TOWARD PEACEFUL DIALOGUES; SUNNI, SHI'A AND AHMADIYA
(An Effort to Build Inclusivity and Theological Awarness in Contemporary Indonesia)

Barsihannor
Universitas Islam Negeri Alauddin Makassar
Email; barsihannur@yahoo.com

Abstract

The violence due to theological issues, especially as experienced by Shi'a and Ahmadiya in Indonesia suggests that religious sensitivity in a modern and democratic society is still a latent danger for the emergence of theological conflict in Muslim society. Even though they are in the same house (Islam) and referring to the same holy book, however, the reality shows that horizontal conflicts due to theological interest still occur and even pose a threat to religious life. Theological reasons are used as arguments to terrorize, attack, and eliminate other groups who are regarded differently. This research intends to reveal the common ground of the three theological schools, the impact of theological conflict, and to describe the role of the Indonesian government and society to create a conducive atmosphere in religious life.

Keywords: Dialogue, ideology, Sunni, Shi'a, Ahmadiya, Theological Awareness

INTRODUCTION

Before the reform era, there has never been a conflict between Sunnis, Shi'a and Ahmadiya. The Sunnis generally live in harmony and give space to the Shia and Ahmadiyya communities. The largest Islamic organizations such as Muhammadiyah and Nahdatul Ulama could provide space for Shi'a-minded citizens as well Ahmadiya. However in tune with the development of time, transnational ideologies entered the country, and established hardline Islamic organizations thus the contestation of these theological ideologies became sharper, especially spearheaded by non-mainstream anti-Shi'a groups. The coming of a transnational radical Islamic ideology that also claims to be Sunni became the trigger for the conflict. These hard-line Islamic groups demand the Shi'a and Ahmadiyah be disbanded in Indonesia.

Various cases of intimidation were common in Indonesian, ranging from the burning of houses, Shi'a education facilities, the dissolution of seminars or gatherings, to the expulsion of Shi'a residents from their hometowns, especially in Sampang Madura, East Java in 2011. As many as 165 Shi'a followers including 48 children live in an alarming situation in a sports complex in Sampang, then moved to Sidoarjo in 2012. During the relocation process, no less than 64 families, consisting of 224 people, 20 toddlers, 103 school-age children, 90 adults, and nine elderly or aged over 60 years were forced to move to Rusunawa Puspo Argo Sidoarjo East Java, after their village was attacked and destroyed. (Sahidin 2015; Akmaliah 2015)

The presence of the Anti-Shi'a National Alliance (ANNAS) movement in Bandung and a number of other regions in Indonesia, and the founding of the Heresy Movement Hunter in South Sulawesi, sharpened conflict in the community, and this group tried to limit the Shi'a movement in Indonesia. The statement "Shi'a is not Islam" and leaflets of incitement of anti-Shi'a through recitation forums are commonly found. As such conditions resulted in Indonesian Muslims experiencing the schism problems (Sahidin 2015)

Feeling worried about the spread of the conflict, Muhammadiyah as the second-largest mass organization in Indonesia issued an important recommendation at the 47th Muhammadiyah Congress in Makassar, August 3-7, 2015. One of the important recommendations is "Muhammadiyah views differences and diversity as *sunnatullah* (natural law). To prevent the escalation of the conflicts between Sunni-Shi'a followers in Indonesia, Muhammadiyah invites Muslims to hold intra-Muslim dialogue and develop an understanding of religious differences to minimize horizontal conflict (Mahsun 2019)

While the Sunni-Shi'a conflict was not over, Ahmadiya with its teachings also colored the theological conflicts in Indonesia. Like the Shi'a, the Ahmadiya is inseparable from the targets of intimidation and terror from the hardline Islamic groups. Anti-Ahmadiya propaganda is popping up everywhere which results in Ahmadiya followers experiencing physical and psychological violence.

The most tragic event experienced by Ahmadiya followers was the case of the attack on the Jalsa Salana agenda in Bogor. On July 15, 2005, after Friday prayers, approximately 1,500 people consisting of the Islamic Defenders Front (FPI), Islamic Research and Development Institute (LPPI), Islamic Community Forum (FUI), and other groups attacked the Ahmadiya headquarter in Parung Bogor West Java. At that time Ahmadiya was carrying out an annual event called Jalsah Salanah (Ahmadiya Congress) which was attended by approximately 15.000 Ahmadiya members from various regions of Indonesia. According to the Ahmadiya management and

residents around Parung, the Jalsa Salana activity has received official permission from the Indonesian Police Headquarters. Even the committee involved the community around the al-Mubarak campus (Kurniawan 2006). Attacks and intimidation against Ahmadiya followers forced apparatuses to take action to evacuate the Ahmadiya community from their settlements. A similar incident also took place in Lombok, where intimidation and expulsion of Ahmadiya followers caused them to leave their hometown.

International Amnesty called the phenomenon of threatening Shi'a and Ahmadiya a continuation of discrimination against minority groups in Indonesia. The Indonesia Liberal Islam Network and the Alians of Civil Society (AMM) considered it a violation of human rights (Kurniawan 2006) while Muslim scholar Ahmad Syafii Ma'arif who was the former Muhammadiyah chairperson strongly condemned the FPI's (Islamic Depender Front) anarchism actions. He further emphasized that Muslims should not be divided and compartmentalized as they are today. According to him, it is time to abandon the interest of theological exclusivism, as the school sentiment has become "new religion" to the Islamic world by "forcing" God to side with one of the theological schools (Shofan 2018). Muslims throughout the world for decades have been dragged by the Arab elite dispute. However, Muslims mostly do not realized that they are cheated by the theological schools that have nothing to do with the Qur'an and the Prophet Muhammad (Maarif 2010)

The research on Shi'a and Ahmadiya so far has been generic and partial. This means that the study is mainly focused on the Sunni-Shi'a theological conflict, or Ahmadiya, including the causes and the consequences of the conflict. From the existing studies, there is very limited research that examines how to encounter the three theological schools and make reconciliation strategies through the process of encountering the common ground of theology.

Based on the above background, it is very important to conduct research on the importance of finding a common ground of theological teachings from the three schools of theology with the aim of building Islamic brotherhood which are shared ideals. In line with this, the main issues are formulated as follows; (a) what are the theological common ground of the three theological schools; (b) how is the negative impacts experienced by the minority schools (Shi'a and Ahmadiya) related to the theological conflict; (c) What is the role of the government and the people of Indonesia in overcoming and eliminating conflicts for the purpose of peaceful Indonesia and Islamic brotherhood?

LITERATURE REVIEW
 1. **Islam and Theological issue**
    The conflict based on theological issues in Islam has been going on for so long. History has recorded countless losses incurred as a result of this theological conflict, both fatalities and property. Therefore dialogue is very necessary to eliminate conflict, otherwise, the conflict will be an endless problem.

    In the era of postmodernism, theological issues enter the realm of critical thinking. The biggest theological challenge in the era of postmodernism is how one can define oneself in the midst of other people's religions or beliefs (A.S. Ahmad 1992; Azra 1999). M. Qasim Mathar asserted that in this modern age, social contact and interaction among people who are culturally or religiously different is inevitable, even higher in intensity. Social interactions occur due to similarities in professions, neighbors, daily activities, etc., or because of certain inequalities such as political, economic, cultural aspirations, which among others develop into conflicts of ethnic and religious nuances (M. Qasim Mathar 2007)

    What is stated by M. Qasim Mathar is a social reality faced by current society as a result of the leap of the times that are changing so rapidly, but sometimes it is not followed up by an awareness of social change. As a result, there are some people who are not ready to be different, especially in religious understanding or theology. Such people consider others wrong, misguided, misleading, and even consider others as infidels if their faith is not the same as theirs, even though the person who is considered heretical has a basis that refers to the Qur'an and the Hadith. Dirga Maulana noted, in 2017 intolerance provocation through hate speech on social media and violence in the name of religion became headlines in the mass media. The burning of minority houses of worship is a common phenomenon in Indonesia. (Maulana 2017)

    Referring to QS. al-Kahfi (18): 29. Allah illustrates that Islam upholds democracy and tolerance in understanding. Islam has taught about freedom of religion and understanding in society without having to interfere with the rights of others (Mathar 2013). Likewise QS. Hūd (11): 118, and QS. Yusuf (10): 99, Allah confirms that humans cannot determine for certain which of them is the most correct in their thinking/understanding. Only will God explain this matter in the last days (Zamaris 1996). Therefore, one should not get angry if there are other people who do not want to follow his understanding. God himself who created humans did not want to force His will, but God gave an alternative to choose whether to believe or disbelieve. He has given the mind as a means to think (Zamaris 1996).

    Quraish Shihab stated that differences of opinion in all aspects of human life are a phenomenon that has already existed and will continue throughout human history, including in Muslims' religious life. Many

differences are caused by differences in interpretation of religious texts. As a result, they blamed all the different groups that finally lead them to get into conflict (Quraish Shihab 1996)

In the history of Muslims, conflicts related to theological differences often occur. The conflict on one hand is only limited to the stigma of paganism. On the other hand, it comes to violence and anarchism. The conflict has lasted from classical times to the modern age. In the classical period, there were quite sharp conflicts between Sunni and Shi'a followers, while in this modern age, there were also conflicts between Sunni, Shi'a and Ahmadiya which resulted in many casualties and property. Based on this thought, the question arises on the reasons for the three theological schools that claimed as Muslims and adhered to the Quran and prophet traditions terrorize, slaughter and shed blood with one another, and whether there are possibilities to have peaceful dialogue, reconciliation space and harmonization in theology among Muslims.The changing times that has brought humans into the era of modernism and postmodernism that teaches tolerance, upholds dialogical, logical communication, and openness does not necessarily change the mindset of religious communities, especially in theology (Azra 1999). What is experienced by Shi'a and Ahmadiya in the modern age, for example, is an indisputable fact that religious communities still have a spirit of religious primordialism. The anarchism experienced by Shi'a and Ahmadiya points out that the value of Islam as *rahmatan lil alamin* is not yet well-practiced.

Fierce debate on theology in Islam is not a new issue. Since its birth, both Shi'a groups in the Middle East, as well as Ahmadiya in India, have faced many challenges and obstacles, both from external and internal. Shi'a schools must struggle and fight for political power ruled by Sunnis. They experienced a very sorrowful political oppression in the historical stage of Islamic rule (Anshori 2015; Taufik 2013). Likewise, Ahmadiya, although it can develop, this school has received unbeliever stigma from people of different understandings and their followers have become the target of anarchism and violence in a number of countries (Gaffar 2013; Halimatusa'diah 2017; Mundzir 2012; Zuchairiyah 2012).

Seeing such phenomena, Amīn al-Khulli stated that sometimes a new thought is considered heretical and even frowned upon by its opponents, but then over time, precisely that thought became a school that was followed by many people (Al-Khulli 1995).

In line with the above opinion, Asep Burhanuddin stated that sometimes idealism must be maintained even though it must deal with bad stigma, languishing in prison, being expelled from the state, and even ending in death (Burhanuddin 2005). For example, Nasr Hamīd Abū Zayd in Egypt was forced to leave Egypt because he was accused of apostasy by clerics (Ikhwan 2003), Hasan Hanafi had to close the new al-Yasar al-Islami

journal in its inaugural launch, Fazlurrahman was also forced out of Pakistan after two chapters of his book entitled Islam translated into Urdu and some of his statements were considered controversial. Likewise, the theology of Ahmadiya and Shi'a are considered heretical and misleading, and by some scholars, Ahmadiyah is considered to have been out of Islam (Abidin 2007).I

From a religious perspective, the creed or belief in the religious doctrine adopted is indeed one of the most sacred, even more sacred than the religion itself. When the belief is disturbed, or just because there are other groups that differ from the understanding adopted, then problems arise and result in clashes between groups that lead to violence and infidel stigma (Muhammad 2013). Though Allah reminded us that it is not easy to stigmatize others as unbelievers. This warning of God was also strengthened by the hadith of the Prophet Muhammad (PBUH) who commanded Muslims not to disturb other Muslims who do the same worship, the same prayer, and Qibla and eat the same sacrifice (Bukhari n.d.)

2. Islam and Inclusivity

Building a religious dialogue requires inclusivity so that someone can understand others. The concept of inclusivity that is etymologically derived from the word 'include', was introduced to theological thought by Karl Rahner (Zamzami, 2016). According to Chaib (2015), religious inclusivity enables individuals to participate in all aspects of public life—work, school, etc.—without sacrificing their own identities. Inclusivity may be promoted through interfaith dialog, namely dialogue that promotes peace and harmony as means of bridging different religious communities (Hedges, 2019). Chaib (2015) relates inclusivity to 'substantive equality, which recognizes and accommodates religious differences. The state plays an important role, as it has the potential to promote religious inclusivity at the substantive and the national level, and can transform diversity into pluralism (Chaib, 2015).

Religious inclusivism is the doctrine that truth can be found in the plethora of other philosophies, theologies, and religions across the globe. According to Abu Bakar (2016) inclusivism is a religious attitude that holds that outside the religion one embraces, also there is truth, even it is not as complete and perfect as the religion adhered to. Inclusive groups usually tend to push their adherents to be open to groups of other religions. Religious inclusivism encourages the presence of an open attitude that will have an impact on social relations. Inclusivism based on tolerance does not mean that all religion is regarded as equal. It is just a tribute to the freedom and right of everyone to adhere a religion. Religious differences are not

allowed to be a barrier to appreciating, respecting, and cooperating with each other.

Iwuchukwu (2018) refers to inclusive pluralism, a combination of the concepts of pluralism and inclusivity that perceives religiosity as helping humanity put its best face forward. However, this concept of inclusive pluralism has been widely criticized as imperialist and as promoting relativism. Dupuis and O'Collins draw from Christian theology, showing the importance of recognizing other religions as a means of appreciating other religious values and traditions. Chaib (2015), however, argues that inclusivity remains uncommon in religious contexts, in part because religion is perceived as a 'secondary interest', and therefore receives little attention or protection in public space. Few recognize religion as a 'way of life, and as such, it is often neglected in public and private life (Chaib, 2015)

Islam is a religion that upholds peace, therefore Islam is a religion that is very clear against the occurrence of conflicts, both with each other and with people of different faiths. The word Islam or the words assalāmu 'alaikum is a prayer for others to feel peace (Jamrah 2015; Nata 2016; Rasyid 2016; Riyadi 2016). However, the facts quite often show differently. There are some Muslim societies that view other Muslims as enemies who must be hated and destroyed, just because of different understanding, perceptions, or interpretations of a religious text. They declare war on groups deemed "deviant" and consider their movement as an effort to maintain the "purity" of religion.

RESULT AND DISCUSSION

This data is presented to readers/community to answer the questions about the extent to which theological differences have led to conflict. By reading this data, it is hoped that theological awareness will be grown up in the community that the theological differences that have been so far disputed are not essential but only different interpretation of the sacred texts.

a. Theological Common Ground

There are four main theological teachings of each school that is considered different and potential to make conflict. The four main theological teachings mentioned are the formulation of faith pillars, scripture, prophethood, and mahdiism.

1. Form of Faith Pillars

Aqidah or faith is the core of Islamic teachings (Field of Research & Scientific Study et al. 2008; Nurhayati 2014). Between faith and Islam has a very close relationship. Faith is a fundamental element in Islam because it is the starting point for a Muslim. (Razak 1981)

This issue is so important, not only does it concern the essence and existence of Islam as a religion, but also due to the concept of belief that marks the starting point of all theological thought among the early Muslims.

The basic principles of faith in Islam as found in the Koran and the hadis are very simple. The Sunni formulated the pillars of faith consist of (a) belief in Allah, (b) belief in angels, (c) belief in holy books, (d) belief in the messengers of Allah, (e) belief in the days after, (f) belief in His predestination (Ansari 1986).

The formulation above is not the same as the formulation introduced by the Shi'a school namely (a) Tawhid (The principle of monotheism), which is to believe in the oneness of God, (b)al-Nubuwwah, which is to believe in the prophethood, (c) Al-Ma'ad, faith in the Day of Resurrection, (d) Al-'Adl, namely belief in God's justice, (e) Imamat, belief in spiritual leadership system (Glasse 1999)In terms of this faith, it seems that Shi'a did not mention the points of belief in angels, books, and predestination as contained in the principles of Sunni's formulation.

Quraish Shihab stated that there are only three basic principles of the Shi'a creed, namely (1) monotheism, (2) prophecy, and (3) end days. However, it does not mean they do not believe in angels or books, but the component is not systematic which is formulated into the principles of the pillars of faith (Shihab 2007). It means, in principle, there are no fundamental differences in faith between Sunni and Shi'a.

Similar to Ahmadiyah, it also has the same pillars of faith as the pillars of faith of other Muslim communities, namely faith in Allah, angels, apostles, holy books, the last day, and predestination (J. Ahmadiyah 1992). Then how is the formulation of the Koran and Hadis related to this principle of faith? When looking at the text of the Koran and the hadiths, there are several variations relating to the basic principles of faith. Some verses in the Koran only formulate two basic principles of faith, that is belief in Allah and the hereafter, or only in Allah and His Messenger (see, for example, QS. Al-Maidah (5): 69, and QS. Al-Baqarah (2) : 62), however, in another verse the basic principles of this faith include belief in Allah, the angels, the apostles, and His books (QS. Al-Baqarah (2): 285.

Examining the verses that relate to the basic principles of this creed, it seems that no verse is found that clearly illustrates the faith in predestination. The latter principle is only found clearly in the traditions of the Prophet Muhammad as narrated by Imam Muslim in the chapter al-iman (Muslim n.d.).

Because of the many formulations of the pillars of faith, especially in Indonesia, the Indonesian Council of Ulama (MUI) formulated the basic principles of the creed by making ten stipulations about the criteria of whether a person is still considered to have faith or heresy. According to

the MUI stipulation, a person is said to be heretical if (1) denying one of the pillars of faith and the pillars of Islam, (2) believing in a creed that is not following the syar'i proposition, (3) believing in the revelation after the Koran, (4) denying the authenticity and truth of the Koran, (5) interpreting the Koran which is not based on the rules of interpretation, (6) denying the position of the Prophet's hadiths as a source of Islamic teachings, (7) insulting or degrading the prophets and apostles, (8)) denying the Prophet Muhammad as the last prophet and apostle, (9) changing, adding and subtracting the points of worship that have been established by Shari'ah, and (10) condemning fellow Muslims as infidel without the argument of shar'i (Koharuddin 2008).

After observing the three formulations of faith from each school, it can be understood that all three have the same formulation although in different formulations. However, it's not a principle but only due to the difference in interpretation.

2. Scripture

There has been a prejudice among Sunnis, that the Shi'a and Ahmadiya have a Koran that is not the same as the Sunnis. To answer this issue, several studies have been carried out and revealed that these theological schools actually have the same holy book, namely the Koran, there are no substantive differences between the three schools (Saputra 2012). The Koran they believe is the Koran which was revealed down to prophet Muhammad (Iskan 2020). The Sunni, Shi'a and Ahmadiya believe that (a) every word in the Koran was revealed by means of revelation to the Messenger of Allah, (b) The Koran, from the beginning to the end letter is the word of God, (c) Each type of blessing can only be obtained through the Koran, (d) The teachings of the Koran are perfectly complete for all ages. (e) In spiritual matters in worldly affairs, the only means of salvation and success is the Koran (S. A. Ahmadiyah 1984).

The Chair of Communication Forum of Religious People (FKUB) of Central Java, Sahlan Taslim, stated that the Koran used by Ahmadiya and Shi'a as their holy book is the same as the Koran used by the Sunni (Taslim 2020)

Thus, all schools of thought believe that the Koran is an incomparable miracle to any other book in the world. The Koran always shines and enlightens every people to be on good paths. People will get holy blessings if they follow the Koran. Inspiration will come to the hearts of men and with the Koran, humans can overcome the problems of their lives (N. Ahmad 2002).

3. Nubuwah (Prophethood)

In terms of Nubuwwah, the Sunni, Shiite, and Ahmadiya schools have no difference. The three schools agreed and believed that the last prophet was the Prophet Muhammad, there were no more prophets afterward. It's just that the Ahmadiyya School has different perspectives related to the phrase *khatam al-nabiyin* (the last prophet) as stated in QS. Al-Ahzab (33): 40. Ahmadiya believes that the Prophet Muhammad is *khatam al-nabiyin* (closing of all prophets) in terms of that no more prophets will come to bring the new shari'a (religious rules and law) after the Prophet Muhammad. However, to support the struggle of the Prophet to uphold Islamic law, Ahmadiya still believes that there is a messenger of God / the prophet sent by God who does not carry the shari'a (gairu taysri) (N. Ahmad 2002).

Ahmadiya believes in literally the meaning of *khatam* that means a stamp as a validator and also believes in the meaning of its substance which means that the potential *of nubuwah* has ended and is perfect in Muhammad. There is no longer the greatest and most noble prophet aside from the Prophet Muhammad. The Shari'a of the previous prophets and messengers was incomplete without the presence of the Prophet Muhammad. The key to each virtue was given to him. The shari'a will continue to apply until the end of the day and cover all corners of the world. No one can remove or change this shari'ah even though it is a speck (Suryawan 2005). There was no previous prophet who was physically alive in his time nor after the Prophet's death. Likewise, the intrinsic perspective, Muhammad is the closing of all the prophets and the closing of all other gifts of the prophet (Suryawan 2005).

The rationale of Ahmadiya who still believes in the messenger/prophet who did not bring new Syariah (*gairu tasyri*) is the information of the verses of the Koran relating to the messenger/*nubuwah* using the phrase fiil mudhari (present/continuous tense) which means happening or will happen, and the information that the number of prophets is not limited (See for example QS Al-Nisa (4): 136, 164, QS Al-Mu'minun (40): 78, QS Al-Hajj (22): 75, QS Ali Imran (3): 179, QS Al-A'raf (7)): 35. Besides that there is a hadith of the Prophet that if his son Ibrahim of Muhammad were alive, surely he would become a true Prophet (Majah nd).

Thus, it is understood that the Ahmadiya still recognizes Muhammad as the last prophet. Their leader's position (Ghulam Ahmad) who is considered a prophet is not like the prophet Muhammad, he is just a prophet without sharia who was assigned to continue the struggle of the prophet Muhammad.

4. Mahdiism

Mahdiism is a doctrine held by many Muslims from the Sunni, Shi'a, and Ahmadiya(Azra 1999). The respective schools of theology are convinced of the phenomenon of the presence of Mahdi.

The term al-mahdi is not found in the Koran (Esposito 2002). This term refers to the eschatological figure who will be present to uphold justice and bring true belief before the end of the age. According to J. L. Esposito, the term al-mahdi was used in the early age of Islam to give titles to the Prophet and the early four caliphs. However, this term was later developed by the Shi'a school to refer to a lost priest that is Muhammad ibn Hasan al-Askari in 878 AD (Esposito 2002)

The discourse regarding Mahdi occupies a central position in Shi'a theology, even among Shi'a there are traditions related to Mahdi. The general theme is that the figure of Mahdi comes from the family of the Prophet, he will use the name of the Prophet, he will emerge when the world enters the ages of decline and its power becomes a period of natural glory, upholding justice and defeating the enemies of Islam (David 1994).

The discourse of Mahdi is actually very popular among Muslims. Therefore, it is not surprising that in the history of Muslims, many figures claimed to be Mahdi (Filiu 2009). Among them were Muhammad Ubadillah (w.934), the first Caliph of the Fatimiya dynasty, Ibn Tomart, the leader of the al-Muwahhidun dynasty, and Ghulam Ahmad as the al-mahdi and at the same time as promised messiah (Esposito 2002).

According to Esposito, the phenomenon of the presence of al-Mahdi is due to the emotive power of messianism. The flexible conditions of the emergence of al-Mahdi resulted in claims to personal authority when the interests of Islam are considered threatened. That is, why al-Mahdi's discourse anytime can arise if Muslims are in a critical condition.

Ghulam Ahmad's claim to be mujaddid (reformer), promised messiah and Mahdi, is actually at the right time. It means that his claim was in accordance with the demands of the times because if he didn't claim, it could be someone else who would make such claims (Esposito 2002)

The point of contentious debate among the three Schools of theology is the figure of the Mahdi himself. The Shi'a considers that the Mahdi is still in a hiding place, while Ahmadiya is convinced that the Mahdi has come, that is Ghulam Ahmad (leader of Ahmadiya), while the Sunni is still waiting for the arrival of the Mahdi at the end of time. The question raised in connection with this issue is whether due to the difference of determining the figure of the Mahdi, then the three schools must fight each other? Isn't it still available space to live side by side in harmony and be together in a diversity?

From the discourse about Mahdi, there is nothing to argue about. Every theological school believes in the coming of the Mahdi. The only difference lies in who the real Mahdi is. In this context, each school should

understand each other and avoid conflict just because of different understanding.

Based on the above theological common ground, M. Qasim Mathar stated that Islam is a religion that highly appreciates diversity, both understanding, and culture. Such an appreciation of Islam brings about Islam to appear with a variety of local-style nobleness. He further asserted that the flexibility of Islam brought this religion into the three theological schools of Islam which were not exactly similar. Sunni, Shi'a, and Ahmadiya are the three faces of Islam that currently try to greet one another, even though there are disturbing pebbles here and there (M. Qasim Mathar 2011). If the religious leaders of the three major schools realize the importance of greeting and being together, there will be a positive development of Islam and its adherents. This awareness according to him will set aside all the gravel that can interfere. Lusting to unite the face of Islam into only the Sunni, Shi'a or Ahmadiyya is something in vain (M. Qasim Mathar 2011).

Furthermore, Qasim Mathar gives such a beautiful parable about diversity in this theology. According to him, Islam is like a mosaic, if assembled, it will look very beautiful. If left scattered, it will appear chaotic like waste material that is poorly seen. Diversity in Islam should be grateful and then managed to bring mutual benefit.

c. The Role of Government and Society

The government along with the community has already tried to build a conducive atmosphere in the community. The efforts to build theological awareness and inclusivity in the community are considered very urgent to frame the harmony of religious life in society. Among the efforts to build theological awareness include namely (a) establishing Communication Forum of Religious People (FKUB) in every region throughout Indonesia coordinated directly by the Regional Government and Ministry of Religious Affairs (Amin 2020), (b) strengthening the role of FKUB in increasing harmonization among adherents of religions and beliefs through the interfaith dialogue activities, workshops, and seminars (Mirhan 2020), (c) FKUB along with the community initiated reconciliation efforts among members of the faith who were involved in the conflict. (d) Religious higher education institutions in Indonesia conduct various seminars on interfaith dialogue inviting the Sunni, Shi'a, and Ahmadiya, (Adhani 2014; Anwar 2016). (e) The mainstream and largest religious organizations such as Nahdatul Ulama, Muhammadiyah (Liputan 6 2019), Indonesia Mosque-Mushalla Association (Sewang 2020), and others participate in building peace and understanding through various efforts such as holding discussion forums, Focus Group Discussion, Interfaith Dialogue or other forums that aim to grow up theological awareness among society (Rajakabar 2019).

The former Minister of Religious Affairs of Indonesia Said Aqil al-Munawwar stated that theological awareness becomes important to bring harmony among adherents of Islamic theology. He added that one alternative to solve this theological conflict was to build theology awareness among followers of religion, ideology, or schools of thought (Al-Munawwar 2015). Building theological awareness means exploring all theological aspects found in all Islamic schools both internally and externally to present a comprehensive understanding of all doctrines presented in theological schools. Thus, there is no reason for someone to blaspheme or even disbelieve the understanding of other schools only because of different perspectives in understanding a sacred text. This is because the basic teachings of the three theological schools are not different, both in the aspects of faith, prophecy, scripture or about understanding the arrival of the Mahdi

Religious understanding is required because the low-quality understanding of religion can bring about conflict due to exclusivist thought. According to A. Khalik Yahya as quoted by Simuh, so far some boarding schools which are also the basis of the development of Islam only teach religion to the students in linear and one-way thinking. As a result, some of them were narrow-minded and tend to blind fanaticism and lack of acceptance of diversity (Simuh 2001).

Blind fanaticism, exclusivity, and prejudice might result in the intolerance of religion, understanding, and belief. As a result, conflicts occurred in the midst of religious communities, even among theological schools of the same religion (Islam).

CONCLUSION

To overcome conflicts within Muslim societies because of belief or theology, wisdom and theological awareness are required. Building such theological awareness is certainly neither intended to change the belief system nor is apologetic, but merely as a way to build harmony in theologically different Muslim societies. What needs to be highlighted at present is not a single truth claim regarding who the righteous and the most wrong are, and who deserves heaven and should be thrown to hell. However, what is required is determination and commitment to building a superior civilization based on the spirit of togetherness and brotherhood. A continuous effort is required to find points of intersections among the existing theological schools.

Opening a space for ongoing dialogue is an effort to harmonize theology. At this time, intensive and open dialogue between leaders or prominent figures in the schools is needed to reduce disputes or undercurrent emotions. In the Indonesian context, the theory of shadows applies. If the original substance moves, then the shadow also moves. This

means that what has happened so far in the lower layers actually reflects what is happening in the upper layers, only the patterns and models are different due to differences in education. Therefore, openness, inclusivism, willingness to exchange ideas with people or groups who are different in terms of religion or understanding, mutual trust, and the presence of a desire to build a peaceful life is a dialogical process that must continuously be improved.

Hostility, hatred, dissension and mutual insults among Muslim society due to differences in religious or theological understanding are malignant cancers that will disrupt and even kill the "body" of Islam. Thus, the understanding in diversity or what is commonly referred to as agree in disagreement must be actualized in the life of religion, understanding, and belief. Therefore, the role of the government through FKUB and the community consisting of various elements of community and religious organizations is fundamental. Supporting regulations and activities to realize peaceful life must be continuously supported. Such construction and efforts have at least two meanings: (a) an answer to the problematic relations of religious people who are full of tension; (b) a real effort to reduce conflict in the middle of the world which tends to produce hatred and resulted in symbolic space for the separation of humanity. Disruption of technology and the disregard of trust that is happening right now can only be overcome by returning to the human nature of a person who is bound to one another in blood and breath, not by the religious or ethnical interest that brings life into segmentation and contestation.

This study suggests the need for the accommodation of diverse thoughts and understandings in order to obtain more open space. It also recommends the accommodation of diverse beliefs and thoughts in public space. This will enable people to use different approaches to reading and interpreting contemporary social issues, particularly those being faced by Muslims. It is similarly necessary to conduct further studies to investigate how religious perspectives are contested in attempts to create peace and social harmony. Only through such studies can a better understanding be produced.

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