

# Analisa

ISSN : 2502 - 5465  
e-ISSN : 2443 - 3853

## Journal of Social Science and Religion

Volume 1 No 2 December 2016

Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

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*Yusa' Farchan*

SHIA COMMUNITY (A RESEARCH EVERYDAY LIFE OF THE SHIA COMMUNITY IN SALATIGA, CENTRAL JAVA)

*Retnowati and Yedi Efriadi*

BEYOND PIOUS CRITICAL AGENCY: WOMEN, INTERFAITH MARRIAGE AND RELIGIOUS CONVERSION IN ACEH

*Muhammad Ansor and Yaser Amri*

RELIGIOUS AND HARMONIOUS VALUES IN THE *PASAMBAHAN* TRADITION AND CEREMONIAL ORATION  
OF *BATAGAK GALA PENGHULU* (BGP) IN MINANGKABAU

*Mahmudah Nur*

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Office of Religious Research and Development Ministry of Religious Affairs  
Semarang

Journal  
*Analisa*

Volume  
1

NO  
2

Pages  
139 - 294

Semarang  
December 2016

ISSN  
2502 - 5465

e-ISSN  
2443 - 3853

ISSN : 2502 – 5465 / e-ISSN: 2443 – 3859

Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

# *Analisa*

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Journal of Social Science and Religion

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Volume 01 No. 02 December 2016

Analisa is a peer-reviewed journal published by the Office of Religious Research and Development Ministry of Religious Affairs Semarang Indonesia. Analisa has been accredited by Lembaga Ilmu Pengetahuan Indonesia (LIPI/the Indonesian Institute of science) as an academic journal. It was stated in a decree number: 752/AU2/P2MI-LIPI/08/2016. This journal specializes in these three aspects; religious life, religious education, religious text and heritage. Analisa aims to provide information on social and religious issues through publication of research based articles and critical analysis articles. Analisa has been published twice a year in Indonesian since 1996 and started from 2016 Analisa is fully published in English as a preparation to be an international journal. Since 2015, Analisa has become Crossref member, therefore all articles published by Analisa will have unique DOI number.

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## INTRODUCTION FROM THE EDITORIAL BOARDS

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Analisa Journal of Social Science and Religion is successfully launched for the volume 1 number 2, July - December, 2016. This is the second volume published in English, since it started in 2016. Many people have involved in this publication including advisory editorial, International editorial boards, editors, language advisors and assistant to editors. These people made this work run well in the midst of various challenges. The Analisa Journal has been accredited by the Indonesian Institute of Science since 2012 as an academic journal, and this year (2016) the Analisa Journal received a new extension accreditation for the next five years.

The articles published in this volume address the phenomenon of social and religious life, culture, and Islam either in Indonesia or in the global world denoted by an article that pictures Islamic religiosity in Austria. The issue of radicalism still becomes the focus of study, which is considerably actual and interesting for Indonesian scholars. Various cases of violence in Indonesia and other countries depict that the act of terrorism is a common enemy for humans. In Indonesia, since the fall of President Soeharto's leadership, radicalism has increased significantly; this can be seen from a series of bombing happened in various locations in the country and some violent-conflicts in the name of religion in some part of Indonesia.

In this edition, there are at least three articles inter-related on the same topic. An article written by Asfa Widiyanto researched the counter attack of radicalism in Indonesia and Austria. He mentioned and discussed in detail that Indonesia and Austria in this issue experience a same situation that entails commonalities among civil society and state law jointly supporting the eradication of radical movements. Then, Taufiqur Rahman wrote extensively on the discourse of Jihad in Indonesia. He found that Jihadist movement in the Indonesian context was originally demonstrated to fight the colonization that recently turns to be the act of terrorism in the name of religion. Meanwhile, Yusa 'Farchan in his article explained that Islamic thought in Indonesia has evolved over time. According to him, the Liberal Islam Network (LIN) in Indonesia has at least five main definitions. Regarding the topic, he revealed how LIN stands on gender equality, contextualizes religious doctrines, and promotes pluralism in Indonesia.

The presence of pluralism in Indonesia cannot be denied since the facts show that Indonesia has been recognizing six religions that are followed by most Indonesian citizens. The religious diversity, on the one hand reflects harmonization in the religious lives of Indonesian people. However, on the other hand, the diversity of language, ethnicity, culture, and religion can be a great threat if not managed systematically by the government. For instance, there are various religious schools of Islam, each of which is successfully able to establish harmony with others. The article collaboratively composed by Retnowati and Yedi Efriadi describes the religious life of Shia group that can harmoniously live with other communities in Salatiga. Their findings might constitute a social capital to build harmony among religious believers in Indonesia.

The diversity of ethnicity and religious beliefs in Indonesia in its broader practice allows the interreligious/interfaith marriage. The article transcribed by Muhammad Ansori and Yasser Amri elucidates, at great length, about religious conversions in Aceh. They assert that a religious conversion enables a religiosity of individuals. Despite being diverse in religious beliefs, Indonesia also possesses a variety of traditions that symbolizes harmony in

building a society. Mahmudah Nur through her study gives detail on the value of religion in the rituals of Pasambahan in Minangkabau.

Religious texts written by local scholars such as Musdah Dahrizal contain a lot of issues on character education for humans. The content of the texts imparts the importance of education and harmony in society. Similarly, the article penned by Abu Muslim exposes the Masamper art in North Sulawesi. The author pictures in more detail on how the people of North Sulawesi build harmony through a traditional yet also pseudo religious art. Furthermore, Abu Muslim explains that Masamper tradition, besides being functioned as a means of propaganda, has become one of the tools to cement harmony and build the character of the local community.

In nowadays context, the character education is built by the Indonesian Government, through implementing the concept of 2013 curriculum-based education. The concept is applied in elementary to secondary education. An article written by Nur Laili Noviani basically outlines the process of 2013 curriculum learning in SMA Negeri 1 Salatiga which particularly focused on the implementation of Islamic education.

We hope you all enjoy a nice reading!

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## ACKNOWLEDGMENTS

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Analisa Journal of Social Science and Religion would like to thank you to all international editorial boards for their support and their willingness to review articles for this volume. Analisa also expresses many thanks to language advisor and parties involved in the process of this publication. Furthermore, Analisa would also like to thank you to all authors who have submitted their articles to Analisa, so that this volume is successfully published. Special thanks go out to Prof. Koeswinarno, the director of the Office of Religious Research and Development Ministry of Religious Affairs, who has provided encouragement and paid attention to the team management of the journal so that the journal can be published right on schedule

The Analisa Journal do hope that we would continue our cooperation for the next editions.

Semarang, December 2016

Editor in Chief

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## TABLE OF CONTENT

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ISSN : 2502 – 5465 / e-ISSN: 2443 – 3859

Accredited by LIPI Number : 752/AU2/P2MI-LIPI/08/2016

# *Analisa*

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Journal of Social Science and Religion

---

Volume 01 No. 02 December 2016

Pages 139-294

Introduction from the Editorial Boards :: i

Acknowledgments :: iii

Table of Content :: iv

**CONSTITUTION, CIVIL SOCIETY AND THE FIGHT AGAINST RADICALISM:  
THE EXPERIENCE OF INDONESIA AND AUSTRIA**

Asfa Widiyanto :: 139-159

**THE TRAJECTORY OF THE DISCOURSE OF JIHAD IN INDONESIA**

Taufiqur Rahman :: 160-179

**REASONING OF LIBERAL ISLAM: A STUDY ON ISLAMIC PERSPECTIVES IN  
LIBERAL ISLAM NETWORK JAKARTA**

Yusa' Farchan :: 180-198

**SHIA COMMUNITY (A RESEARCH EVERYDAY LIVES OF THE SHIA  
COMMUNITY IN SALATIGA, CENTRAL JAVA)**

Retnowati and Yedi Efriadi :: 199-216

**BEYOND PIOUS CRITICAL AGENCY: WOMEN, INTERFAITH MARRIAGE AND  
RELIGIOUS CONVERSION IN ACEH**

Muhammad Ansor and Yaser Amri :: 217-238

**RELIGIOUS AND HARMONIOUS VALUES IN THE *PASAMBAHAN* TRADITION  
AND CEREMONIAL ORATION OF *BATAGAK GALA PENGHULU* (BGP) IN  
MINANGKABAU**

Mahmudah Nur :: 239-258

**RELIGIOUS AND CULTURAL HARMONIES IN THE ART OF *MASAMPER***

Abu Muslim :: 259-274

**CHALLENGE FOR THE ISLAMIC STUDIES SENIOR HIGH SCHOOL TEACHER  
IN IMPLEMENTING THE 2013 CURRICULUM IN SMAN 1 SALATIGA**

Nur Laili Noviani :: 275-294

# SHIA COMMUNITY (A RESEARCH EVERYDAY LIVES OF THE SHIA COMMUNITY IN SALATIGA, CENTRAL JAVA)

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Paper received: 4 March  
2016  
Paper revised: 23  
August – 7 November 2016  
Paper approved: 19  
December 2016

## ABSTRACT

*This research seeks to explain the existence of Shia community at Pancuran village, in Salatiga, Central Java, Indonesia, and how their strategies to survive in the midst society in that region. To obtain data on the Shia community at Pancuran, Salatiga, it was done through in-depth interviews, and observations are preceded by a close observation prior to the study. This research also examines some relevant literatures and documents to the research problem as the secondary data. The theory of religious freedom and cultural identity of religious pluralism in the Shia community are used to describe and to analyze the problem of research based on the obtained data. The results show that the Shia community in Salatiga is not discriminated, and they can live in Salatiga freely along with other religious communities and Salatiga society at large. This is supported by an inclusive attitude among Shia community and society Salatiga in building relationships and communication with people of other faiths. Local knowledge possessed by people of Salatiga can be a social capital for implementing inter-religious harmony.*

Keywords: Shia, religious freedom, Pancuran-Salatiga

## INTRODUCTION

Shia was brought to Salatiga before 2000 by some activists strongly influenced by Indonesian students returning from their study in Iran. In general, the spread of Shia in Indonesia was strongly opposed by Muslims in East Java, Madura, and other regions in Indonesia. When Shia developed, some people in some areas in Indonesia who did not like Shia spread stories about Shia's heresy in order to prevent it from developing and even stop its development. One of the reasons why there is bad relationship between Shia and society in Indonesia is the lack of the right information about the essence of Shia. Ulama who read books opposing Shia shared it to the common people. The lay people received the news without reviewing or checking it with other literatures. Shia Muslims are objected to the

contents of the books because the teachings written in the book related to Shia is the belief of *ghulat* group whom Imam Baqir (the fifth imam of Shia) stated as no longer one of his followers.

Along with Shia's rapid development in Indonesia, more Indonesians scholars returning from learning about Shia abroad wrote some literatures to clarify the understanding of Shia. One well known book among Shia believers in Indonesia is the one written by Syarifuddin al-Musawi entitled *Dialog Sunnah Shia* (Sunni Shia Dialogue). The book explains the discussion between al-Musawi who is a Shia Muslim and some *muftis* holding Ahlussunnah teaching in Pakistan. The discussions lead to the fact that Shia deserves to be considered as a teaching following sunnah Rasulullah rather than a misleading teaching. Various books recognized by Ahlussunnah doctrines were



used by al-Musawi as his foundation in dealing with doubts about Shia. The books can be categorized as academic writings because they are comprehensive and in-depth reviews of the sources of Ahlussunnah doctrines.

In the context of Indonesia, Shia is not a new religious movement. The history of the spread of Shia teaching in Indonesia is as old as the spread of Islam in Nusantara. This is obviously seen in the early period of the spread of Islam in Aceh which was strongly influenced by Shia. The teaching of Shia glorifying the Prophet Muhammad's family is scattered in Sumatera in the form of religious rites. One of the examples is *tabot* ceremony, which is similar to *sekaten* in Java, held every Muharram. The fact that Shia has long existed in Indonesia does not automatically attract Muslim community in Indonesia. It is, in fact, not easily accepted by the society. One of the reasons is the impact of literature war among Islam doctrines for centuries. Some literatures opposing Shia doctrine that can be accessed become one of the reasons to judge Shia as a heresy and misleading teaching (Atjeh, 1977).

The Council of Indonesian Ulama (MUI) consisting of experts in Islam is also influenced by various literatures including books opposing Shia. One of the books opposing Shia is *Majma' al-Fatawa* written by Ibnu Taymiyah. People following Ibnu Taymiyah's argument usually oppose Shia. In order to nurture a peaceful life among religious communities, the Council of Indonesian Ulama carried out a study of Shia on March 7, 1984 M (4 Jumadil Akhir - Islamic Calendar - 1404 H) and concluded some points about Shia. Shia is one of the doctrines in Islam bearing main differences from Sunni doctrine (Ahlussunnah Wal jama'ah) held by majority Islam in Indonesia, the differences are:

1. Shia rejects hadith that was not written by Ahlul Bayt, whereas Ahlussunnah wal jama'ah does not recognize the differences as long as the hadith

fulfilled the requirements of *musthalah* hadiths.

2. Shia sees "Imam" as ma'sum (saint), whereas Ahlussunnah wal jama'ah sees it as a lay person who cannot avoid mistake.
3. Shia does not recognize *ijma'* without the presence of "Imam", whereas Ahlussunnah wal jama'ah recognizes *ijma'* without the presence of "Imam".
4. Shia sees that upholding leadership/governance (*imamate*) is included in the religion pillars, whereas Sunni (Ahlussunnah wal jama'ah) sees it from the point of view of public welfare in which the purpose of *imamate* is to guarantee and to protect *da'wah* and believers' interests.
5. Shia generally does not recognize the caliphate of Abu Bakar As-Shiddiq, Umar Ibnul Khatthab, and Usman bin Affan. On the other hand, Ahlussunnah wal jama'ah recognizes the Four Caliphs known as *Khulafa' Rasyidin* (Abu Bakar, Umar, Usman dan Ali bin AbiThalib).

Considering the major differences between Shia and Ahlussunnah wal jama'ah, especially in the view about "Imamate" (leadership/governance), the council of Indonesian Ulama encourages Indonesian Islam who hold Ahlussunnah wal Jama'ah doctrine should be more aware of the possibility of the entrance of Shia teaching (Depag RI, 2003: 95). Shia's presence was indirectly recognized by the council of Indonesian Ulama. The decision made by this council in 1984 demonstrated its careful attitude because the consideration used by them is not merely a consideration of a particular Islam opinion but also of national insights filled with political interests. The involvement of the Council of Indonesian Ulama to study Shia shows that Shia has become a wide attention. The attention to Shia has also triggered the emergence of literature opposing Shia. Some of those literatures are originally written in Indonesian, while others are translation

books. Some books discussing about Shia doctrine are *Shia lies on behalf of Ahlul Bait* (Zhahir, 1987); *Shia's Lie to Sunnah Expert* (Al-Khotib, n.d); *The Two Opposing Faces of Ahlussunnah and Shia* (An-Nadwi, 1988); and *Indonesian Deviant Sect and Doctrine* (Jaiz, 2002).

Similar to the presence of Shia in Indonesia, Shia in Salatiga has also existed since many years ago. The difference is, in Salatiga, Shia does not have problems with other religions and other sects, including Islam in general. In Salatiga, Shia community lives in harmony with surrounding society. Shia Muslims can practice their religious activities well without disturbing or being disturbed by its surrounding, or Salatiga inhabitants in general.

Based on the above background, a study of the presence of Shia in Salatiga and its relation with other religions is interesting to be conducted. The study describes how the community lives in Salatiga and how they build relations with the society in Salatiga, and why Shia can live in peace with other religious communities. Therefore, the objectives of this study are to explain these following matters: firstly, the relationship of Shia and other religious communities, especially majority Muslim, and Salatiga inhabitants in general. Secondly, this research explains the daily life of Shia community in Salatiga. Therefore, this study aims to explain religious life in Salatiga, especially the life of Shia community, and explain how all religious communities in Salatiga maintain a peaceful life among different religious communities.

This research is very significant for the academic and practical life due to the reasons that this paper gives some insights on the tolerance of religious communities in order to create social integration despite of some major differences within their religious teaching. Besides, the description of the interaction between Shia and other Muslim

communities in Salatiga is very useful insight for the Indonesian, since this country has struggled to gain peaceful and respectful religious life. The data shows that in some other regions such as Jepara and Madura, the issue of "Shia heresy" is easily "used" by particular individuals to trigger social disintegration. This study expects that the religious life in Salatiga can serve as a model for tolerance and respectful life. It is hoped that in the future, the freedom of religious life can serve as one of the considerations for creating strategic plan to maintain the unity of Indonesia.

#### RESEARCH METHOD

The study uses a qualitative approach. Data was collected through direct observation and in-depth interview with Shia community in Salatiga. In society, Shia community takes part in daily life activities intensively. They get along well during Shia's religious activities and in daily life. To ensure the validity of the study, the selected informants were those who were present and actively involved in Shia routine religious activities in Salatiga, so that the information and explanation given about Shia are valid. In order to do that, researchers initially participated in their religious activities, so that we know the individuals who would be the subjects of the study. After finding the subjects of the study, the researchers observed and interacted with them individually and in group. In addition, the researchers observed and interviewed people living in Pancuran village who interact daily with Shia community.

All the data gathered were written using academic terms in Indonesian to explain some observed phenomena. Next, the data are analyzed and compiled not on the basis of where the phenomena exist in the form of narration (Bungin, 2003).

Data analysis is done through the following steps:

1. Organizing all data or comprehensive description of the phenomenal experience gathered.
2. Reading the comprehensive data and writing notes about important data and then assigning code for the data.
3. Finding and grouping meaning of the statements perceived by the informants by horizontalizing, treating statements as having similar value at the beginning. Next, removing the statements that are irrelevant with the topic and questions, and removing repetitive or overlap statements, so that the left ones are the horizons (textual meaning and ordering elements of the phenomena that are not deviated).
4. Gathering the statements in a unit of meaning and writing the description of how the experience happens.
5. Explaining and developing comprehensive explanation of the phenomena to find the essence. Then, developing textural description (recognizing the phenomena happened on the subjects) and structural description (explaining how the phenomena happened)
6. Narrating the essence of the phenomena and formulating the meaning of subject's experience of the phenomena.

## **CONCEPTUAL FRAMEWORK**

### **Shia**

After Prophet Mumammad's death Muslims suffered from schism that divided them into two groups, Ahlussunnah and Shia. The differences between the Sunni and Shiite Islamic sects are rooted in the disagreements over the succession to the Prophet Muhammad, who died in 632 AD, and over the nature of leadership in the Muslim community.

The historic debate centered on whether to award leadership to a qualified, pious individual who would follow the customs of the Prophet or to transmit leadership exclusively through the Prophet's bloodline. The question was settled initially when community leaders elected a

companion of the Prophet's named Abu Bakr to become the first Caliph (successor). Although most Muslims accepted this decision, some supported the candidacy of Ali ibn Abi Talib, the Prophet's cousin and son-in-law, husband of the Prophet's daughter named Fatima. Ali had played a prominent role during the Prophet's lifetime, but he was lack of seniority within the Arabian tribal system and was bypassed (Blanchard, 2009: 1).

The friends and followers of Ali believed that after the death of the Prophet the caliphate and religious authority belong to Ali. This belief came from their consideration of Ali's position and station in relation to the Prophet, his relation to the chosen among the companions, as well as his relation to Muslims in general. It was only the events that occurred during the few days of the Prophet's final illness that indicated that there was opposition to their view. Contrary to their expectation, at the very moment when the Prophet died and his body lay still unburied, while his household and a few companions were occupied with providing for his burial and funeral service, the friends and followers of Ali received news of the activity of another group who had gone to the mosque where the community was gathered faced with this sudden loss of its leader. This group, which was later to form the majority, set forth in great haste to select a caliph for the Muslims with the aim of ensuring the welfare of the community and solving its immediate problems. They did this without consulting the Household of the Prophet, his relatives or many of his friends, who were busy with the funeral, and without providing them with the least information. Thus Ali and his companions were presented with faith accompli (Thabathaba'i, 1975: 35-36).

Ali and his friends, such as 'Abbas, Zubayr, Salman, Abu Dharr, Miqdad and 'Ammar, after finishing with the burial of the body of the Prophet became aware of

the proceedings by which the caliph had been selected. They protested against the act of choosing the caliph by consultation or election, and also against those who were responsible for carrying it out. They even presented their own evidences and arguments, but the answer they received was that the welfare of the Muslims was at stake and the solution lay in what had been done. It was this protest and criticism which separated from the majority, the minority that were following Ali and made his followers known to society as the "partisans" or "shia" of Ali (Thabathaba'i, 1975: 36).

Ahlussunnah looked upon salvation as possible only through the allegiance and loyalty of all believers in the community. As long as the community continued to be fully committed to the promulgation and observance of the Law (Shari'a), its salvation was guaranteed regardless of the qualities or, as it was later held, descent of the leaders who headed the community. After all, the leader, as conceived by later Sunni theorists, was merely a protector of the Law, and this function was vested in him through the process of allegiance paid by the members of the community. The solution offered by the Sunnites was, in fact, a simple expression of recognition of a historical reality, namely, that the leadership of the Muslims after the early period of the rightly guided caliphs, which was idealized by them as the golden age of Islam, depended not on the individual on whom it was conferred; rather, it was subject to the commitment and loyalty granted by the community to that leader. Thus, in the final analysis, it was acceptance of the tradition by the community and its membership which guaranteed salvation (Sachedina, 1981: 5).

The Shia, on the other hand, did not find the community allegiance, as maintained by their opponents, capable of ensuring the salvation that Islam had envisaged. From the early days of the civil war in 656 A.D, some Muslims did not only

thought about the question of leadership in political terms, but also laid on the religious expression. To begin with, they maintained that Muhammad himself was a charismatic leader, who held both spiritual and temporal power. His spiritual authority included the power to interpret the message embodied in the Qur'an without corrupting the revelation. Islam, in order to continue its function of directing the faithful toward salvation, was in need of a leader who could perform the Prophet's dual roles authoritatively. In other words, only another charismatic leader could succeed the Prophet and accomplish the creation of an ideal Islamic society. Who could be better qualified for such a crucial task than his own family members, who would have inherited his charisma? The notional exaltation of the Prophet and his rightful successor as a second cause, in addition to the hope of the ill-treated mentioned earlier, it gave rise to the very concept of messianic leadership from among the descendants of the Prophet, an Imam who could save the believers. In all likelihood, the movement began immediately after taking shape and poising itself for the ninth and tenth centuries; it is also gratifying to discover that some twentieth century problems facing the Shia were already anticipated towards the end of the tenth century. The claim for leadership of the Ali became an exaggerated belief expressed in pious terms of the traditions attributed to the Prophet, and gradually became part of the cardinal doctrine of the Imamate, the pivot on which the complete Shia creed rotates. The entire spiritual edifice of the Shia was built on the *walaya* (love and devotion) for 'Ali, who became the first Shia Imam. The *walaya* of 'Ali became the sole criterion for judging true faith of the believers. Faith (*iman*) was conceived in terms of personal devotion to 'Ali and what he symbolized, as far as Islamic justice was concerned. Salvation was impossible if a person failed to acknowledge the true Imam, to whom devotion and obedience was

incumbent since he alone could bring a true Islamic rule of justice and equity in the world, the main function attributed to the Islamic messiah, al-Mahdi (Sachedina, 1981: 5-7).

Nowadays there are three main groups of Shia:

The largest of the Shia community extant today are twelver Shia. The twelvers believe that the spiritual-political leadership (the *imamate*) of the community passed down through Ali's male descendants, via al-Husayn, until the twelfth Imam. The latter is understood that he was born in 870, but he went to *ghayba* (occultation) for safety's sake soon after his father's death in 874. It is believed that he is still alive and will return when Allah determines it to be appropriate and safe. As the *Mahdi* (the Rightly Guided One), his return will inaugurate the processes associated with the last days; as part of that process Jesus also will return (Newman, 2013: 2).

The second largest is Ismailis. They believe that Ismail, the eldest son of the sixth Imam, Ja'far As-Shadiq (d. 765), did not die but went into hiding and had a son Muhammad, who also went into hiding or died. The Ismaili community then fragmented. Nizari Ismailis, numbering some 5-15 million adherents, are the largest remaining of the Ismailis groups, and follow a living Imam: as of 2013, the Agha Khan is the forty-ninth in the line. Today Ismailis are found in the Indian subcontinent, Central Asia, the Middle East and East Africa, as well as Europe and North America (Newman, 2013: 1).

The smallest of the three groups are Zaydi Shia. They have their origins in those who gave allegiance to Zayd, son of the fourth Imam and a half-brother of the fifth Imam. In 740 Zayd launched a revolt in Kufa against Umayyad Dynasty (661-750). This rising was crushed and Zayd was killed in the subsequent fighting. His followers then fragmented into different groups, with a number relocating to sites in a modern-day

Iran. The Zaydis believe that any meritorious member of the prophet's household is eligible to be an Imam. Like the Nizari Ismailis, Zaidis follow a living Imam, although the last of the Imam died in 1996. Zaidis comprise 75 percent of the Moslems in Yemen, but there are also Zaidis in Saudi Arabia (Newman, 2013: 1).

In Indonesia there are small groups of Twelver Shia. As a minority group, this Shia community shows their beliefs effectively under pressure. As reported by Ida, in the past few years, however, there have been a number of religious attacks on Christian churches and Shia (Shiite) Muslim followers. These attacks have been done by both individuals and groups. The attackers are sometimes described in the official records as members of 'radical religious groups' and sometimes as 'terrorists'. This latter is ironic, because the authorized state apparatus does not always use it to restrain these attacks. Ida (2015) explains why radical Islamist terrorism has surfaced in the post-Sukarno, and post-Suharto, reform era in Indonesia. The main hypothesis is that the emergence of radical religious groups is a negative consequence of the political situation in the post-authoritarian reform era. Thus, it is a paradox of democracy (Ida, 2015: 2)

While Twelver Shiites internationally have a significant role in global politics, their messianic belief makes them less likely to have the same goal in action. The numerous Shi'a groups fighting in Syria rarely hide their loyalty to Iranian Supreme Leader Ayatollah Ali Khomeini. The majority of these fighters adhere to the Iranian political and religious ideology of *Wilayat al-Faqih*, or the Absolute Guardianship of the Jurisprudent (in this case, the jurist is Iranian Supreme Leader Ayatollah Ali Khomeini). Despite the fact that Khomeini is the head of state of Iran, he wields incredible influence over a multitude of organizations and individuals in the different geographic

zones due to his religious title and connected ideology. In fact, the revolutionary ideology of Iran was not simply created for just that state, but it is global and pan-Islamic movement. When Khomeini gives an order to a loyal follower, they follow it. According to one Lebanese Hizballah fighter, the group's order to fight in the May- June 2013 battle of Qusayr and in other parts of Syria came from a direct religious command called a *taklif shar'i*. A *taklif shar'i* comes from Iran's Supreme Leader and is a religious obligation which must be followed. If this obligation is not followed, it is tantamount to disobeying the will of God (Smith, 2013: 1-2).

Shia in Indonesia is different from the Shia in the Arab world. Shia followers have different problems and define themselves as the weak that must hide their identity (*taqiyyah*). Shia in Indonesia is not political. The followers only need to express their belief safe (Atjeh, 1977).

### **Religious Pluralism in Indonesia**

The presence of Shia in Indonesia must be seen from the context of religious pluralism. Indonesia is categorized as plural society, especially due to various religions growing in Indonesia. The diversity of religions, tribes, races, cultures, customs, and languages are Indonesia characteristics that differentiate it from other countries. There are more than 300 tribes with different cultural identities and more than 250 local languages which are typically unique and become the richness of the Republic. Almost all big religions in the world are in Indonesia; therefore, Indonesia is included in a plural society category (plural Society).

The religious aspects possessed by Indonesia on one hand are the advantage, wealth, and pride of the country, but on the other hand are dangerous threats for national unity if it is not managed well. If plurality is managed well, it will lead to a synergy. Therefore, people understanding on

pluralism, particularly regarding religious pluralism, becomes the main agenda of Indonesian society. It needs to be understood that pluralism is not humane, ethical, moral, or religious differences, but it is a melting pot of various commitments. Pluralism is based on dialogue, meeting, giving, receiving, criticism, and self-criticism. Plurality is a dialogue that accepts and respects others. It does not mean that every individual in the dialogue agrees with one another, but in the spirit of togetherness, dialog becomes the strength that lives up and complements each other's weaknesses. There is a spirit to learn, learning from each other. Willingness to learn and respect one another will lead to a healthy life of the nation, with Pancasila as the foundation.

Pancasila as the nation's philosophy shows pluralism. The formulation of Pancasila embedded the representation of every element of society from various religions, tribes, cultures, etc. in it. Big religions in Indonesia are involved in the context of religious pluralism. All devotees of big religions in Indonesia are involved in the formulation of Pancasila. Their involvement was not only as a part of Indonesia, but as a part of religious communities. Islam devotees preserve their Islam identity, Hindu devotees preserve their Hindu identity, Christian devotees preserve their Christian identity, and etc. They were risking their religion primordialism. In the formulation process, every supporter of different beliefs, including secular traditions such as nationalism and socialism, are accommodated. Those who are different open themselves to have a dialogue with others, accepting something from each other, and giving to each other. From such process, they succeeded in formulating the open and transformative draft of Pancasila. Pancasila also reflects religious functions in society. In the context of religious harmony, the harmony will be manifested if all devotees practice the real teachings of their religions. Togetherness and appreciation among

different devotees of different religions is an important factor in managing pluralism, especially religious diversity in Indonesia. In the discussion of religious plurality, it needs to be kept in mind that every religion possesses its own cultural identity and that it does not want to be disturbed by other religions. Gyan Wilson (1999) stated that the statistical significances of new movement in religions are their social and cultural significances. Most of the significances lie on the reaction of society toward them (Wilson, 1999: 13). Colin Campbell wrote that One of the descriptions of modern society, which is explained by sociologist such as Durkheim, Weber, and Wilson, is that organized religion no longer has power over social institutions like in its beginning phase. Religions tend to become private and individual. Mainstream organizations of religions lose their members significantly in most parts of Europe and America. This leads to a well-known statement “*You don’t have to go to church to be a good Christian*” (Eileen Barker in Wilson, 1999: 18).

Besides, Bruce Hunsberger also explained that religions have fundamentalism tendency, based on the idea that there is only one truth about the relationship between human beings and the holy (God); anything opposing it is an evil power that needs to be combated. Religious life is seen as a battle between the good and the bad. When people confronted the world where religious belief rapidly changes, they reacted by developing their traditional view. It can mean increasing participation in political activities to get government’s support and legal policy to protect their threatened belief (Barry, 2005: 148). When studying some countries in Baltic, Solveiga Krumina Konkova stated that the presence of negative stereotypes toward new religious minority emerge in every country, such as in Latvia. The situation was strongly influenced by the tension in the area, triggered by conflict among neighboring countries (Lucas, 2004: 96-103). Those phenomena can be

understood from what Ritzer (Ritzer, 2011: 365) said:

*“Mead also looks at the self from a pragmatic point of view. At the individual level, the self allows the individual to be a more efficient member of the larger society. Because of the self, people are more likely to do what is expected of them in a given situation. Because people often try to live up to group expectations, they are more likely to avoid the inefficiencies that come from failing to do what the group expects. Furthermore, the self allows for greater coordination in society as a whole. Because individuals can be counted on to do what is expected of them, the group can operate more effectively.”*

When religions experience privatization and individualization as a result of modernism that places religions at the level of lacking energy to rule human beings, human beings become free to seek for the identity of their religiosity without following institutionalized mainstream religions. As a result, individuals with different religiosity from the ones believed by the society emerge. Modernism also places mainstream religious institution as an institution that is less trusted by particular individuals who regard it as not enough to answer their new problems of religiosity. One form of belief may have existed for quite long for one society, but a new one for other communities because the hegemony of major religions covers its existence or the phenomena get followers in an area where such religiosity has never emerged.

In the case of Shia, even though the religiosity has existed since early Islam and has existed in Indonesia since the first time Islam was spread in Nusantara, the memory about Shia in Indonesia was erased by the ups and downs of the politics of Islam kingdoms until the birth of Indonesia. As a result, when Shia phenomenon occurred, many Muslims know nothing about it. Because the majority has the power to force,

there is an effort to wipe away Shia from Indonesia, since they thought that Shia threatens Islam's purity. At the same time, it can be seen as the inability of the minority to become what is expected by the majority. To be acceptable, minority must exercise social and political strategy.

Besides the character and cultural identity of religions, religions cannot be separated from their functions as a form of solidarity and social glue in society. Religions have many social functions.

## RESEARCH FINDINGS AND DATA ANALYSIS

### Shia relation with other religious devotees and society in Salatiga

#### a. The relation of religious devotees in Salatiga

Salatiga, located in Central Java, is inhabited by various social communities and intellectual communities in relation to the presence of Satya Wacana Christian University (SWCU). Salatiga can be said as having comfortable and so far conducive social situation in maintaining relations among members of society. The presence of SWCU, which is known as "mini Indonesia" adds more value from various aspects such as social, political, and cultural aspects to Salatiga. The presence of SWCU has given a contribution in managing pluralism in Indonesia. The busiest business activities in Salatiga are markets, schools, offices, banks, and houses of worships that are quite a lot. Daily social economy activities of Salatiga people seem to be in line with the rhythm of social life in the society.

In the context of social religious life and the condition of religious society, Salatiga is one of the successful towns in maintaining its religious life. In central Java, Salatiga can be said as one of the towns with strong bound among the existing religious society. Religious harmony is a natural reality that is manifested in daily life without

any manipulation. Which such background, the study wants to see religious harmony and life of people in Salatiga by observing social religious attitude. Lifestyle that promotes neighboring, fraternity, tolerance, and humanity reasons are themes growing in the relations of people in Salatiga and serve as the important points in this study. The habit to celebrate religious holidays such as *Eid-al-Fitr* and *Eid-al-Adha* among Muslims and how other religions support the celebrations is also observed and studied in this study. During *Eid-al-Adha*, some places even set aside the meat from the sacrifice to be cooked and sent to non-Muslim neighbors. The face of peaceful religious life filled with the spirit of fraternity and intimacy are the peculiarities of people in Salatiga. The experience of such religious life is the reason of conducting a study of Shia in Salatiga, especially in Pancuran village. The propitious condition in Pancuran is supported by religious figures, the people, and the leaders of Salatiga. It results in a friendly religious life. Social classification and stratification along with the order of their influence on people in Salatiga can be mapped as follows:

1. Religious leaders/figures, soldiers, mayor
2. Police officers, influential intellectuals
3. Entrepreneurs, company owners. Some of these entrepreneurs are also religious figures or have direct link with well-regarded religious figures/officials.
4. Teachers/*Ustad* (honorific title of a man, used to be for well-regarded Muslim teachers). Most of them live a simple life, but they are the role models.
5. Thugs: only some groups (especially owners of big stores on the roadsides). The thugs understand their existence in terms of control over "security business" along the road and market. They are strong, brave, fight a lot, violent. They have links, syndicates, organizations, and gangs.

This diverse social stratification is well managed by people in Salatiga that all



components in the society can appreciate and maintain harmonious life well.

b. The Relation of Shia Community and people in Pancuran village, Salatiga

Pancuran inhabitants consist of various social economic statuses. They live in a narrow alley with houses lining along it. They are sellers, civil servants, small business owners, thugs, and other professions living in a narrow and varied settlement. Pancuran is very close to the big market in Salatiga that most of the inhabitants are merchants in the market. Most of the people living in Pancuran, Salatiga work in informal sectors. It is interesting because there is a Muria Christian Church in Indonesia in the middle of the settlement. Worship and church activities can be conducted well without any obstructions from the non-Christian inhabitants. The church has so far built a very good relationship with the inhabitants. The church becomes a part of the surrounding society, and the people also regard the presence of the church as a part of the settlement. Very close to the church is a mosque. Both places of worships have long been living side by side without any significant problems. The experience of such religious life shows how religions in this settlement bring about naturally peaceful atmosphere without any forces or oppression from any parties.

Shia community is a part of Pancuran society. There are quite many Shia people in Pancuran, and in everyday life they intimately mingle with the people from different religions. Shia and Muslim communities in general cannot be differentiated in their daily lives since they do not display any significant differences because they mingle in the spirit of fraternity. The differences in teachings do not hinder them from building good relationships. Shia community does not only mingle with the Islam community, but also with other

religious communities. In response to this, other religious communities positively respond and welcome their relatives who hold different teachings. Respect and appreciation among the people serve as the reasons of the people in Pancuran to manage pluralism. The awareness of the need to support each other becomes a lifestyle and a way of living of religious communities in Pancuran. The friendly relationship among religious communities is the strength of the people in Pancuran in developing religious harmony.

### **The Everyday Life of Shia Community in Salatiga**

#### **a) A Repentance Station**

A *tariqa* is a place where a sinful individual starts his/her repentance. It does not consist of holy people, but those who are willing to learn to make themselves closer to Allah (God) while repenting of all sins they have done. Shia community participates in a *tariqa* group that is open to new friends from any backgrounds. They gather in a natural and relaxed situation; praying, practicing *zikr* together and chatting with others while enjoying fries. All flows naturally and informally. It is happened because they struggle for the same thing, repenting of all their sins. That is why they do not act as if they are holly or make up their self-image. In their daily life, they chat while smoking, drinking coffee in a small stall, similar what other people do. Shia devotees are people who are looking for the truth as they were dissatisfied with the principles they previously held. They previously learned from Islam teachers from various ideological backgrounds, but what they learned did not satisfy them. They finally heard about Shia teachings that according them is relieving. They feel that they have found the things that they have looked for and they need in life. A member of the community said, "I am used to live in a Islam family since I was born, but what I

learned was not enough for me, there are many weaknesses, illogical and inconsistent things. If there is no Shia community, I may continue living in confusion.” Another person said, “I need a religion that is not spiritually dry like *Wahabi* teaching. If there is no Shia, I may have converted to Catholic, *Alhamdulillah* (praise is to God) there is Shia in Islam that I choose to follow it.”

Spiritual thirst forces some people to find out if there is other form of Islam that can satisfy their thirst. Shia teaching and other Islam teachings were born at the same time, latter in 17<sup>th</sup> AD, of which the origin was the teachings around 12<sup>th</sup> AD. How can the teaching started more than a thousand years after the Prophet Mohammad is trusted as the pure Islam? Is there Islam that does not carelessly accuse others as heresy or *shirk* without a clear reason? They struggle to find the answer of such question. They are looking for a beautiful and peaceful Islam, which makes them in peace because they find the truth, not the kind of Islam that is busy accusing others who are of different religions of being *kafir* (infidel) with fierce faces. They choose Shia for those reasons. In Shia, they find Islam that is filled with peace, humbleness, and love as taught by the Prophet Muhammad and the Qur'an.

Shia is the teaching bequeathed by the Prophet's family, whom the Prophet witnessed to be close with Him and obedient to Allah. Therefore, it was illogical for Shia when Wahabi defended Yazid and blamed Imam Husein. How could people defend Yazid, who love his monkey more than his people and loved drinking and women, as the right person? Even a person with a simple and a righteous mind will stand for Imam Husein, who struggled to uphold his grandfather's teaching of Islam. Shia's way of thinking is simple, standing for righteousness. Another person said: “I was a brat, loved gambling and drugs. I spent my youth going around the world: British, French, Singapore and some other countries

to gamble. Many of my friends had hotels in Bali but I did not want it. I went home and was tired. I met my hometown friend, a Shia devotee, and I decided to convert to Shia and learned about the teaching.”

Some Shia devotees in Salatiga were brats who were finally tired of their lives. They made Shia as their final destination. They hope that their sins are forgiven by submitting themselves to *ahlul bayt*. Similar to some *tariqa* sects, a spiritual group is an attraction for people who are bored of their old lives. By following series of worships practiced by Shia community, they find a new thing like a human being who is rebirth and start a new life.

#### **b) Starting from a Daily Reading Movement**

As social beings, Shia devotees in Salatiga cannot separate themselves from the society as a whole. It is because the fulfillment of their needs depends on society's social economic dynamic. Some of them are of middle and lower socio economic level. Some are hairstylists, soya milk sellers, food stall owners, cell phone account sellers, computer repair persons, or office workers like teachers and labors. This background makes them more sensitive toward socio-economic changes.

Some Shia devotees in Salatiga work in private sectors, they unite with economic development in Salatiga where purchasing power is a commonly discussed issue. Similar to other people, they also discuss the rising of fuel, chili, soy, and internet service prices. They are also directly involved in the dynamic of the prices of daily needs and economic condition in Indonesia. It is obvious in the topic of their discussions, religion does not prevent them from mingling or even chatting with anyone they meet. They can make friendships with anyone they meet and discuss any topics while smoking and sitting at the front porch

of their houses or street-side along the alleys in Pancuran.

From the data above, it can be analyzed that the presence of Shia in Salatiga, since decades ago, is an enrichment of Islam rather than a new form of belief. Shia devotees had known Islam, widely held by people in Indonesia, before they learned about Shia. They obtained their previous knowledge of Islam from parents, schools where they study, and the society where they live in. Some of them were educated in Islamic boarding schools in Indonesia, like Gontor boarding school. According to them, Islam that they previously followed was limited only in symbols they inherit without in-depth understanding of them. As a result, all seem to be dry and are not manifested in their personality and everyday lives. This religious experience leads them to Shia. Their encounter with Shia serves as a new thing that challenge and capture their logic.

They see many new and interesting things in Shia. Some of them are: the concept of *imamate* (religious leadership after Rasulullah), justice, philosophy, oneness of God, and the glory of the Prophet's family (*ahlul bayt*). They have never heard about those concepts from their hometown society, Friday worship, sermons in Qur'an recitation, or the school at which they used to study. Those new concepts lead them to convert to Shia as they see that the concepts taught by Shia are actually the sources of Ahlussunnah Islam they used to follow, but that have never been taught by their previous religious teachers.

Some of them also said that they were first enlightened by books with Shia background that they read. These books teach them new and refreshing things. According to them, that is the true teaching of Islam, the teaching which is filled with peace. During the last decades, there are many references about Shia that are translated to Indonesian. It is now possible, owing to the development of some

foundations that teach about Shia in various regions in Indonesia such as Jakarta, Bandung, Solo, Semarang and Jepara. Some Shia boarding schools also play roles in dedicating their energy in spreading Shia literature in society. The spreading of Shia literature is also encouraged by the return of Shia scholars who study in some centers of Shia teaching, such as in *Somhawza* (Shia institution of higher religious learning) in Qom, Iran.

In some religious meetings of Shia community, it is a habit to share about various topics they read with their fellows in Qur'an recitation. Shia tradition encourages the devotees to love reading, and it even influences the juniors in their religious understandings. If they cannot understand the original book written in Arabic or Persian, they are more than happy to read Indonesian books. The most fulfilling discussion is discussion on the topic of the glory of the Prophet's *Ahlul Bayt*. They will be very happy to share the glory of Ali who gave charity while performing *sholat* (prayer). A person said, "I had two *Babad Tanah Jawi* (history the land of Java) books, one of them surprises me as it tells a story of Syekh Subakir who taught about the glory of Ali to his followers. I read in the book that Syekh Subakir once told a story of Imam Ali who donated his ring when he bowed in his *sholat*. That is likely why Javanese refers to a ring as *ali-ali*, a name derived from Ali's name. They also enjoy discussing the depth of the theology of their Imam, like when they said, "Imam Abu Hanifah followed by Ahlussunnah until know is the student of Imam Ja'far (the sixth Imam of Shia). Imam Abu Hanifah even said that 'I would have been a wretched if Nu'man (the way Abu Hanifah refers to himself) had not studied for two years. Two years is the time he spent learning from Imam Ja'far.'" From the literature they read, Shia devotees can see the originality of Islamic teaching bequeathed by Rasulullah to his family in Shia teachings. They find out that Shia is the

teaching that is so Rasulullah when those who hated Shia accused Shia as heresy. Once there was a person who shared about his Indonesian reading, “The book that I read stated: Ibnu Juraij said, ‘Hasan bin Muslim told me that someone asked *Thawus*: ‘When do we have to say *asshalatu khayrun minan naum*?’ He answered that ‘it is not during the leadership of Rasulullah saw, after his death, or during Abu Bakar leadership.’ Balabil heard the statement from a man who was not a muezzin. He then studied and sang the azan with him since then. Abu Bakar lived sometime after that happened. During his reign, Umar said, ‘It will be better to forbid Balabil from what he made up.’ However, Umar forgot what he said, so that until now the statement is in azan. The story is read from a translated book entitled *Shia in Sunah*, looking for the ignored meaning point (See Modarrese, 2005: 138). According to Shia, there are no such utterances in azan. Shia community is very proud of the knowledge of the Prophet’s *Ahlul Bayt* and regards them as the ones who deserve to follow his teaching. Another reason of why they love reading is related to the thirst to learn about their religion better because they do not get it from their regular Qur’an recitations. It is interesting because most of them are not students or are not working in a field that requires them to read. They read not to help them develop their profession, but they read because it is their need. Therefore, what they do is purely because they want to study what they believe.

The love of reading also leads to readings outside Islam literature. The most wanted books are the ones discussing social and historical issues. When researchers visited the houses of Shia devotees, they gladly showed the books they had and shared some interesting parts of their readings. Even though they have limited number of books, it can be seen that there has been massive exchange of knowledge because they like to lend or exchange books with their friends. After exchanging or lending books to

others, they discuss the books they read. In this way, they deepen their understanding of Shia through discussions. There is togetherness and one vision and understanding in this circle as seen in the way they hold their discussion. The discussion is usually done in a relaxed atmosphere such as chatting, drinking coffee, or eating fries. The spirit of togetherness is also obvious in the direction of their naturally flowing discussion, regardless the topic they discuss. They look for similar attitude or view from various discussions. It is made possible by the awareness of the similar creed they have. Therefore, they struggle to face any intellectual or social issues in a way that is in line with their belief. An example is when a devotee asked his/her friend about Pater Bek after reading together about Pater Bek’s story, “What do you think about what is written in the book? Do you believe that some political events in Indonesia are influenced by a man named Pater Bek, who is a Jewish agent? Do our political situation control by the Jews?” His friend answered, “It can be, but no one can guarantee that what the book says is true because Jews also have a propaganda mission to show that they are strong, while they are actually weak. Don’t you think that if we think they are strong, they will be strong because we are afraid of them?” He continued, “So, what should we do?” He answered, “Just be careful, do not be easily deceived by a propaganda.”

From a relaxed discussion as described by the researchers above, it can be understood that the results of the discussion, whether it is right or wrong, is a consequence of reading movement. This reading movement has grown stronger family ties among them. They regard their friends as their brothers and sisters. If they do not meet for some time, they will miss each other. If they do not meet for some time, they will hug each other (male with male, female with female) in the following meeting. This hug is

the manifestation of spiritual tie because they do it only to believers, not to all people.

The spiritual ties nurtured by the accumulation of reading and discussion dynamic forms an exclusive knowledge system because the topics they discuss are not for public. It is impossible for them to share about the glory of the Prophet's *Ahlul Bayt* to those who are not interested in it because the discussion will not be dynamic. The need for friends who have similar thought becomes a unique tie among them. Nevertheless, the exclusive intellectual circle does not make them fall behind in the relationship with the society in general, because socio-economically they need their surroundings as supports to fulfill their daily needs. In this way, Shia community is always inclusive and elegant. During interactions with people living in its surrounding, Shia community does not regard the different belief. In addition, this inclusivity is encouraged by the structure of Salatiga society that is experienced in living with people of different belief.

### **c) The Activity to Clean Mosque**

A particular theological group needs a vindication of its self-existence, not for something outside the group, but for the group itself. A way to do this is to conduct some peculiar activities, at least an activity that is in line with its doctrine. Similar to that, Shia community also seeks ways to justify its existence for itself. In order to do that, they conduct social activities to satisfy their faith. As an example, during a natural disaster, the eruption of Mount Merapi, they formed a volunteer team to help the victims. The team worked with other national elements volunteering for the same purposes. During this activity, the name of Shia community is not exposed since it was only one of many elements taking part in the event. However, for the volunteers, there is a sense of satisfaction because they belief that

they have done an activity advised by their religion.

The limitation of one's ability can prevent someone from doing good deeds, but one can also sacrifice the thing that they can sacrifice to satisfy the thirst to do well. Therefore, it can be said that involving in social activities is a need emerging from one's faith. Even though they may not have money to donate, the devotees give their time and energy for social activities.

One of the social activities conducted by Shia community is cleaning mosques. This activity has taken place for almost three years. According to one of the activists, the activity is inspired by two Shia devotees, a father and a son, resided in Malaysia, who, every Sunday, during their holidays, go to some mosques around them and clean them. This activity has taken place for years that both are known by many people. The attitude of these two people indirectly teaches that being a devotee of a religion is not to show off its label, but what important is how the belief helps ones to be more useful for their environment. It also shows that social virtues are not always in the form of colossal or big events. Cleaning, which is usually underestimated, can also serve as a means to manifest one's belief. A member of Shia community also said that *Rahbar*, the *waliyul faqih* (the leader of *mujtahids*-those who have reached the level of *ijtihad* in understanding religious laws) of this teaching, had stated that cleaning mosque is *basij*. It emphasizes the importance of this activity in preserving Islam in the midst of Western culture bombardment over Muslim countries.

Sayyid Ali Khomeini, when explaining the existence of *basij* in Iran, said "*Basij* is an unequalled phenomenon. In one meaning, *Basij* emerged before revolution in the form of people's sacrifice and public participation for a big revolution bringing Islam revival movement to gain its victory." According to him, there are some peculiarities of *basij*.

One of the peculiarities is the organized movement. It is the thing that helps *Basij* not to lose way and not to be misleading. Other peculiarities are faith and to act according to task and obligation. Ayatollah al-Udzma Khomeini explained, "People's participation in other revolutions is usually triggered by emotion. Therefore, in many cases, the participation leads to misstep and confrontation. However, *Basij*'s grounded faith makes this organized people movement on track and filled with humane emotion and feeling."

Another prominent peculiarity is the involvement of all society components in *Basij*. *Rahbar* said, "Those living in towns and cities, teenagers and adults, men and women, educated and uneducated people, lecturer, college students, writers, poets, experts, labors, industrialists, doctors, inventors, and all components in society become a determining factor of a great, awesome, and mysterious people movement" ([www.leader.ir](http://www.leader.ir)).

Shia Muslims in Salatiga refer to ulema outside Indonesia. They are also inspired by Shia Muslims's experiences abroad that they like the terms used there. The term *basij*, understood from the explanation of Sayyid Khomeini, is a movement done by society to preserve the goal of Islam together. When Shia Muslim labels the activity of cleaning mosque as *basij*, people who do this will be very satisfied because they believe that they practice their faith, though through a small and simple thing. This is also a form of their openness in struggling to unite with the surrounding society regardless the different faith.

Every Sunday they go from one mosque to another and bring their own tools. One pickup car of one of the members is used to transport vacuum cleaner, mop machine, bucket, broom, rag, brush, along with floor and window cleaner. If they have more money, they will buy paint and they paint some parts of mosques needing to be

painted. All of the tools are community's tools and used as a means to practice their faith; whereas the money for petrol, lunch, or buying new tools or equipment is from their personal contribution. The faith tie is nurtured during this activity. It is obvious in the way the leader lead in prayer and give briefing on task division before the activity is done. If the activity is concurrent with a commemoration of a holy day in their faith, the leader will remain the members by saying, "Thank you for coming to today's activity, which is also a commemoration of the *wiladat* (the birth) of *Fathimah Az-Zahra* as, let's that hope we always have faith in the Prophet and His family. Let us chant a *shalawat* (love song) for the Prophet and His family, '*Alanabi waalihi shalawat*'.

Through cleaning mosque movement, Shia community express their piety and understanding of their existence by providing comforts in the worship place of Islam in general. The piety is expressed through practicing *basij*, one of the components in society that helps preserving Islam. At the same time, this activity is also a way for them to be accepted by wider society since it is obvious that the clean mosques are a result of the activity done by Shia community.

#### **d) Rites in Society and Group**

Shia community conducts rites, such as Friday prayers (not all Shia do Friday prayer, since it can be replaced by *dzuhur* prayer) along with other Muslims of different sects in mosques in their area. According to Shia, this has been taught since the era of Imam *Ja'far ash-Shadiq*, and it was also advised by Imam Khomeini. According to them, conducting *sholat* (prayers that are performed five times daily) behind an Imam followed *Ahlussunnah* doctrine is equal to conducting *sholat* behind the Prophet. This is because they also acknowledge that mufti is the Prophet's beneficiary. According to Shia *fiqh* (jurisprudence), it is not easy to

conduct Friday prayer because it needs to be led by a *mujtahid*. The advice of Imam Khomeini eases Shia to do Friday prayer because they regard their *sholat* as led by Shia *mujtahid*.

Different from some other Islam community who will only feel perfect if they conduct *sholat* in a mosque holding their customs, Shia do not feel awkward to follow a different custom in a mosque. In this way, their rite is similar to majority Islam in Indonesia, except that there are some additions known as the typical *mustahab* (sunna) such as *wirid*, *sunna sholat*s, pilgrimage, and saying prayers. The practice of these *mustahabs* is usually longer than what Islam in general has. Their *wirids* are similar with what Nahdlatul Ulama (Indonesian Muslim organization) has, but with more *shalawat* (see Yahya, 2005: 477-655).

During Ramadhan month, besides fasting, Shia Muslim also do *sholat tarawih* in a mosque in their neighborhood. In order to add goodness according to their ability, they do *qiyamullail* in their houses and read prayers suggested by the Prophet and *Ahlul Bayt. Jinan* is a book usually used as the prayer book. One typical Shia practice is to revive *laylat-al-qadr* night. It is done for three days on the 19<sup>th</sup>, 21<sup>st</sup>, and 23<sup>rd</sup> of Ramadhan nights. On those nights they gather in the house of one of the chosen members. Before they set for the *laylat-al-qadr* night, they do two *rakaat sholat* by reading *al-Ikhlash* verse for seven times after *al-Fatihah* verse and prepare al-Qur'an to bring as a requirement to say *tawassulbil-Qur'an* prayer.

#### **e) Participation in the Presidential Election**

During Indonesia's presidential election, Shia community in Salatiga showed their enthusiasm as the manifestation of their political attitude and nationalism. Even though they did not vulgarly support a

particular party or a specific presidential candidate, they tend to have one voice in choosing Indonesia's president. This is because the consideration of Shia's minority in Indonesia and the history of the crisis once afflicted Shia community. One of the closest crises with presidential election clearly remembered by Shia devotees was the attack on one of their boarding schools, YAPI in Bangil, East Java, and expulsion, burning, and murder of Shia devotees in Sampang, Madura. The incidents led them to a view that the country was unable to protect their rights. Government was unable to prevent mainstream Islam to impose religion and belief on Shia devotees, and therefore their needs in election is limited.

Government is supposed to respect the freedom of all Indonesian citizens to hold a certain religion or belief, and to conduct worship so that religious freedom is secured in the Republic. From those experiences, Shia devotees are aware that there are still many Muslims who cannot accept Shia. That is why they hope that the chosen president can secure their rights. Shia community also pays a serious attention to the development of political coalition among the parties involved in the election.

Even though Shia community does not ignore economic aspect in their political attitude, economic aspect is the second in their list because it is not their main need. What they need now is the sense of security and the freedom in conducting their worship. In their minds, the president of Indonesia must be able to secure religious freedom and safety in Indonesia. Thus, Shia's consideration in defining its political view is the need of a country that recognizes their identity rights.

#### **CONCLUSION**

Research on the Shia community in Salatiga, particularly at Pancuran village explains Shia community's efforts to build a relationship with local community especially

at Pancuran area as well as Salatiga at large. Various strategies, mechanisms carried out by the Shia community in order to survive and create fraternal relations with other religious communities in Salatiga. Everyday Shia communities socialize closely with the Salatiga residents, their relationships are very natural. Their daily activities in the neighboring community is going well, there is no discrimination or suspicion among people who have different beliefs. In the daily life, the Shia community is successfully demonstrated smoothly that they are not a scary community or a dangerous group but rather they show their religious life in friendly manner, loving peace and willing to cooperate with various communities. They are also engaged in some activities involving various people from different background of religions and sects. Therefore, their presence is well accepted by citizens and other religious communities. This successful inclusive way of life shown by the Shia community in Salatiga, strongly supports the harmony of inter-religious relations that had been maintained by the religious community and society in Salatiga.

Research on the Shia community can provide in-depth picture of the situation and the condition of religious life in Salatiga, particularly related to the presence of Shia community. This fact is a religious life experience in Salatiga, Central Java, which in turn can be a model for other communities in different places in Indonesia, since this country still tried to maintain a pleasant religious life and welfare of all citizens. Only in this way Pancasila can play as the basis of harmonious living citizens in this pluralistic society.

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## AUTHOR GUIDELINES

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ISSN : 2502 – 5465 / e-ISSN: 2443 – 3859

Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

### GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
5. The article has to be an original work of the author/s
6. The author/s have responsibility to check thoroughly the accuracy of citation, grammar, table and figures before submission
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1. Title
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4. Key words ( 3-5 words/phrases)
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6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. References
12. Index (optional)

### WRITING SYSTEM

#### 1. Title

- a. Title should be clear, short and concise that depicts the main concern of the article
- b. Title should contain the main variable of the research
- c. Title should be typed in bold and capital letter

#### 2. Name of the author/s

- a. The author/s name should be typed below the title of the article without academic title
- b. The author/s address (affiliation address) should be typed below the name of the author/s
- c. The author/s email address should be typed below the author/s address

- d. If the author is more than one writer, it should be used a connecting word “and” not a symbol “&”

**3. Abstract and key words**

- a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.
- b. Abstract should be written in one paragraph, single space and in italic
- c. Abstract should be no more than 250 words
- d. The word “abstract” should be typed in bold, capital letter and italic
- e. Key words should consist of 3-5 words or phrases.
- f. Key words should be typed in italic

**4. How to Present Table**

- a. Title of the table should be typed above the table and align text to the left, 12pt font Georgia
- b. The word “table” and “number of the table” should be typed in bold, while title of the table should not be typed in bold (normal).
- c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
- d. Table should be appeared align text to the left.
- e. To write the content of the table, it might use 8-11pt font Georgia, 1.0 space.
- f. Source of the table should be typed below the table, align text to the left, 10pt font Georgia.

Example:

Table 4. Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

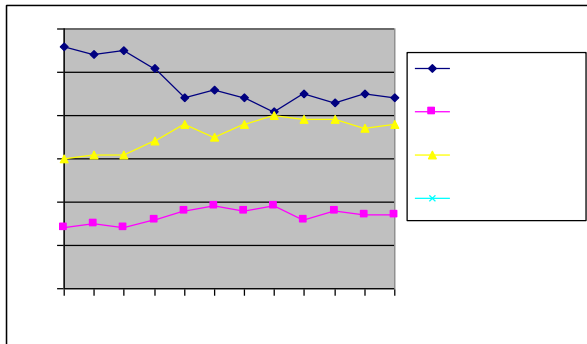
Source: Balai Pertanian Jateng, 2013.

**5. How to present picture, graph, photo, and diagram**

- a. Picture, graph, figure, photo and diagram should be placed at the center
- b. Number and title should be typed above the picture, graph, figure, photo and diagram.
- c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Font Georgia* and at the center, while title of them should be typed in normal (not bold).
- d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
- e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font Georgia.
- f. Picture, graph, figure, photo, and diagram should not be in colorful type (should be in white and black, or gray).

Example:

Figure 1  
Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

## 6. Research findings

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

## 7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

### a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behavior and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explains that culture is not only associated with the description of certain label of the people or community, certain

behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013: 45).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that .....

## **b. Reference list**

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the *author/s*, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address  
Example:

Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.I>

- Unpublished thesis/dissertation

Last name of the author/s, first name of the author/s. Year of publication. *Title of the thesis/dissertation*. Name of the university.  
Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at

State Islamic University Sunan Kalijaga, Yogyakarta Indonesia.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. "Title of the *paper*." Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.  
Example:

Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

## 8. Transliteration system

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ISSN : 2502 – 5465 | e-ISSN : 2443 - 3853

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