

THE EXISTENCE OF SHIA IN INDONESIA BETWEEN TRADITION AND POWER OF GOVERNMENT

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ABSTRACT

The Shia movement in Indonesia until now still exists. Thus, the raised question is why Shia can exist in Indonesia. The formulation of the problem in this study is what traditions can make Shia exist until now? What is the concept of leadership in Shia? What are the Shia tactical organizations to drive Shia? The research method used is historical research methods, namely doing data collection (heuristics), selecting data (criticism), reviewing and analyzing (interpretation), and writing history (historiography). The results of the study can be concluded that the traditions often carried out by Shiites including Ahlulbait, Al-Bada', Ashura, Imamah, 'Ishmu, Mahdawiyah, Marja'iyah, Raj'ah, Taqiyah, Tawasul, Tawalli and Tabarri. Leadership theory in Islam, in essence the theory of leadership or power in Islam has two different conceptions, the first, the conception of Imammah (leadership according to Shia specifically Sy'ah Imammah) and second, the conception of the caliph (leadership according to Sunni (*Ahussunnah Wal Jamaah*)). The largest Shia tactical organizations in Indonesia are IJABI and ABI.

Keywords: Shia, Tradition and Power.

ABSTRAK

Gerakan Syiah di Indonesia hingga saat ini masih ada. Dengan demikian, pertanyaan yang diajukan adalah mengapa Syiah bisa ada di Indonesia. Rumusan masalah dalam penelitian ini adalah tradisi apa yang dapat membuat Syiah tetap ada sampai sekarang? Apa konsep kepemimpinan di Syiah? Apa organisasi taktis Syiah untuk mendorong Syiah? Metode penelitian yang digunakan adalah metode penelitian sejarah, yaitu melakukan pengumpulan data (heuristik), memilih data (kritik), mengkaji dan menganalisis (interpretasi), dan menulis sejarah (historiografi). Hasil penelitian dapat disimpulkan bahwa tradisi-tradisi sering dilakukan oleh kaum Syiah termasuk Ahlulbait, Al-Bada', Ashura, Imamah, 'Ishmu, Mahdawiyah, Marja'iyah, Raj'ah, Taqiyah, Tawasul, Tawalli dan Tabarri. Teori kepemimpinan dalam Islam, pada intinya teori kepemimpinan atau kekuasaan dalam Islam memiliki dua konsepsi yang berbeda, yang pertama, konsepsi Imammah (kepemimpinan menurut Syiah khusus Sy'ah Imammah) dan kedua, konsepsi khalifah (kepemimpinan menurut Sunni (*Ahussunnah Wal Jamaah*)). Organisasi taktis terbesar di Indonesia adalah IJABI dan ABI.

Kata kunci: Syiah, Tradisi dan Kekuasaan

INTRODUCTION

Research on the existence of Shia in Indonesia is very important to study because there is less literature and information explaining about Shiite culture and power, on the other hand, the majority of Indonesian population is Muslim, so as one of the greatest mahzab in the world, Shia needs to trace its historical roots to references, and information about the spread of Shiah Islam in Indonesia in general can be well understood, at least why the Shia can survive and its movement still exist in Indonesia. The next reason why Shia is important to study is that post-1979 white reform in Iran is indicated to have an impact on the systemic and the massive development of Shia teachings in Indonesia, including the realm of youth movement, as evidenced by the cadre of scholarships through free scholarships to Iran (Qum), and the rise of Shia books of history in 1979 in Indonesia is as a part of the agitating of Shia propagation. The phenomenon of the emergence of the *Ikatan Jamaah Ahlul Bait* (IJABI) organization in Bandung, *Ahlul Bait* of Indonesia (ABI) in Jakarta seems to be the culmination marker of the Shia that has long been rooted to have branches to the regions in Indonesia. Moreover, some figures from IJABI and ABI are a plunge in election contestants such as Jalalludin Rahmat, Dedi Jamaudin Malik and so on. The research method used is historical research methods. That is doing data collection (heuristics), selecting data (criticism), reviewing and analyzing (interpretation), and writing history (historiography). From the above description, the author tries to address the issues to be discussed as follows. Nevertheless, in this paper, what will be studied is what makes Shia exist in Indonesia.

TRADITIONS OF SHIA TEACHINGS

With regard to the first analysis to understand Shia teachings, the author tries to expound the term of Shia understanding. Shia is the first political sect in Islam. The uniqueness of the Shia school as the oldest controversial stream that still exists today

is the way of packaging the doctrine of his teachings wrapped in a term of "love" to Ahlul Bait and his family. Islam, as a universal religion and system for mankind in all ages and places, is a combination of three essential elements: Aqeedah, Shari'ah, and Akhlaq. And the Qur'an is the first source of law that is revealed to the Messenger of Allah while the Prophet himself is the explanation of everything written and implied in it and the source of the second law with his sunnah. Undoubtedly, Muslims generally agree that the obligation to enforce Islamic laws (*Shari'ah*) does not apply only to the lifetime of the Messenger of Allah (SAW) of its enforcement but shall remain forever until the Day of Resurrection.

Almost all Muslims regard the attitude of opposing and changing the provisions of Allah and His Messenger as kufr. But the source of the *Shari'ah* has left his people who have just released the snares of *jahiliyah* in a relatively young age (63 years). Muslims lose their source of law and leaders. While the delivery and presentation of three important elements have not been completed in the same agreement among the religious leaders (leaders of the School) so as to cause a variety of perceptions that arise after the death of Prophet Muhammad SAW, based on the understanding of each school then it is natural that the perception difference existed until now. This is a part of the unfinished apostolic task of delivering, and the caliphs, the companions, the *tabi'it* and *tabi'in* are the successors of the Prophet Muhammad, who seek only, determined and endeavored to understand and to interpret the apostolic tasks that have not yet been communicated to his people. Starting from the interpretation and understanding of the importance of aqeedah for the people, because in fact the aqeedah is the main part (*usul*). Aqeedah is also called Ushuluddin (religious principles) and by some Muslims is also known as "*arkanul-faith*" (the pillars of Faith). After the death of the Prophet when entering the pre-khalifah era of his successor, there are some Muslims who began to embrace

some theological flow (*al Mazhab al Kalamiyah*), such as Al Imamiyah, Al Mu'tazilah, Al Asy'asriyah, Al Maturidiyah, Jabariyah, Al Khawarij, Ahlul Hadith, Al Salafiyah or Al Wahabiyah and so on. As this creates the Islamic aqeedah differently, and sometimes, it is even opposite. Yet the area of theological difference can be narrowed down and divided into two classes, between rationalists (Imami and Mu'tazila) and textual dogmatics (Ash'ariyah and others). The first group makes sense as the source of aqeedah while the second group makes the text (naql) as the source of aqeedah.

Unlike of Shia is better known as *furu'udin* (branch of the subject) and *fiqh*. It is the realization of aqeedah. Muslims also follow some schools of fiqh (Al-Mazhab al Fiqhiyah), such as Al-Imamiyah or Al-Jafariyah, Al-Hanafiyah, Al-Malikiyah, Al-Hambaliyah, Al-Dhahiriyah and so on. But in general, Muslims can be divided into two groups, namely the supporters of friends and supporters of the holy family of the Prophet (*Ahl al-Bait*). The two big groups are also often referred to as the Imami Shi'ism and *Ahlussunnah Wal Jamaah*. The sources of Shia according to them are different. The essence of Shia teachings can be traced from ritual tradition to a dispute between the Companions of Ali bin Abi Talib and Mu'awiyah bin Abu Sofyan. Here is the essence of the Shia teaching tradition.

First, Ahlulbait. Literally *ahlulbait* means family or close relatives. In Islamic history, the term (*Ahlulbait*) was specifically meant for the family or relatives of the Prophet Muhammad. There are three forms of *ahlul* verse. First, it includes the wives of Prophet Muhammad and all the Bani Hashim. Second, it is only Bani Hashim, and the third is limited only to the Prophet's own family, 'Ali, Fatimah, Hasan, Husen, and priests of the descendants of 'Ali bin Abi Talib and it is more popular.

Second, Al-Bada'in in terms of language: *bada'* means visible. The doctrine of al-Bada' is a belief that Allah Almighty is able to change a rule or a decision which

he has set with new rules or decrees. According to the Shia school of thought, the change of God's decision is not because Allah knows a maslahat, which was not previously known by Him (as is often regarded by various parties). In Shia, such beliefs include kufr. Imam Ja'far al-Shidiq stated, "*Whoever says Allah knows something that he does not know, and therefore he regrets, then that person for us has disbelieved in Allah.*" According to the Shia school, the change is due to there are certain benefits that cause Allah to decide a case according to the circumstances of his day. For example, God's decision to replace Isma'il with sheep, whereas before Allah ordered Prophet Ibrahim to slaughter his son, Isma'il.

Third, Asyura. *Asyura* comes from the word *'asyarah* which means ten. The above means the tenth day of the month of Muharram commemorating by *jamaah* of Shia as a day of general mourning to commemorate the death of Imam Husain bin Ali and his family in the hands of Yazid bin Mu'awiyah bin Abu Sufyan's troops in the year 61 H in Karabala, Iraq. At the memorial service of Asyura, in addition to commemorating the struggle of Imam Husain bin Ali in establishing the truth, the Shia members also read *sholawat* for the Prophet and his family, condemning the perpetrators of the killing of Husain and his family, and demonstrating various actions (such as lapping chest and carrying the coffin) as a symbol of sadness to the death of Husain bin Ali (Zainuddin & Bayar [ed.], 2000: 20-21).

Fourth, Imamah (leadership), *Imamah* is the belief that after the Prophet's leadership. After the death of the Prophet Muhammad, there must be Islamic leaders who continue the mission or message of the Prophet. Or, in the sense of *Shari'ati*, it is a progressive and revolutionary leadership that goes against other political regimes to build people and society on the right and strong foundation that will lead to awareness, growth and independence in making decisions (Ali Syari'ati, 1995:65). In Shia, the leadership includes religious and social issues. Priest

to them are religious leader as well as community leader. In general, in the Shia, except for the Shia of Zaidiyah, the priest's determination is not based on the consent or the choice of the people, but based on the will or appointment by the previous priest or by the immediate Prophet, commonly called nash (Syrizi, 1423H: 76-92).

Fifth, 'Ishmuḥ. In terms of language, *ishmuḥ* is a *masdar* form of the word '*ashama* which means to maintain or to keep. '*Ishmah* is the belief that the Imams, including the Prophet Muhammad, have been guaranteed by Allah from all forms of wrongdoing and forgetfulness. Shari'ati defines '*ismma* as the principle which states that the leader of a community or society that is, the person in charge of fate in his hand, the person who is given the leadership mandate by the people, must be free from evil and weakness. (Syari'ati, 1995:65).

Sixth, Mahdawiyah. Derived from the word Mahdi, which means belief in the coming of a savior at the end of the age that will save human life on earth. The savior is called Imam Mahdi. In Shia, the figure of Imam Mahdi is very clear. He is one of the priests that they believe. Shia Itsna 'Asyariyah Ja'fariyah, for example, has the belief that Muhammad bin Hasan al-Askari (Muhammad al-Muntazhar) is the Imam Mahdi. Besides, Imam Mahdi is believed to be alive today, except that ordinary people cannot reach him, and later in the end of time he will reappear with justice for all the people of the world.

Seventh, Marja'iyah or Territory *al-Faqih.* The word *marja'iyah* comes from the word *marja'* which means the return of something. Whereas the word Territory *al-Faqih* consists of two words: Territory means power or leadership; and *faqih* means fiqh experts or Islamic jurists. The *Faqih* region means the power or leadership of the fuqaha. Whereas the word Territory *al-Faqih* consists of two words: Territory means power or leadership; and *faqih* means fiqh experts or Islamic jurists. The *Faqih* region means the power or

leadership of the *fuqaha.*

Eighth, Raj'a. The word *Raj'ah* comes from the word *raja'a* which means to return home. *Raj'a* is a belief in the revival of some of the most sacred servants of Allah and some of the most ungodly servants of Allah to prove the greatness and power of Allah on the earth, together with the appearance of the Mahdi. While Shaykh Abdul Mun'eim asl-Nemr, defines *Raj'a* as a principle of Shi'i aqeedah, which means that some people will be revived after death because it is the will and the mercy of Allah, after turned off again then on the resurrection day with the creature other entirely. The purpose of this Shia principle is to satisfy the desire to govern. Then, it is also to take revenge on those who seized Ali's leadership (al-Nemr, 1998:146).

Ninth, Taqiyah. In terms of language, *Taqiyah* derived from the word *taqiya* or *ittaq* which means fear. *Taqiyyah* is a cautious attitude in order to maintain the salvation of the soul because of fear of danger that can befall him. In this caution, there is an attitude of identity hiding and non-directing (Shari'ati, 1995: 65). *Taqiyyah's* conduct may, even if the law is mandatory and is one of the foundations of the Shi'a School (Syrizi, 1423 H: 105-107). The concept of *Taqiyyah* is taken from the history of Imam Abu Ja'far Ash-Shidiq As. He said: "*Taqiyyah is my religion and the religion of my fathers. Someone will not be religious if they do not do taqiyyah* " (Al Kulaini, 1428 H/2007 M: 219).

Tenth, *Tawasul,* is pleading with Allah by calling the person or the position of a Prophet, a priest or even a wali so that the prayer is quickly granted by God Almighty. In Shi'i, *tawasul* is one of the most difficult religious traditions to separate. It can be said that almost every prayer, they always insert the element of *tawasul*, but usually *tawasul* in Shia is limited to the person of the Prophet or the Imams of the Ahlul Bayt. In prayers they always find phrases like "*Ya Fatimah isyfa'i 'indallah*" (O Fatimah, ask intercession for me to Allah) *Tawalli* and *Tabarri.* The word *tawalli* comes from the word *tawalla*

fulanan which means to appoint someone as their leader. The *tabarri* comes from the word *tabarra'a 'an fulan* which means to break away or away from someone. Both of these attitudes are adhered to Shiite followers based on several verses and hadiths which they understand as a command to tawalli to the *Ahlul bait* and *tabarri* of their enemies (Al Kulaini, 1428 H/2007 M: 13).

THE INFLUENCE OF IRAN'S ISLAMIC REVOLUTION ON THE DEVELOPMENT OF SHIA IN INDONESIA

The starting point of the spread of Shias to Indonesia was marked when Ayatullah Khomaeni was able to overthrow Reza Pahlevi Rezime in Iran, 1979. In general, the Muslim world community, especially Indonesian Muslims, have known Shia traditions and teachings since decades ago. However, during that time, Shi'a never appeared on the surface, they hid themselves (*Taqiyyah*). Even historically, Shia in Indonesia has existed since Islam entered Indonesia for the first time. This fact has been widely referred by many observers and historians including Aboebakar Atjeh, A. Hasyimi, Agus Sunyoto, Azmi Jamil, also Fatimi (Khalid Al-Walid, 2011: 15). Culturally, Shia has emerged in Indonesia along with the arrival of Islam to the Indonesian archipelago through trade and da'wah in its taqiyyah form. Later, when the events of the Islamic revolution in Iran in 1979, Iranian politics flared up. An Iranian cleric domiciled in exile in France, Ayatollah Ruhullah Khomaeni succeeded in overthrowing the autocratic government in Iran, the Chairman Muhammad Reza Shah Pahlevi. Shi'a from that time has a state. The revolution affected Indonesian students. At the beginning, of the movement is intellectual, but since the presence of alumnus, Qum Shia movement began to develop Fiqh of Shia, so emerged Shia institutions. Thus, this study considered that the Shia in Indonesia is divided into two types: (1) The politic of Shia (Shia Syiasah), to form an Islamic state (followers of Shia political and intellectual ideas) more specifically to

the Shia Imamiyah Itsna Asy'ariyah Ja'fariyah with the revolutionary figure, Imam Khomaeni, began to be known post Islamic Revolution of Iran; (2) Cultural Shia, is to form Shia society (followers of Shia fiqhiyah) ("Shia Movement in Indonesia", February 2012). This is indicated by historians already in Indonesia along with the entry of Islam into the Indonesian archipelago in the 7th AD and begins to develop in a sustainable in subsequent centuries.

It should be noted, however, that before the Islamic Revolution in Iran, there were already Indonesian students studying in Iran and developing significantly after the Islamic revolution in Iran with the opportunity to explore the teachings of *Ahlul Bait* in scientific "Hawzah" in Iran. In the 1979s until the 2000s, the habibs who returned from Qum, Iran, began to teach Shiaism to a limited circle, like Ustadz Umar in Palembang and Ustadz Husein Muhammad ibn Abu Bakar Al Habsyi in East Java. Given the Islamic revolution Iran has had a substantial impact on the development of the *Ahlul Bait* teachings in the world and Indonesia. In the early time, the delivery process of the 80s was still not organized only by some people on the cooperation of Samahatul Ustadz Husein al-Habsyi (RIP) by being sent to Iran to deepen the ideology and that too was still furtive given the political sensitivity of the time (the New Order). Then to the next process until 1982, many students began to study the book of the Iranian revolution, and they were attracted by Shia thinking. At the same time, student activities were being suppressed by the New Order government. So, it is forbidden to do social activities until back to the mosque. This second wave is characterized by two things, centered on the Campus and focusing on ideological discussions and Shia's philosophy. At that time, Shia spreading had not been a threat. Because, only considered as an intellectual movement (Al-Walid, 2011:15).

The next wave takes place when people want to explore Shia through its *fiqh*. So, in the years later, some people

who entered the official selection team was followed. However, the selection is not effective because of the short time of the team in Indonesia as well as the extent of the territory of Indonesia. In 2010, through the trust given to representatives, Jami'ah al-Mustafa in Indonesia formed his own team and conducted his own test. In its development, the Shia of themselves was experiencing disagreements and shifts of understanding, so the historical-transformative history of Shia has a prolonged controversy over the seizure of influence and rivalry, as well as the internal hegemony that always arises in every period of power is built. The internal conflicts among Shia themselves for political power were also no less fierce with external conflicts against their enemies who would overthrow the established dynasties. The wheel of history is like the rhythm of time and night or spring and fall shifts, which are rolling in turns.

The Shia presence is driven by the motivation and ideals of establishing the state based on the *Imamah* concept, historically characterized by internal-external struggles that are relatively more crucial than other regions. That is, the chronological nature of the long strife within Shia's circles, including internal-external upheaval, from the beginning of a conflict of understanding about the concept of *khilafah* versus *Imamah*, the concept of state form, to the problem of *fiqhiah* which is *furu'iyah* (Baharun, 2001:82).

The other side of the majority of historians argue that the religious ideology embraced by the first spreaders of Islam is a Sunni-patterned Shia Islam ideology that is more emphasized aspects of Sufism. However, it cannot be denied also the variant of Shi'i ideology in religious ideology in Nusantara because of the interaction in the future. This opinion is reinforced by the fact that the majority of Muslims in Indonesia has the Shafi'i school, one of the schools of the four schools of Sunni religious ideology. But, it cannot be argued also that the Shia school of thought itself entered in Indonesia as the entry of Islam into the archipelago,

Shia's thought was supposed to be brought by Ismailiyah of Shia who sourced from Persia which then spread to the inland border of Bukhara and Afghanistan, then to Indonesia.

Currently, Indonesia as the most populous Muslim country is very strategic if it is not anticipated since the early dangers of western culture and black propaganda against one Islamic group with other Islamic groups. The aims are to weaken and to divide the unity of Muslims, both from within and from outside, either fast or slow, and it will inevitably happen by consistently supporting every movement that ignites the differences of schools. As already known by all the majority of Indonesian Muslims, that Islam entered and developed in Indonesia comes from the Arabian Peninsula or even from Mecca in the 7th AD, in the first century of Hijriyah. The arrival of Islamic preachers previously known as the Jazirah or Hijaz has opened up a new round of clashes between Gujarat-Persian-Shia Islam and Arab-Wahabi Islam. This seems to be the embryonic conflict between literalism and rationalism in Indonesia.

In later times, the flow of traders and preachers from Persia had ceased to provide opportunities for the arrival of Islamic and Arab preachers. But to note, there are two types of Arab preachers who cannot be considered the same, the preachers from Yemen (Hadhramaut) who brought the Shafi'i school of Islam but later allegedly still contaminated elements of ancestry Ahlul Bait and preachers from Saudi Arabia who spread the movement Wahabi or Salafi. The Sunni Islam represented by the Nahdlatul Ulama (NU) in Indonesia is the collection of the kalam school of Abu al-Hasan Asy'ary and the four schools of jurisprudence and the Sufism of Ghazali, and it can be estimated that the frequent causes of Sunni-Shiite conflicts in Indonesia are caused firstly because excessive fanaticism. Additionally, secondly, this is because of the lack of perfect information received by the community. Third, the existence of certain groups that are deliberately slandering

against certain groups and use a lot of society, so there was a horizontal conflict as happened in some places in the early 90s until now.

So, the beginning of the history of Islam has given birth to the terminology of different leadership concepts; Sunni called it the concept of "khalifah", while the Shia named it with the concept of "Imamah". However, rejection of important aspects of religion does not make a person out of religion unless the individual knows the consequences of his rejection is to reject the Messenger of Allah and Allah. However, differences of opinion in the theoretical problems that many scholars have, which may be due to disagreements in terms of the messiness of the narrator and the meaning of a hadith, or some other things that cause disputes on which the basis of difference does not result in the discharge of a person from religion.

It is based on some historical sources that these attitudes and statements separate the Shi'a minority from the Sunni majority, and make the followers known to the community as partisans or Shi'is Ali (Hasjmy, 1983: 35). Even some Sunnis refer to the Shiites as Rafidhaah, which according to Arabic etymology, means to leave (Wali, 1996: 14). In the terminology of the Sunni Shari'a *Rafidhah* means "those who reject the Caliph (leadership) of Abu Bakr and Umar bin Khattab, escape from both, and some friends who follow both." At that time, the understanding of Shia Islam was still on the level of *Siyasah* politician or who only followed Ali ibn Abi Talib, followed by a feud between Ali and Ayesha, and Mu'awiyah in several battles, in various scholars about the perception of purpose and motivation of the occurrence of the war.

As mentioned above, the fundamental difference between these two schools does not lie in the issue of the pillars of religion (ushul), but it lies in the inequalities of the respective worldview in the process of changing the political leadership (succession) of the Prophet to the people afterwards. The difference of opinion among scholars regarding the Shia is a

natural thing. The scholars hold fast to the fact of the history of the 'division' of Islam which had begun to strike the government of Uthman ibn Affan and gained its most powerful momentum during the reign of Ali bin Abi Talib, precisely after the battle of Shiffin. The adherents of the Shia hold firmly, based on the hadiths they received from ahlu al-bait, argued that the split had begun when the Prophet Muhammad SAW. Death and the Caliphate were entrusted to the shoulders of Abu Bakr as Shidiq. The relationship between Sunnis and Shia has been controversial since the beginning of the politically and ideologically divided split between the followers of the Umayyad Caliph Muawiyah at that time and the followers of Ali ibn Abi Talib. There are also among them (Shia followers) claiming that there are Sunni narrations which tell the contradictions among the Companions about the problem of Caliph Abu Bakr and Umar.

As the Shura Council of Ikatan Jamaah Ahlul Bait Indonesia (IJABI) Miftah Fauzi Rakhmat stated:

The post-Shia Islam believes that the Prophet's will to Imam Ali, the Sunnis do not believe that the Prophet did not intend but gave it to Shura, then with the war between Siti Aisyah and Syaidina Ali, that is part of history that cannot be forgotten by the followers of Islam Shi'a because this could be and proved that from there the beginning of many interpretations about Shi'ism, for Imam Ali is religious conflict, but for Siti Aisyah this is a political conflict because Imam Ali who fought for religion is Ali already khalifah whether because Imam Ali committed tyranny and then fought by Siti Aisyah. Thalhan and Zubair or there is a political background so that it happens" (Statement of Shura Council of Ikatan Jamaah Ahlul Bait Indonesia (IJABI) Miftah Fauzi Rakhman, Wednesday 3 July 2013 at 09.00 s / d 12.30 West Indonesian standard time in Bandung).

It is said in the book of *Tarikh al Tabari*, *Tarikh al Rasul wa al Muluk*. After the Khalifah Ali was killed by Abdurrahman al-Muljam, the issue of the re-emergence of

'Abdullah bin Saba' was re-occupied with the issue that the Caliph Ali was not murdered but instead turned to the cult of 'Ali bin Abi Talib'. The issue was spread among the lay people newly converted to Islam in the periphery, then he included the doctrine of *Tashayyu* '(love of Ahlu Bait in excess) (al Tabari, Vol. 5: 347). In fact, according to the study of Abdullah Aziz Muhammad Nur al-Wali in his doctoral dissertation entitled "*Atsharu I-Tashayyu 'A'la At-Tarikhiyah History Fi I-Qarnil Awwal al-Hijri*", Shia in the first century was the Shia group which put forward 'Ali bin Abi Talib ra against 'Uthman bin' Affan r.a and did not as a substitute for Rasulullah Saw (Wali, 1996: 12; Hazm, 1996: 113).

From the above discussion, it is clear that Shi'a in the first century was simply Shia as a group of *Siyasah* (politics) only, as for the excessive respect and appreciation of the caliph of Ali than the Caliph of Uthman, and at that time, there was no influence in the theological direction (doctrine). In accompanied by Abdullah Aziz Muhammad Nur al-Wali, it was entitled "*Atsharu I-Tashayyu 'A'la At-Tarikhiyah History Fi I-Qarnil Awwal al-Hijri*". It is said that there has been a long debate between historians of the first Shia emergence, compared to the emergence of other schools or streams, it is due to the connection with the transmission of hadith in history, such as the emergence of the *Khawarij* at the time of *Tahkim* between Ali and Muawiyah, and it does not cause much debate among historians (Wali, 1996: 13).

SHIA BETWEEN CULTURAL TRADITIONS AND THE INFLUENCE OF POLITICAL POWER

There is actually a meeting point of Shia with other schools, especially Sunni, namely in the relationship of Sufism, Sufi and Sufism. Scholars have made the conclusion that Sufi teachings that developed after the 2nd or 9th centuries. Foreign philosophies such as Hinduism, Buddhism, Neo-Platonism, Majusi and Shia *Batiniyyah* elements contribute to cultural

blending in West Asia. The suffi teachings in Islam are said to have originated in the northern region of Khurasan, Persia by former Hindus-Magians and Neo-Platonism who embraced Islam and became Shia. In fact, one of the earliest greatest sufi figures including Jabir bi Hayyan was a follower of Imam Ja'far al-Sidiq. Indeed, it is not surprising that Seyed Hossein Nasr declares that Shiaism is the culmination or principle of the doctrine which came to be called tasawwuf. After the fall of Baghdad in the thirteenth century, this also emerged the mysticism of the *tarekat* which was based on the Shia's imams as their guardians and qutb. (Ali, 1994: 81).

At a time when Muslims are declining in terms of political and military power, as well as the withdrawal of Islamic intellectual activity in the 12th and 13th centuries, the Sufi movements preserve religious life among Muslims. They are also the intermediary for the spread of Islam out of the Middle East region, especially to Southeast Asia, including Indonesia and the deepening of Africa. Traders, nomads, and practice Sufism are the main interpreter of the spread of Islam to the regions of Southeast Asia, Indonesia in particular. The early centers of Islamic dissemination, especially in Java, such as Ampel and Giri, seem to be the connections of the *thezawiyah* system in India or the Middle East which later evolved into much-known as *Pesantren* today (Madjid, 2010: 58-59).

The development of Sufism has influenced local mystical teachings, so there is Islamic treasury there. In fact, the teachings of Sufism are part of the Islamic teachings of the easiest and quickly adapt to local mystical elements. At first, the Sufism movement appeared in the form of *tarekat* associations. Tariqah or *tarekat* is the method for approaching Allah SWT. There are two well-known tarekat in Indonesia, namely Qadariyah and Naqsyahbandiyah, but the two of them have generally become one. The Qadiriya order, for example, is a special teaching of the Prophet Muhammad which was

delivered to 'Ali ibn Talib, his son-in-law who is also the fourth caliph. 'Ali left the congregation to his descendants to Sheikh' Abd al-Qadir Jailani from Baghdad (1077-1166), a famous Sufi (Nurcholish Madjid, 2010: 60-65). Many academic figures are the members of the Qadiriyyah-Naqsyabandiyah congregation of Haji Shahibul Wafa Tadjul Arifin from *peasantren* Suryalaya in Tasikmalaya, such as Aboe Bakar from Aceh. Moreover, the Qadiriyyah-Naqsyabandiyah congregation claims the linking of his deeds with the Prophet Muhammad through Ali. In this congregation, the doctrine of the coming of Imam Mahdi is stronger because of the elements of Shia ideology that involved. (Madjid, 2010:71-72)

The influence of Shia has been widespread in Malay politics tracing some of the earliest Malay kingdoms such as Perlak, Pasai and Aceh Darul-Salam. Some historians acknowledge that the first Islamic historians have never reported on the existence of the Shia state on the Malay mainland, having been forced to rely on local sources such as the writings of A. Hasimy and M. Yunus Jamil as did some other earlier scholars (Atjeh, 1963; 1965; 1977:27).

Ever since the divine religion was revealed to this earth, the names of the religions of Christians and Jews were earlier known in the land of Arabia at that time. But, then the name of Islam came in the midst of adherents of previous religions that have contaminated the culture of humans. Islam emerged with a new face relatively more flexible appearance is not rigid and can answer all the problems. Those are happening in Arab society at that time, challenges for the challenges of the times can be answered with the teachings of the concept of the divine religion which is Islam. Why Islam can be accepted at the beginning of its arrival, although only a handful of people accept it, because Islam teaches its people to always unite firmly in various and diverse activities even though different backgrounds from post-Islam are born in Arab, the time was completely contrary to the circumstances

and customs of the Arab community which put forward the fanaticism of each tribe (group) rather than the unity of the people, because each tribe has its own leader and the law is also in accordance with the respective *kabilah*.

The existing system of government is only a tribe which has rules that must be obeyed. The tribes seek and maintain their dignity. This effort is entirely entrusted to the ruler of the tribe. Therefore, in a single tribe, it is usually the same belief, which is left to the leader responsible for its members. Thus, the words and behaviors of the head of the tribe are like the Shari'a that the members must obey.

In order to empower the tribe, there is often a dispute for prolonged conflict, and even vengeful resentment is often passed on to the next generation to retaliate against what their elders have suffered. While other factors that are not less important is the social strata of pre-Islamic Arabs, Syamsul (Kurniawan et al, 2011: 40-42)

Then Allah SWT sent the Prophet in the midst of his multidimensional-functioning people: as leader, consultant, role model, and teacher. In this position, the Prophet SAW (peace be upon him) teaches the Qur'an to his followers and explains the important things and guide his people to become true Muslims. The Prophet delivered the religious and social issues that arose in society and sought and tried to solve according to the revealed knowledge. Each nation in the world has a history, especially the Arabs who have very long historical roots, the lives of people moving from one place to another, following steppes or grasslands that grow sporadically to meet the needs of life.

If examined and observed further at this time, Moral nation is in a state of deterioration. In addition to corruption, criminality, and immoral acts, acts of blasphemy and persecution of religious teachings and followers of certain teachings are still frequent, vigilante, and using violent means also disgraceful morality that must be overcome by the ways of providing insight and insight religious diversity wher-

ever located especially in Indonesia. As stated by the Secretary General *Ahlul Bait* of Indonesia, Ahmad Hidayat:

Regarding the social conflicts that occur, we always see that the conflict is always players, it has become common belief, that no events that occur in social life and social issues such as politics, economy, family and religious issues we always see. There are actors who are playing behind him who want to create something that destroys the social order. If you read the founder of Zionism in the Jewish religion, Theodore Hazzle, he said that it is created by Zionism in order to undermine the social establishment. And, because it is consistent with the religious doctrine that the Jews always make the damage, the mastermind of provocateurs, so we conclude that the root of the problem in the human body of the world is aroused from among the Zionists in the Jewish sect. (Interview with Secretary General Ahlul Bait Indonesia (ABI) Executive Ahmad Hidayat, Wednesday, June 19, 2013 at 13.00 s / d 16.30 in Abi Kemang Office Jakarta).

So, the Indonesian people look forward to the Majelis Ulama Indonesia (MUI) to raise the attitude of tolerance and harmony among religious people, and to give an open attitude to differences and like working together as part of Islamic morality that needs to be developed. The scholars are examples of Muslims who can be sampled through the *Majelis Ulama Indonesia*, then the Ummah will follow. In accordance with its purpose and function, the *MUI* is a gathering place for Indonesian Muslim scholars from various schools and even various religions in Indonesia.

Majlis Ulama Indonesia is expected to be a forum for gathering of Ulama from various Islamic schools in the country. The peaceful feels when pluralism and religious harmony are maintained. In connection with the Shi'a school of the 70's decade until now, it is familiar and recognized its existence in Indonesia, and it spreads quickly. Although since its inception, it has caused controversy in various circles of Islamic scholars, even as some

Sunni scholars opposed and disbelieved the Shia. This is not without the basis or historical source they once had, because if you look at the history of Shia Islam emergence from since Rasulullah SAW., it is still alive after the death of Rasulullah, now this controversy about the understanding of shia Islam is still be discussed

Since the advent of the Shia school it cannot be denied that in the body of the Shi'i school, there is an internal break. Even within the Shia school itself, there are many sects that are totally odds with one another. That is why, if there is an opinion from one other group, then it can cause misunderstanding. There used to be the name of Shia Al-khathaniyah, Shia Qaramithah, Ismaili Shia and Shia *Zaidiyah* which is now widely developed in the State of Yemen. There is also Shia *ItsnaAsy'ariah Ja'fariyah* which later known as Shia *Imamiyah Itsna Asy'ariyah*. It is now growing rapidly to all over the world and its center in the State of Islamic Republic of Iran, until now, there is still a different understanding of the Shia.

Historical facts indicate the existence of various developments of thought that are also influenced by the method of education and teaching in the past, also need to be known etymologically, the thought comes from the word base of "think" which means the process, the way, or the act of thinking, that is using the mind to decide an issue with considering everything wisely. In this context, thinking can be interpreted as an intelligent effort of the work process of the mind and heart to see the phenomenon and to seek to solve it wisely (Susanto, 2009: 2-3).

The process of thinking in Islamic understanding includes many aspects including religious, social and historical, influenced by many factors. Even the various factors that can be the development of science are the tendency of a person on a problem and so forth. In all schools of Islam, there must be frequent changes concerning *fatwas* or the opinions of their respective scholars accordingly to those schools. Sometimes, the opinions of each scholar fits in his madzhab. On the other

hand, the opinion of a scholar in a place, in contrast to his own opinion when there is movement elsewhere, it means that there is a development of thoughts adapted to the situation and conditions in order to achieve a people's benefit. And the benefit of the *ummah* has become an important topic wherever located. A topic that inspires many Muslim leaders to think about the importance of new efforts and efforts in bringing Muslims closer from various schools of thought. The welfare of Muslims has led some Islamic leaders and scholars to approach new ideas and considerations in schools.

The most important thing is that the misunderstanding in the schools is the unity in *aqedah*, even in the view of the previous scholars, especially the four schools of jurisprudence are clearly not necessarily uniform or exact because in the understanding of the four schools of *fiqh*, many variants of the method and how Muslims carry out their teachings in accordance with the election of the schools of the four schools or *madzhab*. Although there are disputes or differences between the four schools in theory and the application, still in other respects, the scholars of the four schools are mutually supportive, mutually reminiscent and mutually correcting each other with the purpose for the benefit of the people in the implementation of the teachings contained in each *madzhab*. Because the source of reference of scholars to the four schools is very clear that is the Qur'an, the holy book of Muslims and the first reference in understanding Islam. *Ahlus Sunnah wal Jamaah* believes that *al Qur'an al Karim* is a preserved *Kalamullah* of change, addition or subtraction.

About the authenticity of this Qur'an, it is valid since the time of Prophet Muhammad which is still alive today, and there is a unanimous agreement together (*ijma'*) between the Muslims. In addition, the Qur'an in the midst of the people today is the Qur'an the original as Allah revealed to his Messenger. Likewise, the *Shi'i* follows and participates in mutual agreement (*'ijma'*) with the majority of the Muslims wherever it is located,

even if there are groups of both Shia and Sunni or other groups who still doubt in the authenticity of the Qur'an. Moreover, there are changes in it, and can be concluded also that it is only part of a group that in the name of the majority of people. Thus, those things like this often lead to debate and cause conflict between Islamic schools because every person reinforces each other's opinions, and the most worrying is that one group responds to it by assessing the generalization of opinions or different understandings.

CONCLUSION

The Shia movement in Indonesia has given a new color, the proof of the existence of Shia in Indonesia is that its ritual activities continue to run until now with the movement *Ahlulbait*, *Al-Bada'*, *Ashura*, *Imamah*, *Ishmu*, *Mahdawiyah*, *Marja'iyah*, *Raj'ah*, *Taqiyah*, *Tawasul*, *Tawalli* and *Tabarri*. It is undeniable that historical facts have indicated the existence of various developments of thought, in the dialectical process of any thoughts that are influenced also by the methods of education and teaching in the past. It is noted also that etymologically, the thought comes from the basic word of think which means the process, or the act of thinking, i.e. using the mind to decide a matter by considering everything wisely. In this context, thinking can be interpreted as an intelligent effort of the work process of the mind and heart to see the phenomenon and to solve it wisely.

The essence of leadership or power in Islam has two distinct conceptions, firstly, the *Imammah's* conception (Shia leadership is particularly Shia *Imammah*) and secondly, the *Khalifah* conception (Sunni leadership/*Ahussunnah Wal Jamaah*). The two concepts (*Imammah* and *Khalifah*) both recognize the importance of a group or people to appoint a good leader in handling religious and stating affairs despite different methods of appointment or election. I think there is nothing genuinely wrong with scholars in understanding This Islam as a big house of Muslims from all schools that exist, so

scholar is not wrong but there is a process of transforming the understanding of information knowledge on religious figures who later came from these original sources. Sources are understood later as if that what is written by Ibn Taimiyah for example, what do the previous figures, what *Asy'ariah* did was as if it were something necessary. Islam is a big house, and there are Shia and Sunni. These two Islamic concepts have the same root.

The Shia groups in Indonesia who are the members of IJABI have ventured to participate in the election contestants in the political arena in Indonesia, such as Jalaludin Rahmat, Deddy Jamaludim Malik, Abdurrahman Bima who are registered as a member of the council. For the writer, this is a part of the Shia form of existence in politics. At least, it has opened the eyes of Indonesian people if the Shia really exists and the existence of its presence needs to be taken into account in the space of royalty, politics as well as in the nuances of humanity.

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