

CRITICAL STUDY OF THE AHMADIY IDEOLOGY CONTROVERSY IN INDONESIA (HERMENEUTICAL ANALYSIS BY EMILLIO BETTI)

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Abstract

This research is a response to the issue of Ahmadiyah which has become a polemic in Indonesian society in recent years. In terms of existence, Ahmadiyah is an Islamic revival movement and a new sect or sect in Islam, which was born more than a century ago and is inseparable from controversy. Ahmadiyah is identically associated with Islam, but some differences are found even in matters of belief, referring to the MUI fatwa at the VII MUI National Conference (MUNAS) on 26-29 July 2005 AD/19-22 Jumadil Akhir 1426 H confirmed that Ahmadiyah as streams that are outside of Islam, misguided and misleading and punish those who follow them as apostates (have left Islam). Some of Mirza Ghulam Ahmad's teachings about Prophethood, the holy book and its practices are considered by the fatwa institution in determining its position in Islam.

Keywords: Ahmadiyah, Stream, Hermeneutics Emillio Betti

INTRODUCTION

Labeling Ahmadiyah as heretical has been done by the international community since April 1974 at the World Islamic Organization Conference. This was followed by the governments of Saudi Arabia, Pakistan and also Indonesia which is listed in the MUI fatwa in 1980 and 2005 number 11/MUNASVII/MUI/15/2005. Ahmadiyah has been the subject of study and discussion since its entry into Indonesia until now. The response from various community organizations such as NU in the bahtsul mastail in Lirboyo, Muhammadiyah since 1926 and also issued the same fatwa, namely the deviation and disbelief of Ahmadiyah.

After the MUI issued its fatwa, Ahmadiyah became the object of study and "attack" by the community against the group, in this case the National Human Rights Commission noted that the MUI fatwa was used as a basis or justification for actions taken by the community. Many anarchic actions have been recorded, such as the persecution of Ahmadiyah congregations in Cikeusik village, Pandegelang, Banten on February 6, 2011 which killed four people and the attack on Ahmadiyah in Lombok NTB on May 19-20, 2010.

In this journal, the researcher will examine in a critical study of hermeneutic studies how the ideological controversy in Ahmadiyah became the target of anarchic actions in society after the issuance of the MUI fatwa. The beginning of the establishment of the Ahmadiyah congregation as one of the organizations in Islam in India cannot be separated

from the country where this organization exists. They are a religious group that follows the teachings and guidance of Mirza Ghulam Ahmad Al-Qodiyani. This congregation was founded on March 23, 1889, led by Mirza Ghulam Ahmad who was born in Qodiyani, India, on February 13, 1835 and died on May 26, 1908

RESEARCH METHODS

It is a library research through a stage to understand and know a truth, through an Interpretation, through data that will be collected from the existence of references, manuscripts and historical events that are very helpful in conducting library research. In a research method that will be described concerning understanding and a comprehensive picture through basic ideas and analyzing thoroughly until finding the final research data.

RESULTS AND DISCUSSION

The Ahmadiyah congregation received attention from the public, mass media, and even the government after the tension and raids carried out by a group of people and a certain mass organization did not accept the existence of the Ahmadiyah community in Manis, Lor, Kuningan, West Java. Against this Ahmadiyah congregation movement, in 1932 Muhammadiyah as one of the oldest religious organizations that developed in Indonesia issued a fatwa prohibiting its followers from following the teachings of Ahmadiyah. While the fatwa of the Indonesian Ulema Council (MUI) was issued in 1980. In deciding the fatwa of heresy against Ahmadiyah, the MUI gave a fatwa that it was a teaching that was outside of Islam, heretical and misleading.

So West Java was dissolved and was one of the incidents that caused damage to buildings owned by Ahmadiyah. The debate about the Ahmadiyah Congregation in Indonesia has received sharp attention from the community and the government. The problem of religious harmony is one of the sensitive things in religious life in Indonesia. It is considered sensitive because religious issues bring various elements and beliefs.

Religion has a double importance for social integration in that religion is not only a value, but also rationalizes other sentiments that bring order or can create disorder in society. The issue of religion is basically a problem for all mankind, especially the Indonesian people who "base" their lives on religion. What is meant by religion in this context is a very broad meaning. Not just about religious rituals such as prayer procedures, reciting the

Koran, or instructions for going on the Hajj. But it concerns special aspects regarding important teachings or religious beliefs with all the complexity that accompanies them.

In the last few decades, the Indonesian nation has been faced with the problem of religious harmony which is continuously threatened by conflicts in the name of religion. It seems that religion has become the basic trigger for inter-religious conflict, although the real factor is not a religious issue. One of the groups whose existence has been pressured by certain Islamic groups is the Indonesian Ahmadiyah congregation (JAI) or what is often called the Qadian Ahmadiyah sect.

However, the ability of the Ahmadiyah congregation in Indonesia seems to be very large where since the beginning of the establishment of this religious movement until now, the Ahmadiyah congregation has succeeded in growing, developing, and spreading to almost all provinces of Indonesia. This fact has been proven since 1932 the Ahmadiyah congregation has succeeded in growing and spreading in various regions of the archipelago and now it is estimated that the Ahmadiyah congregation already has one hundred and eighty branches spread throughout the provinces of Indonesia.

1. Emillio Betti's Hermeneutic Approach

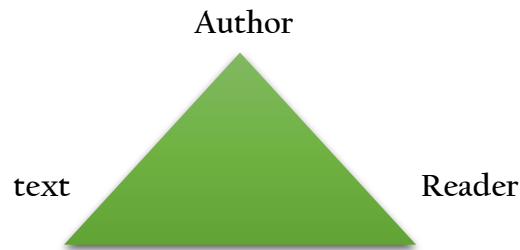
Hermeneutics is a science or method that is very important in understanding something, be it text or anything that includes everything that exists because, in essence, everything is text and there is nothing outside the text. According to Derrida's expression, as quoted by Muhammad Fayyadl, who published his book "Derrida" in 2006, said that with the hermeneutic device, it is hoped that humans will be able to obtain the deepest meaning from the text that is its object. As also expressed by Ilyas Supena in his book "Being Friends with Eating Through Hermeneutics".

For example, the use of hermeneutic theory in Islamic studies, namely Fazlur Rahman. Fazlur Rahman put forward the theory of double movement as (double movement), which is used in interpreting the verses of the Qur'an, after interacting with the hermeneutic concepts put forward by Hans Georg Gadamer and Emillio Betti, Yudian Wahyudi used part of Gadamer's hermeneutic theory, when expressing criticism of Ulil Absor Abdalah's thinking, which according to him ignores the principle of *Horizonverschmelzung* (the combination of the horizon of the text and the horizon of the reader) and prioritizes the subjectivity of its interpretation.

Among the hermeneutic philosophers, Emillio Betti has made the most significant contribution to the application of hermeneutics to research. According to Betti, every

interpretive activity is a tradic process, namely a three-sided process. The tradic process can be described as follows:

Gambar A.1 Tradic Proses



2. Study of the Ahmadiyah Sect

In 1980 Mirza Ghulam Ahmad made a shocking confession. He said that apart from being Al-Mahdi, he also claimed to have received a revelation from Allah stating that the prophet Isa AS, who is believed by Muslims and Christians to reside in the sky, had actually died. According to Mirza Ghulam Ahmad, Allah SWT's promise to send the Prophet Jesus (AS) for the second time to the world was realized by appointing him as al-Masih al-Mau'ud (the promised Messiah). According to him, Allah SWT's appointment of Mirza Ghulam Ahmad was a revelation sent down by Allah SWT that was given to him. This is also contained in the book Tadzkirah which reads as follows:

"The Messiah, son of Mary, the Messenger of Allah, has died. In accordance with the promise, you have come bearing the color of his character. Allah's promise will certainly be fulfilled."

With such a confession, according to Ahmadiyah, in Mirza Ghulam there is a personification, namely the promised Messiah and the awaited Mahdi. Furthermore, in 1901, Mirza Ghulam Ahmad acknowledged that he was appointed by Allah as a prophet and apostle. His statement can be seen in various books and writings of Mirza Ghulam Ahmad, both in the form of books written by himself and writings in various mass media, such as; newspapers and magazines

CONCLUSION

As mentioned above, it can be concluded and the common thread can be drawn. Ahmadiyah, as one of the organizations in Islam in India, cannot be separated from the country where this organization exists and the issue of religion is basically a problem for all mankind, especially the Indonesian people who "base" their lives on religion, which means that religion in this context is a very broad understanding. Mirza Ghulam Ahmad is one of

the figures of Islamic reform in India and Mirza Ghulam Ahmad is the founder of the Ahmadiyah movement and the fatwa of heresy against Ahmadiyah, MUI (Indonesian Ulema Council) gave a fatwa that it is a teaching outside of Islam, heretical and misleading understanding. The view of the hermeneutic philosopher Emillio Betti is to explain that with hermeneutic devices, humans are expected to be able to obtain the deepest meaning of a text that is its object, namely the author, text and reader for someone who judges from the perspective of something that is true.

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