agama terakhir yaitu Islam yang ajarannya persis zaman nabi besar Muhammad dan para sahabatnya.

R6Q5AP6 Mirza datang secara status khilafah Rasulullah setelah wafatnya Rasulullah. Yang disebut dengan *muzabit* atau raja. Ahmadiyah tidak terlepas dari kekhilafahan Rasulullah. Dalam hal ini dibangkitkannya penjelmaan Rasulullah secara rohani dalam bentuk jasmani sebagai jiwa rasulullah.

R6Q5AP7 Sesuai dalam firman Allah: "Barang siapa yang taat kepada rasulullah maka bersama-sama dalam *maqom* (nurani). Sebagai sabda Rasulullah: "Sebaik-baiknya orang diantara umatku adalah Abu Bakar, kecuali jika ada nabi-nabi". Jadi inilah kenabian yang diakui Ahmadiyah.

R6Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R6Q6AP1 Intan: Segala sesuatu harus dilihat asal-usulnya. Untuk saat ini, kita dilarang untuk melakukan jihad dengan senjata. Hal ini sudah tidak sesuai dengan nilai-nilai Islam, disebabkan tidak ada lagi perang agama yang diikuti dengan senjata dan fisik.

R6Q6AP2 Adanya Ahmadiyah justru mencegah India menjadi pusat kristenisasi yang dijajah oleh Inggris. Kemenangan Ahmadiyah di India bukan karena Inggris tetapi karena bantuan Allah. Buku-buku Mirza memang justru melarang umatnya untuk melawan pemerintah Inggris, karena pada waktu itu bukan *darulhaq*, karena di India diberikan kebebasan beragama oleh Inggris.

R6Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R6Q7AP1 Intan: Tidak ada kitab kami selain al-Qur'an. Dan tidak ada rasul kami kecuali Muhammad. Dan tidak ada agama kami kecuali Islam. Dan kita mengimani bahwa nabi kita adalah *khataman nabiyyin*, dan al-Qur'an adalah *khatamul qutb*. Jadi, janganlah menjadikan agama sebagai permainan anak-anak.

R6Q7AP2 Mirza Ghulam Ahmad tidak pernah menulis buku yang berjudul Tadhkirah. Selama beliau hidup, tidak ada buku yang bernama Tadhkirah dalam lingkungan Ahmadiyah dan yang namanya Tadhkirah adalah sebuah buku yang berisi kumpulan wahyu-wahyu serta mimpi-mimpi yang diterima oleh Mirza Ghulam Ahmad dalam hidupnya.

R6Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R6Q8AP1 Intan: Bukan hanya para ulama Islam saja dahulu di Hindustan yang telah mengeluarkan fatwa-fatwa kepada Mirza Ghulam Ahmad dan para pengikutnya, bahkan di Indonesia, MUI telah mengeluarkan fatwa bagi Ahmadiyah, yaitu dianggap sebagai aliran yang berada di luar Islam, sesat dan menyesatkan.

R6Q8AP2 Fatwa ini diikuti oleh sejumlah penyerangan dan penutupan secara paksa kantor pusat Jemaat Ahmadiyah Indonesia dan Kampus Mubarak di Parung yang dilakukan oleh kelompok yang mengaku Islam. Penyerangan tidak hanya berhenti di Parung saja, namun terus berlanjut di beberapa daerah, seperti penyerangan di Kabupaten Cianjur yang mengakibatkan rusak dan hancurnya 5 buah mesjid, 1 buah madrasah serta puluhan rumah milik orang-orang Ahmadi.

R6Q8AP3 Meskipun ada fatwa yang tersebar di mana-mana, namun sampai dengan hari ini Ahmadiyah tetap bertahan dan telah melewati perjalanannya lebih dari 100 tahun dengan semakin maju, kokoh dan tumbuh berkembang.

Respondent 7 (R7) : Mufid
Day : Thursday
Date : June 4, 2009
Time : 01:00 PM
Location : Ahmadiyah Parung

R7Q1 Researcher: Bagaimana latar belakang keluarga anda?

R7Q1AP1 Mufid: Saya dilahirkan di Padang Panjang, Sumatera Barat pada tahun 1981 dan merupakan anak ke-2 dari 5 bersaudara. Di dalam lingkungan Ahmadiyah, saya disebut sebagai Ahmadiyah keturunan. Hal ini disebabkan saya masuk Ahmadiyah karena kedua orangtuanya telah masuk Ahmadiyah terlebih dulu.

R7Q1AP2 Latar belakang keluarga saya, orangtua saya adalah pedagang. Saat itu memang orang-orang yang masuk Ahmadiyah itu orang-orang terbelakang. Ayah saya disebut orang pasar yang berarti preman. Ayah saya sering keluyuran dulunya, mulai minuman keras, merokok, berjudi dan sebagainya.

R7Q1AP3 Ayah saya masuk sebagai Ahmadiyah karena adanya bimbingan dari seorang mubaligh Ahmadiyah yang cukup terkenal di Padang saat itu. Mubaligh itu sering mengadakan ceramah-ceramah keliling kampung. Ayah saat itu kebetulan menghadiri ceramah itu dan kemudian menjadi jamaah Ahmadiyah. Malah, saat itu orang-orang kampung berbondong-bondong masuk menjadi anggota Ahmadiyah.

R7Q1AP4 Setelah masuk Ahmadiyah, kebiasaan buruk dan perbuatan dosa ayah saya telah tergantikan dengan nilai-nilai kebaikan. Setelah masuk Ahmadiyah semua yang buruk-buruk hilang. Ayah saya sangat alim sekarang, dan terus mendalami ajaran-ajaran Islam. Tidak pernah terlihat lagi sifat-sifat buruknya.

R7Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R7Q2AP1 Mufid: Saya mengikuti pendidikan di sekolah umum. Pemahaman keislaman yang saya dapat seperti biasa layaknya anak-anak yang lain, mempelajari Islam secara umumnya. Namun saya terus mendapat ejekan dari teman-teman karena bapak ibu saya adalah warga Ahmadiyah. Mereka sering bilang saya bahwa keluarga saya adalah murtad dan sebagainya.

R7Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R7Q3AP1 Mufid: Setelah ayah ibu saya masuk menjadi anggota Ahmadiyah, saya waktu itu masih bayi berumur 3 bulan, lalu saya diba'at untuk menjadi anggota Ahmadiyah.

R7Q3AP2 Jadi kami sejak kecil, sudah tertanam ajaran-ajaran Ahmadiyah karena memang dari kecil sudah diajarkan oleh orangtua. Jadi sudah dididik dan sudah tertanam sejak kecil, Kalau Ahmadiyah dari lahir, maka diba'at sejak masih bayi berumur 3 bulan. Dulu waktu itu keluarga saya masih di Padang, di daerah yang

sekarang disebut pasar raya. Kemudian kami pindah ke Pekan Baru karena berdagang, saya memperoleh ajaran Ahmadiyah dari Rahmat Ali, seorang mubalig Ahmadiyah pertama yang datang ke Indonesia. Dia datang dari Qadian menuju Padang, Riau kemudian ke Aceh.

R7Q3AP3 Namun, peristiwa pahit dulu sering kita alami. Warga Ahmadiyah merupakan kaum terusir dan terhina di kampung halamannya sendiri akibat keyakinan mereka menjadi jamaat Ahmadiyah. Harta benda termasuk rumah dan lahan pertanian musnah terbakar diamuk massa. Kemudian keluarga pun memutuskan pindah ke Jakarta.

R7Q3AP4 Saya waktu kecil, Ahmadiyah di Padang sudah dibenci. Kami dijuluki sebagai lori-lori, kita dianggap berbeda daripada yang lain, baik disekolah atau di lingkungan rumah. Bagi warga Ahmadiyah di Padang, kami mempunyai julukan hina, lori-lori. Kemudian kami pindah ke Jakarta dan menetap di daerah Kramat Pulo.

R7Q3AP5 Hingga kini saya masih terus mempelajari ajaran-ajaran dalam Ahmadiyah. Saya selalu merasa terkesan dengan ajaran-ajaran dalam Ahmadiyah. Saya selalu aktif melakukan kegiatan berdiskusi dan membaca buku-buku dengan sesama anggota Ahmadiyah. Kegiatan yang ada dalam organisasi jarang saya lewatkan.

R7Q3AP6 Yang paling saya terkesan adalah ajaran Ahmadiyah mengenai perang atau jihad. Anggota Ahmadiyah dilarang sama sekali untuk menggunakan cara kekerasan untuk membalas dendam kepada orang-orang yang telah menganiaya mereka. Mereka harus tetap sabar dan yakin niscaya kesabaran mereka akan dibalas dengan karunia oleh Tuhan.

R7Q3AP7 Ahmadiyah itu berasal dari Hadist dan al-Qur'an, dan kami benar-benar mencoba menjalankannya. Kami dilarang untuk membalas dengan kekerasan kepada mereka. Kelak, Tuhan akan memberikan kami karunia dan berkahnya. Begitu juga dengan Mirza Ghulam Ahmad, betapa pedih penderitaannya dulu ketika menyebarkan ajaran Ahmadiyah. Kelak, saya yakin jamaat Ahmadiyah akan tumbuh besar.

R7Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R7Q4AP1 Mufid: Di dalam al-Qur'an terdapat beberapa ayat yang menyebutkan masih adanya kemungkinan tentang datangnya Nabi setelah Nabi Muhammad. Nabi tersebut, selain tidak membawa Syari'at, juga harus datang di dalam umat Nabi Muhammad sendiri. Mirza Ghulam Ahmad menjelaskan bahwa kenabian yang mengandung Syari'at baru itu telah diputus. Kenabian yang mengandung al-mubasysyirat saja yang tidak diputus dan tidak akan diputus selama-lamanya. Mubasysyirat itu ialah bermacam-macam mimpi dan wahyu-wahyu ilham yang tidak mengandung Syari'at. Wahyu itu telah diturunkan juga kepada para wali di umat ini.

R7Q4AP2 Allah menurunkan wahyu-Nya kepada para wali juga seperti mewahyukan kepada Maryam, kepada ibu Musa, kepada para murid Nabi Isa, kepada Umar, Imam Syafi'i, Imam Ahmad bin Hanbal, Ibnu Arabi, dan lainnya. Tiada syariat yang baru dalam wahyu mereka itu.

R7Q4AP3 Tatkala Nabi Muhammad mengaku menjadi seorang Nabi, maka hampir semua orang Arab, terlebih orang-orang Yahudi mendustakan beliau.

R7Q4AP4 Ahmadiyah juga berkeyakinan bahwa pintu wahyu Allah senantiasa terbuka bagi wali-wali Allah, akan tetapi oleh karena agama Islam itu sempurna lagi dijaga oleh Allah, maka wahyu yang mengandung Syari'at baru atau wahyu yang menyalahi al-Qur'an tidak akan diturunkan lagi.

R7Q4AP5 Sebagian orang menyangka bahwa hanya Nabi saja yang mendapatkan wahyu, persangkaan itu adalah salah, karena berlawanan dengan keterangan-keterangan al-Qur'an dan keterangan-keterangan para wali, begitu juga salah orang yang mengatakan bahwa ilham itu bukan wahyu atau ilham lain dan wahyu lain.

R7Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R7Q5AP1 Mufid: Mirza Ghulam adalah seorang muslim yang shaleh, tinggal di Punjab, pada tahun 1889 mendakwakan diri bahwa ia adalah Mahdi dan al-Masih. Ini adalah titik perhatian utama, di mana di tahun 1876 ketika Mirza Ghulam Ahmad mendapatkan wahyu saat ia berusia 41 tahun. Saat yang dramatis itu, seseorang dengan kepribadian yang shaleh telah meraih suatu taraf kesadaran diri. Sejak itu sampai waktu kewafatannya di tahun 1908, Mirza Ghulam Ahmad adalah seorang manusia yang dengan daya kenabian membawa pengikutnya kepada apa yang dapat dirasakan sebagai kebangkitan kembali Islam.

R7Q6 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R7Q6AP1 Mufid: Ajaran jihad yang telah disalahpahami oleh sebagian orang Islam yang tidak tahu. Perbuatan-perbuatan yang dianggap jihad, sama sekali kontroversial dengan ajaran al-Qur'an. Jelas, al-Qur'an mengizinkan kaum muslimin untuk berperang dengan cara-cara yang rasional daripada cara-cara peperangan dengan mengangkat pedang kepada kaum muslimin atau non muslimin tanpa alasan benar, membunuh dan berbuat sangat aniaya.

R7Q6AP2 Pada zaman Nabi Muhammad, dasar jihad adalah bahwa Tuhan telah murka kepada orang-orang zalim. Akan tetapi hidup di bawah kekuasaan suatu pemerintahan yang baik seperti pemerintahan kita, kalau membuat rancana jahat terhadapnya, itu namanya bukan jihad tetapi suatu gagasan biadab yang lahir dari kejahilan. Berbuat jahat terhadap suatu pemerintah yang memberi kebebasan hidup dan keamanan penuh, dan kewajiban agama pun dapat ditunaikan sepenuhnya, adalah suatu tindakan kriminal, bukan jihad.

R7Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R7Q7AP1 Mufid: Tadhkirah bukanlah ayat suci dan kitab bagi umat Ahmadiyah. Tadhkirah berisikan ilham atau wahyu yang terdapat dalamnya adalah penjelasan ataupun kabar gaib yang merujuk kepada ayat-ayat suci al-Qur'an atau pun sabda Nabi Muhammad atau ungkapan menunjuk kepada keadaan atau situasi yang sedang atau akan terjadi di dalam kehidupan manusia, agar manusia dapat mengantisipasi

ataupun mendapatkan keteguhan dan keyakinan yang lebih mendalam bahwa Islam adalah agama yang hidup karena Tuhannya tetap hidup, yang dibuktikan dengan masih adanya wahyu-wahyu.

R7Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R7Q8AP1 Mufid : Kita kecewa tentunya karena MUI memfatwakan Ahmadiyah sebagai golongan di luar Islam dan merupakan kelompok yang sesat dan menyesatkan. Malah, dikatakan Ahmadiyah berbahaya bagi ketertiban dan keamanan negara. Padahal Ahmadiyah sendiri tidak pernah pula mengkritik aliran lain, apalagi pernah berbuat onar.

R7Q8AP2 Hingga jemaat Ahmadiyah dilarang naik haji. Sesama umat Islam dilarang naik haji. Allah sendiri tidak pernah melarang Muslim untuk beribadah haji. Bagaimanapun juga hal ini karena salah penafsiran terhadap Ahmadiyah.

R7Q8AP3 Dengan adanya fatwa MUI itu, massa terprovokasi dan kemudian mereka merusak dan memblokir mesjid-mesjid Ahmadiyah, merusak dan membakari rumah-rumah orang Ahmadi, melarang Jemaat Ahmadiyah memasuki mesjidnya sendiri untuk mendirikan shalat, dan melarang shalat Idul Fitri serta Idul Adha di lapangan terbuka.

R7Q8AP4 Sebagaimana dikatakan orang-orang bahwa selain jamaah Ahmadiyah, mereka tidak boleh shalat di mesjid Ahmadiyah. Informasi ini merupakan salah. Padahal jamaah Ahmadiyah yang dilarang untuk berjamaah dengan mereka. Kekerasan terhadap Ahmadiyah hingga hari ini, dan dengan mempertimbangkan perbuatan yang dilakukan dan didiamkan oleh saudara muslim lainnya, maka sikap Ahmadiyah untuk memisahkan diri melakukan ibadah shalat di mesjid-mesjid milik Ahmadiyah sendiri, tidaklah dapat disalahkan dan tidak pula dapat dianggap sebagai penghinaan kepada umat Islam.

Respondent 8 (R8) : Nurzaman
Day : Sunday
Date : June 7, 2009
Time : 10:00 AM
Location : Ahmadiyah Parung

R8Q1 Researcher: Bagaimana latar belakang keluarga anda?

R8Q1AP1 Nurzaman: Saya dilahirkan dan dibesarkan di Lombok. Ayah saya merupakan tokoh yang disegani di kampung. Ayah disebut sebagai pemuka agama. Atas profesi ayah ini, kerap kali ada kegiatan berbagai pengajian dan tahlilan di rumah.

R8Q1AP2 Kita mempunyai kelompok tarekat di kampung. Kita biasa rutin melakukan tahlilan dan pengajian setiap malam jumat dan kita punya massa hingga 100 orang yang menghadiri acara ini. Tarekat ini bukanlah hal yang umum di kalangan umat Muslim. Ayah saya dilegalkan untuk tidak melakukan shalat dan kerap kali melakukan puasa dan bersemedi. Ayah saya belajar mengenai tarekat, bukan syariat. Jadi shalat tidak dilakukan, dan hanya berzikir di tengah malam. Untuk menempuhnya melalui puasa selama 40 hari.

R8Q1AP3 Ayah sudah berpuluh-puluh tahun melakukan acara ritual ini. Bahkan disebut orang-orang kampung, ayah memiliki kemampuan spiritual yang tidak bisa dilakukan oleh orang pada umumnya. Ayah juga kerap menyebut Imam Mahdi dalam berbagai ritual dan ceramahnya. Saya seringkali mendengar nama Imam Mahdi dari ayah. Dia pernah bercerita bahwa dia mendapatkan pedang dari nabi Isa, digagang pedang itu ada tulisan *alhamdulillah*, dan di mata pedang itu ada nama nabi-nabi.

R8Q1AP4 Suatu saat, ayah ditangkap oleh sejumlah polisi dengan tuduhan menyebarkan aliran yang sesat. Saat itu, saya merasa sangat sedih dengan kondisi keluarga, dimana rumah dan harta bendanya dibakar oleh sejumlah warga dan ayah saya mendekam di balik penjara.

R8Q1AP5 Ayah saya dan saudara-saudara saya digiring ke kantor polisi. Entah mengapa, saat itu saya bermimpi didatangi oleh orang berjubah putih dalam sebidang tanah lapang yang sangat luas. Orang ini mengaku sebagai Imam Mahdi. Dan dia menyerukan untuk mengumpulkan teman-teman saya di bawah benderanya.

R8Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R8Q2AP1 Nurzaman: Saya masuk dalam sekolah umum dari sekolah dasar hingga sekolah menengah atas. Layaknya di sekolah umum, kita hanya mempelajari ilmu agama secara umumnya saja. Tidak ada pengaruh yang berarti terhadap pemahaman keislaman saya. Saat itu, pengaruh yang berarti terhadap keislaman saya adalah dari keluarga saya, terutama ayah yang memang sering mengadakan ritual-ritual agama.

R8Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R8Q3AP1 Nurzaman: Atas kondisi ini, saya memutuskan pergi menuju Jakarta untuk memulai hidup baru. Saya berpisah dengan keluarga dan tinggal bersama teman ayah di Jakarta. Kebetulan teman ayah saya ini adalah anggota jamaat Ahmadiyah.

R8Q3AP2 Melalui orang ini, saya banyak berhutang budi terhadap beliau. Saya banyak belajar dengan beliau, dan banyak buku-buku Ahmadiyah yang diberikan kepada saya. Saya begitu tersentuh dengan buku-buku Mirza Ghulam. Sebelum di bai'at, saya membaca buku-buku Ahmadiyah tentang pengakuan Mirza sebagai nabi dan Imam Mahdi. Sejak kecil saya selalu ingat perkataan ayah saya mengenai Imam Mahdi. Saya melihat ada kebenaran di situ, kemudian saya di bai'at pada tahun 1976.

R8Q3AP3 Teman ayah ini mengirim saya untuk menempuh pendidikan di Pakistan untuk mendalami ilmu dan menguasai ajaran-ajaran Ahmadiyah. Saya tidak tahu kalau saya disediakan paspor ke Pakistan. Saya dikirim olehnya untuk mendalami ajaran-ajaran Ahmadiyah dan juga sekaligus menemani salah satu Ketua Ahmadiyah di Jakarta. Saya menempuh pendidikan selama 7 tahun dan mengabdikan selama 5 tahun di sana. Saya sekarang hafal 20 *juz* al-Qur'an. Saya juga menguasai bahasa Inggris, Arab, dan Urdu. Sekarang saya diutus oleh khalifah untuk menjadi mubaligh Ahmadiyah untuk Indonesia.

R8Q4 Researcher: Apakah benar Mirza Ghulam adalah nabi?

R8Q4AP1 Nurzaman: Mirza Ghulam Ahmad telah menjelaskan bahwa ada orang yang menuduhnya bahwa dia adalah nabi yang memutuskan hubungan dengan Islam, nabi yang tidak mengikuti al-Qur'an, nabi yang ucapannya bukan kalimat syahadat, nabi yang kiblatnya baru, nabi yang tidak mengikuti Nabi Muhammad lagi.

R8Q4AP2 Tuduhan-tuduhan ini tidak berdasar sama sekali, saya sendiri percaya bahwa orang yang mengaku menjadi nabi seperti yang tersebut itu memang kafir.

R8Q4AP3 Allah memberikan nabi terakhir yang tandanya berakhirnya Bani Israel. Nabi yang akan datang selanjutnya adalah nabi yang bukan keturunan dari Bani Israel melainkan Bani Ismail yaitu Nabi Muhammad. Rasul sebagai bapak rohani dan Mirza Ghulam datang untuk membuat seluruh umat beragama menjadi putra rohani umat. Mirza Ghulam hanya meneruskan ajaran-ajaran dari Nabi Muhammad.

R8Q5 Researcher: Apakah benar Mirza Ghulam sebagai Imam Mahdi?

R8Q5AP1 Nurzaman: Orang-orang Islam akan jatuh di akhir zaman, karena mereka akan menjauhkan diri dari Islam, maka Allah tidak akan membiarkan mereka itu dalam keadaan yang hina, bahkan akan mengutus utusan-Nya untuk mempertahankan, memajukan Islam dan untuk mengalahkan semua agama lainnya.

R8Q5AP2 Siapakah utusan itu? Tiada lain, dialah Isa al-Masih dan al-Mahdi. Menurut sabda Nabi Muhammad dia akan menghidupkan semangat Islam sebagaimana pada zaman awalnya dan akan memperbaharui keadaan Islam sehingga

akan terbukti dengan nyata kebenarannya bagi seluruh umat di dunia ini dan dia akan mengalahkan semua agama, terlebih agama Kristen.

R8Q5AP3 Menurut keyakinan Ahmadiyah orang yang diberi nama Isa ibnu Maryam di masa sekarang ialah Mirza Ghulam Ahmad tatkala beliau mendakwakan sebagai al-Masih yang dijanjikan. Dia kemudian ditentang selayaknya dulu orang-orang kafir di Arab ini memusuhi Nabi Muhammad. Jadi, semua Nabi dan Rasul Allah itu didustakan, difitnah, dimusuhi bahkan ada juga yang dibunuh.

R8Q5AP4 Semenjak Mirza Ghulam mendakwakan diri mendapatkan wahyu dari Allah serta disiarkan, lalu beliau hidup sekurang-kurangnya 25 tahun lagi dan pekerjaan beliau pun terus maju, maka semuanya ini menunjukkan bahwa beliau seorang yang benar dalam segala pendakwannya.

R8Q5AP5 Dalam Hadist, barang siapa yang medakwakan diri mendapat wahyu dari Allah dan menobatkan menjadi nabi, maka yang salah dibinasakan oleh Allah. Adapun, Mirza Ghulam tetap selamat bahkan ditolong oleh Allah.

R8Q6 Researcher : Bagaimana konsep jihad dalam Ahmadiyah?

R8Q6AP1 Nurzaman: Islam mengizinkan mengangkat senjata melawan orang-orang yang memulai mengangkat senjata terlebih dahulu dan mengizinkan membunuh mereka yang memulai dengan pembunuhan sebelumnya. Islam tidak ada mengatur bahwa umat Muslim yang menjadi rakyat dari suatu pemerintahan non-Muslim yang memperlakukan mereka dengan adil dan persamaan hak, untuk mengangkat senjata melawan pemerintahnya.

R8Q6AP2 Imam Mahdi datang ke dunia dengan tujuan untuk menghapus anggapan perlunya mengangkat senjata atas nama agama. Ia akan menegakkan kembali siar Islam tanpa bantuan pedang dan hanya dengan penalaran dan argumentasi saja maka agama Islam dengan segala nilai-nilainya yang luhur, bukti-bukti dan tanda-tanda Ilahi yang hidup bisa menjadi daya tarik bagi manusia umumnya.

R8Q7 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi jamaat Ahmadiyah?

R8Q7AP1 Nurzaman: Tadhkirah merupakan buku penjelasan ataupun kabar gaib yang merujuk kepada al-Qur'an ataupun sabda Nabi Muhammad. Tadhkirah ini terdiri dari wahyu dan mimpi Mirza Ghulam. Justru Tadhkirah ini mengacu pada al-Qur'an. Jadi sungguh mengada-ngada kalau dibilang Tadhkirah adalah kitab suci bagi Ahmadiyah.

R8Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R8Q8AP1 Nurzaman: Saya melihat fatwa MUI banyak muatan politiknya. Isu mengenai Ahmadiyah hanya digunakan kelompok tertentu untuk kepentingan popularitasnya. Padahal mereka mengakui sendiri bahwa Ahmadiyah tidaklah

bertentangan dengan Islam. Mereka hanya menggunakan isu ini untuk kepentingan politiknya.

R8Q8AP2 Dan warga Ahmadiyah tidak takut. Yang penting, kita menjalani nilai-nilai Islam dengan baik. Bayangkan, orang Kristen sangat takut kepada warga Ahmadiyah karena kalau Ahmadiyah berkembang, maka Ahmadiyah menjalankan prinsip-prinsip dalam Islam dengan utuh, seperti tidak menggunakan bunga bank. Dengan munculnya fatwa MUI Ahmadiyah tidak menghiraukan karena Ahmadiyah juga terus melakukan kegiatannya, masih melakukan pengajian.

Respondent 9 (R9) : Bilal
Day : Tuesday
Date : June 9, 2009
Time : 01:00 PM
Location : Ahmadiyah Parung

R9Q1 Researcher: Bagaimana latar belakang keluarga anda?

R9Q1AP1 Bilal: Terlebih dahulu saya ingin menjelaskan biografi diri saya. Nama saya, Bilal Ahmad Bonyan, lahir di Bekasi, 17 November 1982. Saya memiliki lima orang saudara kandung, dua kakak dan tiga orang adik. Kondisi keluarga saya pada saat itu, sama seperti kondisi keluarga yang tinggal di desa pada umumnya. Kedua orangtua saya berjualan dengan membuka sebuah toko kecil yang menjual berbagai macam keperluan keluarga.

R9Q1AP2 Namun waktu itu saya belajar mengaji. Guru saya sering kali menjelaskan tentang Islam, bagaimana kondisi Islam dimasa yang akan datang, dan seringkali menjelaskan bahwa Islam di akhir zaman akan pecah menjadi 73 golongan, dan yang selamat hanyalah *Ahlus Sunnah Wal Jamaah*. Guru mengaji saya menjelaskan bahwa aliran Islam yang kami anut adalah *Ahlus Sunnah Wal Jamaah*. Itu yang saya sangat yakini dulu.

R9Q2 Researcher: Bagaimana latar belakang pendidikan anda?

R9Q2AP1 Bilal: Sebelum saya mengenal dan kemudian bai'at ke dalam Jamaah Ahmadiyah, saya hanyalah seorang pemuda desa, yang belajar mengaji al-Qur'an dan sedikit pengetahuan tentang agama dari seorang Ustad lulusan pesantren (sekolah agama) di Cianjur, Jawa Barat. Sementara pendidikan umum dari sekolah dasar (SD) hingga Sekolah Menengah Kejuruan (SMK) di Bekasi, Jawa Barat.

R9Q3 Researcher: Sejak kapan masuk sebagai anggota Ahmadiyah?

R9Q3AP1 Bilal: Sebelumnya saya ingin menjelaskan bahwa mungkin faktor yang membuat saya yakin dan kemudian bai'at ke dalam Islam Jamaah Ahmadiyah, tidak seperti saudara-saudara Ahmadi yang lain, mereka mendapatkan hidayah melalui mimpi-mimpi yang benar atau bertemu langsung dengan Mirza Ghulam Ahmad dan para Khilafah dalam mimpi.

R9Q3AP2 Pada tahun 1996, ketika saya dan teman-teman berada di dalam masjid Ibadurrahman tempat saya belajar mengaji. Kakak saya yang kedua, nama beliau Misan. Beliau membawa beberapa buku milik Jamaah Ahmadiyah, salah satu diantaranya adalah Souvenir Seabad Jamaah Ahmadiyah. Ketika teman-teman saya melihat buku tersebut, mereka mengatakan kepada saya bahwa kakak saya telah memeluk agama baru. Mendengar komentar demikian, saya pulang ke rumah dan langsung bertemu dengan kakak saya. Ketika berbincang mengenai "ajaran" yang dibawanya, kakak saya banyak menjelaskan tentang Ahmadiyah. Dan setelah

berdiskusi lama saya sampaikan kepada beliau bahwa, saya tahu bahwa Islam di akhir zaman ini akan terpecah menjadi beberapa golongan, oleh karena itu, saya memesankan kepada abang kalau dia yakin dengan Ahmadiyah, ya sudah abang saja sendiri, jangan ajak orang lain.

R9Q3AP3 Seiring waktu berjalan, saya dan kakak sering berdiskusi tentang Ahmadiyah. Dan akhirnya pada tanggal 27 Juli 1997, saya menyatakan diri bai'at ke dalam Jamaah Ahmadiyah. Hal yang membuat saya bulat hati bai'at ke dalam Jamaah Ahmadiyah adalah bukan hanya karena penjelasan-penjelasan dari Jamaah Ahmadiyah berdasarkan dalil, tetapi juga yang membuat saya menjadi lebih tergugah adalah perubahan pada diri kakak saya yang membuat saya menjadi lebih takjub. Beliau menjadi orang yang *dawwam* mendirikan shalat lima waktu, dan ada suatu ibadah yang ketika saya menjadi “anak masjid” saya tidak pernah mengerjakannya, yaitu salat tahajud. Setelah menjadi seorang Ahmadi, kakak saya rajin sekali mendirikan salat malam ini.

R9Q4 Researcher: Apakah benar Mirza Ghulam Ahmad adalah nabi?

R9Q4AP1 Bilal: Dalam surat an-Nisa ayat 69 dikatakan bahwa Allah menjanjikan kepada orang-orang yang beriman dan taat kepada-Nya dan Rasul-Nya, mereka akan dianugerahi nikmat kenabian, siddik, syahid dan saleh. Jadi setiap orang setelah Nabi Muhammad akan bisa memperoleh nikmat tersebut tergantung keimanannya terhadap Allah. Dengan kata lain, ayat ini ingin menerangkan bahwa Allah ingin mengaruniakan kepada umat Islam yang taat kepada-Nya nikmat tersebut. Tetapi sangat disayangkan umat Islam saat ini membatasi atau bahkan menolak nikmat tersebut.

R9Q4AP2 Selain itu, berdasarkan bukti sejarah, para Nabi Allah dapat dikategorikan dalam beberapa jenis, yakni nabi pembawa syariah, di antaranya adalah Nabi Musa dan Nabi Muhammad. Lalu nabi yang mandiri yakni tidak mengikuti nabi yang sebelumnya dan tidak membawa syariah, contohnya adalah Nabi Idris, Nabi Nuh, dan sebagainya. Lainnya adalah nabi *ummati* dan tidak membawa syariah, seperti Nabi Harun.

R9Q4AP3 Melihat sejarah tentang diutusnya para nabi tersebut, Mirza Ghulam Ahmad termasuk ke dalam Nabi *ummati* dari Rasulullah dan tidak membawa syariah apapun, beliau hanya mengikuti syariah Nabi Muhammad.

R9Q4AP4 Selain itu, sebelum datang Mirza Ghulam Ahmad, para ulama (terutama ulama ahli tasawuf) biasa menerima mimpi yang benar, ilham, *kasyaf* bahkan wahyu. Contohnya adalah Umar bin Khathab, Imam Syafi'i, Imam Muhyiddin Ibnu Arobi dan Syeh Abdul Qodir al-Jaelani.

R9Q4AP5 Tetapi walaupun demikian mereka tidak berani mendakwakan diri sebagai nabi. Hal ini disebabkan ilham atau wahyu yang mereka terima tidak memerintahkan atau memberitahukan bahwa mereka dikaruniai nikmat kenabian oleh Allah, dan juga mereka memahami bahwa jika mereka mendakwakan diri sebagai utusan Allah padahal Allah tidak memilihnya, maka Allah menjanjikan di dalam al-Qur'an bahwa

untuk pendusta ada azab yang sangat berat baik di dunia maupun di akhirat, seperti tercantum dalam surat al-Haqqoh dan al-An'am).

R9Q4AP6 Mirza Ghulam Ahmad tidak berbeda dengan para ulama-ulama terdahulu dalam menerima *kasyaf*, ilham dan wahyu. Namun, beliau berani mendakwakan diri sebagai Nabi. Hal ini karena dari sekian banyak wahyu yang beliau terima, beliau ditunjuk oleh Allah sebagai utusan-Nya. Jadi, beliau mendakwakan diri sebagai nabi bukan atas keinginan beliau sendiri, bahkan beliau pada awalnya sangat takut, tetapi karena hal itu adalah perintah Allah maka akhirnya beliau mendakwakan diri, walau pun seluruh dunia mencaci dan membencinya.

R9Q5 Researcher: Apa benar Mirza Ghulam Ahmad adalah Imam Mahdi?

R9Q5AP1 Bilal: Sebelum saya menjadi Ahmadi, saya meyakini bahwa Nabi Isa masih hidup di langit. Mirza Ghulam Ahmad juga sebelum mendapat wahyu dari Allah meyakini bahwa Nabi Isa masih hidup di langit, sama seperti keyakinan umat Islam pada umumnya. Dengan bimbingan Allah beliau membuka rahasia tentang kewafatan Nabi Isa ini dari al-Qur'an dan juga Hadist.

R9Q5AP2 Berdasarkan bukti di atas, pada mulanya pendiri Jamaah Ahmadiyah pun memiliki keyakinan yang sama dengan umat Islam pada umumnya. Kemudian setelah Allah membukakan kepada beliau semua "rahasia" yang selama ini menjadi pertanyaan dan penantian umat Islam di seluruh dunia, akhirnya atas perintah Allah beliau menyampaikan hal itu kepada umat Islam dan juga kepada umat yang lainnya di seluruh dunia.

R9Q5AP3 Dan kami para Ahmadi telah mengimani beliau, hal ini tiada lain karena itu merupakan perintah Allah dan Rasulullah.

R9Q5AP4 Dalam beberapa puluh tahun belakangan ini sudah begitu banyak orang dari seluruh dunia yang mendakwakan diri sebagai Imam Mahdi dan juga Nabi Isa terutama di Indonesia. Dan apabila anda menanyakan apakah Mirza Ghulam Ahmad seorang Nabi, Imam Mahdi dan Masih Mau'ud, maka untuk menjawabnya, Mirza Ghulam Ahmad menasihatkan kepada seluruh umat manusia, bahwa apabila kalian telah mendengar tentang aku, maka tanyakan kepada Allah apakah aku diutus oleh-Nya atau bukan (seorang pendusta). Mengapa beliau menasihatkan demikian, karena jawaban yang hakiki hanyalah datang dari Allah.

R9Q6 Researcher: Apakah benar Tadhkirah adalah kitab suci bagi Ahmadiyah ?

R9Q6AP1 Bilal: Orang-orang yang mengatakan kitab suci Jamaah Ahmadiyah adalah Tadhkirah, maka dari mulutnya telah keluar fitnah. Berkat karunia Allah, pada saat ini jamaah Ahmadiyah tengah menterjemahkan al-Qur'an ke dalam 100 bahasa di dunia. Jadi saya tegaskan sekali lagi bahwa kitab suci Jamaah Ahmadiyah sama seperti kitab suci umat Islam lainnya seperti Sunni, Syiah, NU, Muhammadiyah, Persis, dan organisasi-organisasi Islam lainnya di seluruh dunia, yaitu al-Qur'an.

R9Q7 Researcher: Bagaimana konsep jihad dalam Ahmadiyah?

R9Q7AP1 Bilal: Jihad adalah ajaran Islam yang suci, oleh karena itu, Rasulullah memberikan tuntunan berkenaan dengan jihad ini. Rasulullah membagi jihad dalam beberapa jenis, yakni jihad kecil, yakni memerangi orang secara fisik karena mereka memerangi Islam secara fisik. Sedangkan jihad besar adalah melawan keinginan buruk hawa nafsu dan menyebarkan ajaran al-Qur'an.

R9Q7AP2 Ada sebagian orang yang mengatakan bahwa Jamaah Ahmadiyah menghapuskan jihad, dalam menjawab hal ini Islam menjelaskan, untuk jihad kecil syaratnya adalah tidak boleh mendahului menyerang, jika mereka tidak menyerang. Tidak boleh membunuh wanita, anak-anak, orang tua yang lemah yang tidak ikut memerangi Islam. Dan tidak boleh membunuh binatang dan merusak lingkungan.

R9Q7AP3 Berdasarkan syarat ini, Muslim mengetahui kapan boleh melakukan jihad fisik dan bagaimana ketentuannya. Sementara pada saat ini, Yahudi, Kristen, Hindu, Budha dan yang lainnya, mereka tidak memerangi Islam secara fisik. Tetapi secara ideologi melalui berbagai program, misalnya Kristenisasi. Oleh karena itu, Jamaah Ahmadiyah sebagai bagian dari Islam wajib melawan atau jihad dengan cara memperkuat keyakinan umat Islam, menjelaskan keindahan al-Qur'an dan Islam kepada umat lain. Dan meluruskan berbagai kekeliruan yang telah merasuk ke dalam keyakinan mereka, melalui mengirimkan para mubalighnya ke seluruh penjuru dunia dan menyiarkan ajaran Islam melalui MTA (*Muslim Television Ahmadiyya*).

R9Q7AP4 Alhamdulillah berkat karunia Allah, dalam tahun ini sebanyak 400.000 orang lebih dari seluruh dunia, baik dari Amerika, Eropa, Afrika, Asia dan belahan bumi yang lainnya telah masuk Islam melalui jihad yang dilakukan Jamaah Ahmadiyah.

R9Q8 Researcher: Bagaimana anda menilai fatwa MUI yang menyebut ajaran Ahmadiyah sesat?

R9Q8AP1 Bilal: Saya sangat menyayangkan dan kecewa terhadap fatwa MUI. Karena sebagai sebuah lembaga yang terdiri dari para ulama, mereka tidak mengadakan cek and recek kepada Ahmadiyah secara langsung yang menjadi objeknya. Kedua, walaupun Ahmadiyah disebut sesat dan di luar Islam, yang terpenting bagi Ahmadiyah adalah hubungan mereka dengan Allah harus memperlihatkan bahwa mereka adalah seorang Muslim.

R9Q8AP2 Karena keIslaman seseorang bukan berdasarkan fatwa manusia. Rasulullah dalam riwayat sangat marah ketika seorang sahabat membunuh seorang kafir yang ketika terdesak dalam perang kemudian mengucapkan syahadat. Dalam kondisi seperti ini apalagi kami, yang dengan hati yang paling dalam menyatakan bahwa kami adalah seorang Muslim, lalu ada sekelompok orang yang mengatakan bahwa kami adalah bukan Islam, dalam hal ini kami kembalikan hal itu kepada Allah.

R9Q8AP3 Terlebih lagi, tidak semua kelompok baik Muslim maupun non-Muslim yang setuju dengan fatwa MUI. Hal ini terlihat dari berbagai penolakan yang dilakukan oleh berbagai kelompok, baik secara langsung maupun diplomasi.