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Resistance of the Indonesian Ahmadiyah Congregation in 2013: Case study of Batu Putih Village, Pelawan District

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Abstract: *This study discusses the organizational resistance of the Indonesian Ahmadiyya Congregation. The purpose of this writing is to analyze the resistance of the Indonesian Ahmadiyya Congregation in responding to the 2013 conflict: Case study of Batu Putih Village, Pelawan District. The research methods used include historical research, namely heuristics, criticism, interpretation, and historiography. Data collection techniques in this study used interview, observation, and documentation techniques with data reduction, data presentation, and verification. The results of the research show that the resistance of the Indonesian Ahmadiyya Congregation leads to positive social humanitarian activities. After this action, the congregation becomes more active in religious activities. traditional medicine (homeopathy), cornea donors, and cooperation between religious organizations and government agencies. So, the mass action that took place in November 2013 did not discourage members of the Ahmadiyya Congregation from abandoning their beliefs. On the contrary, this action made JAI more solid*

Keywords: Resistance, JAI, Batu Putih Village

Abstrak : *Penelitian ini membahas tentang resistensi organisasi Jemaat Ahmadiyah Indonesia. Tujuan penulisan ini menganalisis resistensi Jemaat Ahmadiyah Indonesia menyikapi konflik pada 2013: Studi kasus Desa Batu Putih, Kecamatan Pelawan. Metode penelitian yang digunakan meliputi penelitian sejarah, yaitu heuristik, kritik, interpretasi, dan historiografi. Teknik pengumpulan data dalam penelitian ini menggunakan teknik wawancara, observasi, dan dokumentasi dengan reduksi data, penyajian data, dan verifikasi. Hasil penelitian, diketahui bahwa resistensi organisasi Jemaat Ahmadiyah Indonesia mengarah kepada kegiatan sosial kemanusiaan yang bersifat positif, setelah terjadinya aksi tersebut membuat para jemaat semakin aktif dalam melakukan kegiatan keagamaan, selain itu para jemaat pun semakin giat dalam melakukan kegiatan sosial seperti donor darah gratis, pengobatan tradisional (homeopathy), donor kornea mata, serta kerja sama lintas organisasi agama dan instansi pemerintah. Sehingga aksi masa yang terjadi pada November 2013 itu tidak menyurutkan para anggota Jemaat Ahmadiyah untuk meninggalkan kepercayaannya, justru aksi tersebut menjadikan JAI semakin solid.*

Kata kunci: Resistensi, JAI, Desa Batu Putih



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INTRODUCTION

The Indonesian Ahmadiyah Congregation is an Islamic religion that has a structured and massive organizational structure. On 4 December 2013, the Indonesian people, especially the Muslim community, were shocked by a heartbreaking and embarrassing event that had a religious dimension (Jambi Daily, 05 December 2013). This demonstration had actually been heard several days before, and attempts had even been made to carry out this action several times. The demonstration continued with a siege, sealing of offices and mosques which ended with the removal and removal of the nameplate installed on the Indonesian Ahmadiyah Congregation mosque.

In 2008, the Government, through the Minister of Religion, the Attorney General, and the Minister of Home Affairs of the Republic of Indonesia, also issued regulations regarding warnings and orders to adherents, members, and/or administrators of the Indonesian Ahmadiyah Congregation (JAI) and members of the public (SKB 3 Minister, 2008). Adherents and members of the management (JAI) of the Indonesian Ahmadiyah Congregation who do not heed the warnings and orders as referred to in the first dictum and second dictum may be subject to sanctions in accordance with statutory provisions, including the organization and its legal entity.

In 2005, the Indonesian Ulema Council (MUI), in the VII MUI National Conference, on 19 - 22 Jumadil Akhir 1426 AH / 26-29 July 2005 AD, established a Fatwa regarding the Ahmadiyah sect. First, reaffirmed the MUI fatwa in the 1980 II National Conference which determines that the Ahmadiyya sect is outside Islam, heretical and misleading, and Muslims who follow it are apostates (M. Amin Djamiluddin, 2003, pp. 98-99). Second, for those who have already joined the Ahmadiyya sect, they should immediately return to true Islamic teachings (al-ruju' ila al-haqq), which are in line with the Koran and al-Hadith. Third, the Government is obliged to prohibit the spread of Ahmadiyah ideology throughout Indonesia and to freeze the organization and close all places of its activities (MUI VII National Conference, 26-29 July 2005).

The group that supports this is motivated by several factors, including, first, since 1980 the MUI has firmly stated and issued a fatwa that Ahmadiyah is heretical and prohibited from developing in Indonesia (M. Amin Djamiluddin, 2003, p. 97). Second, Ahmadiyah is a heretical sect because its teachings have deviated from the authentic teachings of Islam. The peak of this opposition was that the MUI again issued "13 fatwas", one of which stated that Ahmadiyah was heretical and prohibited from developing in Indonesia. The reason the MUI issued this fatwa was because of several things, first, Ahmadiyah believes in the existence of prophets after the prophet Muhammad saw. Second, Ahmadiyah do not follow the teachings of Islam, but Ahmadiyah follow the teachings of Mirza Ghulam Ahmad (who is believed to be a prophet), Imam Mahdi, who was still alive, and Jesus who came to earth and received revelations. According to the MUI, this belief has clearly deviated from the essential teachings of Islam. According to him, they made dialogue efforts and carried out scientific studies first before carrying out actions that were considered

immoral. Likewise, Dawam Rahardjo stated that the MUI had made a big mistake with the fatwa, because the fatwa had been used as a tool by a group of people to judge and justify the legality of attacks and acts of anarchism against certain groups. The same thing was also conveyed by Gus Dur who stated that the MUI had made a mistake and was sick as an institution (A. Fajar Kurniawan, 2006, p. 5).

The Ahmadiyah congregation revealed that in fact acts of attack, intimidation and destruction were nothing new for them. This does not only happen in Indonesia, but in various countries in the world. Since its founding and dedication by the founding father, Mirza Ghulam Ahmad, Ahmadiyah has reaped controversy, especially in its home countries of India and Pakistan. Many clerics who were sympathetic turned hateful and hostile towards Mirza because of the teachings he conveyed, and vice versa, quite a few of those who were hostile became sympathetic because of his teachings too. Various criticisms emerged and the culmination was the fatwa "Rabithah Alam Islami 1978" which stated that Ahmadiyah was a prohibited organization. However, if viewed objectively, currently one of the Islamic organizations with the widest network in the world is Ahmadiyah. The progress of this organization has expanded almost throughout the world and its offices are in around 200 countries. Currently its head office is in London, England. In fact, in England itself, its existence invites pros and cons, but because there is a law on freedom of religion and considers them as a community, so any community as long as it does not violate the law has the right to live and develop (Hasan Bin Muhammad Audah, 2002, p. 14).

The arrival of Ahmadiyah to Indonesia, apart from being welcomed positively by the supporting community, was also welcomed negatively by people who were anti-Ahmadiyah (Audah, 2002, p. 17). Apart from the pros and cons of the Indonesian Ahmadiyah Jemaah, which includes the MUI fatwah issued in 1980, the 2005 MUI fatwa, the 3 Ministerial Decree of 2008, as well as the actions carried out by organizations and student and community groups in 2013, it is interesting to study, because writing about Ahmadiyah is still few study it scientifically from a historical perspective, so reading material like this is really needed. It is hoped that this article can reduce clashes and differences of understanding that can lead to the disintegration of the nation. Several things that the author needs to ask about the Indonesian Ahmadiyah Congregation, namely: How resistant the Indonesian Ahmadiyah Congregation (JAI) is in defending its organization.

METHOD

As part of historical studies, this study has gone through four stages in historical research methods, from heuristics, criticism, source interpretation, and historiography (Nugroho Notosusanto, 1984, pp. 22–23). Historical research is a process of reconstruction from past remains (Louis Gottschalk, 1983, p.32). The first stage is heuristics, heuristics is a process for searching and collecting historical sources, both primary sources and secondary sources. The sources sought and collected are sources that are relevant to the theme being researched (William

H. Frederick and Soeri Soeroto, 1984, p. 467). The Heuristic Process is the stage of searching for historical sources, either verbally, in writing, or in objects. This research was carried out in several ways, namely collecting sources from journals and scientific papers, books from the JAI library in Pelawan, collecting oral data through a series of interviews with informants, then completing source documents in the form of photographs related to the writing of scientific papers (Kuntowijoyo, 2003, pp. 169 – 171). Primary sources in the form of photo documents and interviews used in this research were obtained from the location of the Ahmadiyah Congregation in Pelawan, as well as interviews with informants. Meanwhile secondary sources were obtained from various relevant journals and libraries that provide books about Ahmadiyah. Of course, there is no source that presents data according to a researcher's wishes because all sources have their respective advantages and disadvantages. However, a researcher must of course be able to demonstrate the writing he has done well, because without historical sources, historians will not be able to compile historical stories (Wasino, 2007, p. 9).

Source criticism is the second stage in the historical method which is carried out with the aim of obtaining authentic and credible data. Source criticism is important for researchers to be able to filter the information obtained during the data collection process. In this case, there are two types of source criticism, namely external criticism and internal criticism. External criticism is criticism carried out to determine the authenticity (authenticity) of data. Like the sources you want to interview, you must have a historical background that is appropriate to the time of research, look at the background of the source, whether they were there when the action occurred and understand directly the development of Ahmadiyah. The second criticism is internal criticism, namely testing the credibility of historical sources, for example testing the credibility of interview sources, it is necessary to seriously study the interview sources considering that each source must have their own point of view in looking at a historical event, by looking at the character of the target source, whether you have an honest character or vice versa.

Interpretation is the third stage of the historical method. This stage aims to make connections between the same and similar facts. Historical facts that are relevant to the dynamics of the Resistance of the Indonesian Ahmadiyah Congregation in Batu Putih Village, Pelawan District 2013, are then synthesized through imagination, interpretation, theorization to look for relationships between one fact and another in the framework of chronological relationships and causality. In this way, the dynamics of the Resistance of the Indonesian Ahmadiyah Community can be narrated well and can then be understood in a complete and complete manner. In this stage, the use of social science concepts and theories is useful to help explain facts, including those connecting the resistance of the Indonesian Ahmadiyah Community. This stage requires the researcher's imagination to describe a past event, of course while remaining disciplined with existing traces.

Historiography is a stage of writing history. Testing sources in stages, then the facts are compiled into a scientific paper. The stages of writing history begin with collecting sources, followed by criticism from various sources obtained, then interpreting the facts from the sources which are then assembled into a historical writing. If all stages are passed correctly, the expected historical work will be produced, namely a descriptive-analytical historical writing (A. Daliman, 2015, pp. 28-29).

RESULT AND DISCUSSION

Development of the Indonesian Ahmadiyah Congregation in Batu Putih Village until 2013

The emergence of the Indonesian Ahmadiyah Congregation in Batu Putih village began with the Indonesian government during the New Order period in 1960-1980 in the transmigration program, the aim of this program was to reduce poverty and population density on a densely populated island, provide opportunities for people who want to work, and fulfill their needs. the need for labor to process resources on other islands such as Papua, Kalimantan, Sumatra and Sulawesi (H.J. Heren, 1979, pp. 32-38). Meanwhile, the transmigration that occurred in Jambi Province started from 1966 - 1980 during the administration of President Soeharto, the transmigration areas included Rantau Rasau, Singkut, Rimbo Bujang, Pamenang, Dendang, Lembur/Pamusiran. Sarolangun Regency affected by transmigration includes the Singkut area and the Datuk Nan Tigo Pelawan Clan area, Limun District. The survey itself was carried out by the Directorate General of Transmigration in 1973 (Soekasdi, 1980, pp. 29-34).

Likewise with the Ahmadiyah in Pelawan Village Batu Putih Subdistrict, they came from the island of Java, especially from Parung Bogor through the Transmigration Program carried out by the New Order Government in 1978. At the beginning of this transmigration the number of Ahmadiyah Initially it consisted of 8 family heads, including Mr. Abdurahman and his family, Mr. Adek Syaifulah and his family, Mr. Mamad Muhammad and his family, Mr. Ukat Sukatma and his family, the late. Mr. Ahmad Sunarya and his family, Mr. Mahmudin and his family, Mr. Endang Wijaya and his family, Mr. Iyos and his family, where each family was given 1 wooden house and 1 hectare of land by the government (Abdurahman, 23 January 2023).

The addition of new members only occurs when there are births, member movements and marriages. It is not uncommon for members to come and go to various regions due to economic factors. For 25 years, starting from 1978, the number of members of the Ahmadiyah Congregation in Pelawan District, Batu Putih Village was around 150 people, becoming the largest number of members in Jambi Province. In 2003, the Indonesian Ahmadiyah Congregation in Pelawan District began to show its influence, because a new regional management had been formed in the center of Jambi Province, making connections within regional groupings easier. Before the Jambi regional management was formed, every time the Indonesian Ahmadiyah Congregation from Pelawan had activities they always came to Palembang, South Sumatra, with a long distance of between 9-10 hours, making the congregation in Pelawan less conducive to participating in religious activities.

The lack of conducive religious activities influences the development that occurs, it is not uncommon for some members of the congregation not to participate in the activities carried out, by no longer participating in the activities of the Ahmadiyah Congregation (Ukat Sukatma, 23 January 2023). The formation of regional management in a separate province made the Pelawan branch of the Ahmadiyah Organization even more solid. In 2003 - 2005 there were several initiations. The first initiation was carried out in 2004, there were around 10 people who took Bai'at, then in 2005 there was also an initiation of initiation by the Ahmadiyah Mubaligh, namely 11 people who were united with the Regional Leadership, (Mamad Muhammad, 23 January 2023).

In 2005-2009, the development of the Ahmadiyah was stagnant and could only survive, because in 2005 the MUI firmly issued a decision through its Fatwa in the Second National Deliberation which took place in Jakarta, the decision stated that the Ahmadiyah was a congregation outside of Islam, heretical and misleading, thus influencing its development. , (Iskandar Zulkarnain, 2011, p. 294). In 2010-2013, the development of the Ahmadiyah did not see significant growth but rather from successive marriages, births and transfers of members. This year the number of members is around 215 people. Until the conflict broke out on December 4 2013, it made them even more solid by strengthening the foundation of faith of its members, which aims to maintain its existence when there is a sudden attack from society. With these attacks and trials, the congregation became more convinced of the truth of their beliefs, they made an analogy by remembering the beginnings of the struggle.

Prophet Muhammad SAW. in spreading Islam. Similarly, the Ahmadiyya qadian in convincing its members that Imam Mahdi who revealed to Mirza Ghulam Ahmad has descended, and they must believe in him and spread the teachings to all mankind. Those who believe and follow the commandments, the people have been on the right path, to the point of pledging allegiance and believing that Ahmadiyah is Islam which is the mercy of the world, while the people outside it are said to have not found the true path of Islam, (Adek Syaifulah, January 23, 2023).



Image: Photo of the Indonesian Ahmadiyah Congregation Mosque, Batu Putih Village, Pelawan District.

Resistance of the Indonesian Ahmadiyah Congregation in Pelawan District 2013

At the beginning of its emergence the Ahmadiyya Community in India experienced pros and cons from Indian society, especially Muslims. Likewise in Indonesia. Initially, the Lohore Ahmadiyah sect came to Indonesia in 1924, then a year later the Ahmadiyah Qadian sect arrived. Each organization has its own way of keeping its organization surviving, so that the organization can continue to exist and develop in the area it occupies. Likewise the Indonesian Ahmadiyah Congregation in Pelawan District. The way to show resistance is by carrying out social activities, such as providing herbal medicine, donating blood, donating corneas, and carrying out collaborative activities with the local government (Ali Rahman, 29 January 2023). Regardless of the existing problems, while it is still useful for fellow humans, we appreciate it and use it as a lesson in its goodness.

1. Herbal medicine (Homeopathy)

After the demonstration that took place in 2013, the Indonesian Ahmadiyah Congregation made various efforts to maintain the existence of its organization from attacks by various issues that had occurred, one of which was by carrying out treatment. This form of treatment is called homeopathy, this treatment is carried out by Missionaries of the Ahmadiyah Congregation to members of the Congregation or provided free of charge to people in need. The medicine given comes from Singapore and is sent via para The missionaries who were there were then distributed to the missionaries in every region in Indonesia, and Batu Putih Village, Pelawan District.



Image: Photo of providing free herbal treatment to the community, 2013 documentation from Mubalig Abdul Basith.

In fact, this treatment existed before the mass action that took place in 2013, but with this action, the Ahmadiyah community became more solid and united in maintaining their organization, one of which is by assisting in carrying out traditional treatment led by missionaries who are in the sub-district. Contrarian. This treatment is provided to Ahmadiyah members and surrounding communities who need it free of charge (Mamad Muhammad, 23 January 2023)

2. Blood donors

Even though the mass action carried out against the Indonesian Ahmadiyah Congregation organization Batu Putih Village in 2013 could traumatize its followers, the pattern of resistance carried out by this organization can be said to be very good, not with physical resistance or humiliating opponents, but in positive ways. , such as blood donation activities.

Blood donation activities carried out by the Indonesian Ahmadiyah Congregation are carried out voluntarily by its members, Ahmadiyah missionaries have member data to be used as donors if the general public needs it. This blood donation program is in collaboration with the Indonesian Red Cross. If there is a general public who needs it urgently, they can go directly to the location where the preacher is, then the preacher will call members who have the blood type that is needed.



Picture: Donation of blood donors to the community, (photo document 2013).

3. Eye Cornea Donation (Eye Donation)

The mass action that occurred in November 2013 did not dampen the spirit of the Indonesian Ahmadiyah Congregation in carrying out increasingly massive positive activities. With this action, the movement of the Ahmadiyah Congregation in doing good became even more solid.



Image: Photo of when one of the Indonesian Ahmadiyah Congregation donated his cornea after he died.

Cornea donation is a routine activity carried out by the Indonesian Ahmadiyah Congregation, the cornea donation action is carried out for members who have died. During their lives, members

of the Indonesian Ahmadiyah Congregation were given advice by preachers, so that after they died they would be willing to donate body parts that could still be used for living people, with personal awareness and family who know, the members are willing to do this. The corneas that have been donated will be stored by the Eye Bank, so that they can be used for people in need.

4. Blending in with the Batu Putih Village organization

The Indonesian Ahmadiyah Congregation is a religious organization that does not teach politics to its members, even so this organization does not prohibit its members from entering the world of practical politics. For members of the Indonesian Ahmadiyah Congregation who want to enter practical politics, the Congregation may not enter the Ahmadiyah organizational structure, but only as ordinary members.



Image: Photo document of the structural representatives of the Ahmadiyah Congregation taking part in village level activities in 2013.

The changes in the Indonesian Ahmadiyah Congregation were very clearly visible after the demonstration in November 2013. After the demonstration, the faith, patience and piety of the Congregation became stronger, this condition can be seen from the daily religious activities they do, as well as the increasingly active social activities, where according to the author's research, Ahmadiyah activities are increasingly open and blending with the community with blood donations for people in need. Providing free medical treatment for the general public in need, and conducting cornea donations for the general public in need.

CONCLUSION

The author draws the conclusion that the initial arrival of the Indonesian Ahmadiyah Congregation in Batu Putih Village, Pelawan District occurred due to the transmigration program in 1978, the New Order Government. Based on the results of the study, the development of the Indonesian Ahmadiyah Congregation when viewed from the beginning of its arrival until 2013, has experienced very significant development. The number of members that continues to increase over time makes this organization more productive in carrying out its mission of preaching throughout

the country. The initial arrival to Batu Putih Village in 1978 amounted to 12 members, but over time, until 2005 the number of members became 85 people, until 2013 the number of members reached 200 members, not including the number of toddlers who had not been bai'at.

The mass action that occurred in 2013 aimed at the Indonesian Ahmadiyah Congregation actually made this organization more solid, with the action making this organization resistant, then the resistance experienced by the Indonesian Ahmadiyah Congregation led to activities that were positive and beneficial to the general public. In general, the social interaction of the Indonesian Ahmadiyah Congregation with the surrounding community who are non-Ahmadiyah is quite good in various fields, except religion. In the field of belief, the Indonesian Ahmadiyah Congregation tends to separate itself from non-Ahmadiyah Congregations, because to participate in Ahmadiyah Congregation activities, bai'at must be carried out first, so in the religious field they tend to separate themselves from other sects.

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