

## ESCALATION OF IRANIAN SHIA THEOLOGY IN INDONESIA

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### Abstract

The success of the Islamic revolution in Iran (1979) was inspired by the doctrines of Islamic ideology Shia, in many ways has breathed the wind of change in the political system world. Not only changes in Iran itself, the revolution also gives influence that is not the least on the countries of the Arab peninsula and Asia incl Indonesia. The emergence of Shia is closely related to political issues. After his death Rasulullah saw. Shia groups rejected the leadership of Abu Bakr, Umar bin Khattab and Uthman bin Affan. According to them, that Ali bin Abi Talib was the official caliph seized power by previous leaders. This research is technically a library research rely on written data sources. The data is obtained by analyzing the information relating to Shia, which includes primary, namely books that review understanding Shia in the realm of history, teachings and development; as well as secondary data obtained from the internet media. Data analysis was carried out qualitatively. Shia in another sense can be juxtaposed with the word tasyaiyu' which means obey/ obey religiously and elevate to those who are obeyed in full sincerity without a doubt. Shia is a historical reality of Muslims that continues rolling. For more than 1000 years Shia has experienced a historical journey, not necessarily present stage of debate and social conflict as it is today. Throughout that history, Shia conflicts always exist in different time dimensions with all kinds of problems. Various historical literatures show that Shia have existed in the archipelago for a long time. Artifact Culture in various regions keeps traces of Shia Islamic teachings.

**Keywords:** Shia, Iran, Development, Indonesia

### A. INTRODUCTION

Political concerns are tied closely to the rise of the Shia. After the passing of Prophet Muhammad. Shia organizations reject Abu Bakr, Umar bin Khattab, and Uthman bin Affan as leaders. They claimed that Ali bin Abi Talib was the legitimate caliph whose authority had been seized by the previous ruler.

The victory of the Islamic revolution in Iran in 1979, which was motivated by Shia philosophy, played a significant role in the alterations to the global political system. The Iranian revolution not only brought about changes within Iran, but it also had a significant impact on Indonesia and other nations in Asia and the

Arabian Peninsula. Islamic scholars pay close attention to the ideas of the leaders of Iran's Islamic Revolution, including Ayatollah Rohullah Khomeini, Syahid Muthahari, Ali Shari'ati, and Allamah Thabataba'i. their concept became a standard for oppositional political philosophy among Muslim scholars, notably Indonesian Islamic political theory.

The introduction of Shia philosophers' works to Indonesia has given intellectuals in Indonesia a fresh start. Shia adherents start philosophical studies, which turn into a never-ending argument. The incidence of violence against Shia religious adherents is particularly regrettable since Indonesia, a nation that needs the Almighty and is not founded on ideological state in one religion, has provided freedom of religion to the people.

## **B. METHOD**

Technically, the research in question is library research because it relies on textual data sources. data gathered through studying material on Shia, including original sources like books that examine Shiaism in terms of its history, teachings, and advances, as well as secondary sources like information from online publications. Analyses of the data were qualitative.

## **C. DISCUSSION**

### **1. Definition of Shia**

Shia is an etymology term that refers to people who are a specific ideology, person, or group's supporters, lovers, or defenders. In a sense, the word tasyaiyu, which means obey/obey religiously and elevate to those who are obedient with full sincerity and without hesitation, may also be used to describe Shia. As a result, it may be said that a Shia is lifting someone up to obey them.

Shia is a term used to refer to a subset of Muslims who follow Imam from Ahlul Bait (family and descendants) of Rasulullah through the offspring of Ali and Fatimah, the Prophet's favorite daughter, in terms of worship and muamalah.

Shia in Arabic and language and Persian is one of the sects or sects in Islam.

singular form of Shia are Shi'i (Arabic: شِيْعِيّ) referring to followers of Ahlul Bait and Imam Ali. As for Shia, terminologically it has many meanings.

There is no understanding that is able to represent all understandings of Shia. This difficulty occurs because of the many sects in the ideology Shia religion. In the Encyclopedia of Islam, Shia is a sect group or those who idolize Ali bin Abi Talib. And his descendants, namely the priests or religious leaders and people after the Prophet Muhammad SAW.

However, this understanding is denied by groups outside of Shia because it is seen as unable to represent the actual facts. KH. Sirojudin Abbas considers that it is not only the Shiite group who love (idolize) Ali bin Abi Talib but the Ahlu group Sunnah also loves Ali, and even all Muslims too love Ali and his descendants. Muhammad Husain Tabataba'i gives that understanding Shia is one of the streams in Islam which believes that most entitled to be the imam of the Islamic community after the death of the Prophet Muhammad SAW. is the Prophet's family, namely Ahlul Bayt. In this case,

“Abbas bin Abdul Muthalib (uncle of the Prophet) and Ali bin Abi Talib (cousin and son-in-law of the Prophet) and their descendants. According to Syahrastani, Shiites are a group of people who became a supporter of Ali bin Abi Talib. They argue that Ali bin Abi Talib is an imam and caliph who is determined through texts and Prophet's will, either openly or implicitly.

This means that the Imamate must be from the path of Ali and if it occurs in history the priest is not from the descendants of Ali, that is tyranny and taqliyah from Ali's side. So that the Imamate according to Shia is not only limited to religious benefits but also aqidah which is the pillar of religion

## **2. History of Shiism**

Shia is a historical reality of Muslims that continues scrolling. More than 1000 years Shia experienced the course of history, no immediately present on the stage of debate and social conflict as it is today. Throughout history, Shia conflicts have always existed in dimensions different times with all the knick-knacks of the

problem. When Shia appeared, also experienced conflict. There are those who think that Shia is actually an Islamic offshoot group created by the Jews, Abdullah bin Saba'. Abdullah bin Saba' the Jew was accused of being intentional form a new group in Islam to divide and destroy Muslims.

Among historians and researchers generally classify the emergence of shia in two periods namely during the life of the Prophet Muhammad, PBUH. and after the assassination of Husayn bin Ali. First, the view that Shia was formed after the death of the Prophet Muhammad, PBUH. Those who support this view include:

a. Ibn Khaldun, who said, "Shia appeared when the Messenger of Allah saw. died, at that time the ahlul bait saw themselves as more entitled lead Muslims. The caliphate is only their right, isn't it for other Quraysh. At that time also a group of companions of the Prophet saw. supported Ali bin Abi Talib and considered him more entitled than others to be a leader. However, when the leadership turned to Ali bin Abi Talib, they also complained about the incident

b. Dr. Ahmad Amin, who said, "The first seed of Shia is a group of people who argue that after the death of the Prophet Muhammad, PBUH. It is his Ahlul Bait that is more important as a caliph and his successor than the others

c. Dr. Hasan Ibrahim, who said, "No doubt, after Prophet Muhammad SAW. died, the Muslims dispute about who his caliph. Finally, it appears that the caliphate fell into the hands of Abu Bakar, and this decision resulted in the Arab nation being divided into two groups: Jama'iyah and Shia.

d. Ya'qubi, who said, "A group of reluctant individuals Abu Bakr's pledge of allegiance was the first seed of Shia. Between the most famous of them are Salman Farisi, Abu Dzar Ghifari, Miqdad bin Aswad, and Abbas bin Abdil Muttalib.

After mentioning the names of friends who are reluctant to pledge allegiance Abu Bakr's caliph, Ahmad Subhi said, "Their motivation not to pay allegiance Abu Bakr is different from one another. Because their reluctance to pledge allegiance to Abu Bakr could not be made proof that they are all Shia. Sometimes what they say true. It's just that friends don't took allegiance and their

names were mentioned by the historians often emphasized in biographical books as a figure Shia.

Second, the view that Shia was formed during leadership Uthman bin Affan. This view is carried out by a group of historians and researchers, one of whom is Ibn Hazm.

Third, the view that Shia was formed during the caliphate of Ali bin Abi Talib, Some of the bearers of this view are Naubakhti in his book entitled *Firoq Al-Sy'ah*, and Ibn Nadim in the book *Al-Fihrist*. In his book he claims that events in Basra and earlier had an effect directly in the process of forming the Shia school of thought."

Fourth, the view that Shia was formed after the Thaff tragedy (Karbala). The proponents of this view differ in opinion chronology of its formation. According to some of them, Shia it is indicated that it existed before the Thaff tragedy did not meet the requirements the formation of a school that is unique in terms of its character and characteristics. So, This school was only formed after the Thaff tragedy. As for some others argue that the existence of the Shia school of thought before the Thaff tragedy was not more of a kind of spiritual trend and symptom. As for the aftermath of the tragedy Thaff, the Shia school of thought has begun to discover its political character and roots embedded deep in the souls of his followers, while creating various dimensions in the torso.

Fifth, Shiites and researchers from various schools of thought holds the view that Shia was born during the life of the Prophet Muhammad saw. According to them, he himself planted the seeds of Shiism in the souls of his followers through the prophetic hadiths that are said, while revealing the position of Ali bin Talib. on various occasions.

The series of prophetic hadiths were not only narrated by the Shiites, but also by trusted narrators according to the Sunna Expert school

### **3. Shia in Indonesia**

Various historical literatures show that the Shia have long existed in Islam

archipelago. Cultural artifacts in various regions keep traces of teachings Shia Islam. The legacy of the Islamic kingdoms also has a connection it is difficult to deny that Shia is not a new Islamic sect to the middle of the sunni season.

Indonesia is a plural nation and respects differences and diversity of ethnic groups, sects and religions, according to the principle of *Bhinneka Single Ika*. As a nation that always shows high tolerance, Indonesia recognizes and guarantees respect for freedom Human rights in the 1945 Constitution of the Republic of Indonesia and various conventions and agreements international law on human rights.

Historically, Shia Islam in Indonesia has existed since Islam in Indonesia Indonesia for the first time. This fact has been referred to by many observers and historians include Abubakar Aceh, A. Hasyimi, Agus Sunyoto, Azmi Jmil, also Kern and some others KH Abdurrahman Wahid even stated that NU culturally is Shia. This is because of the shafi'i tradition in Indonesia different from the Syafai'i tradition in other countries, it is very thickly colored shia traditions. There are several typical Shia prayers that have arrived now it is still run in Islamic boarding schools. There are certain wirids which clearly mention five generations

Ahlul Bayt. Then also the tradition of visiting graves, then making domes on them grave. According to him, these are all Shia traditions. This tradition was born in here in the form of the Shafi'i school of thought. So, outside it is Shafi'i in it shia. Rituals among Sunnis such as the tradition of visiting graves and making graves domes on graves is a Shia tradition. This tradition was born in Indonesia in the form of the Shafi'i mazhab even though it is very different from the mazhab Shafi'i carried out in other countries. Teaching development pantheism (unity of being, mystical union, *Manunggal ing Kawula Gusti*), in Java and Sumatra is a view of theology and mysticism (*falsafi tasawuf*) which is in sync with the Shia aqeedah.

There is also evidence that rites are typical of Shia, not typical of Shafi'i popular in Indonesia. One of them is the first or fourth day of *tahilan tens* (after someone's death) and also haul. The sunni tradition is like this unknown, for

example the Shafi'i school of thought in Egypt. Then, among NU every night maulid diba' and others that are loaded with blessings and greetings to Rasulullah saw. by standing, which is nothing but Shia traditions only.

The above is that between adherents of Shia Muslims and Sunni social mixing has occurred which can set an example peace and live in harmony. Socio-culturally Shia have since long been an integral part of the Indonesian nation. Likewise theologically, there is a wedge that brings together the sunni Nahdatul Ulama with Shia, and in respect for rationality as well bring together Sunni Muhammadiyah and Shia.

Shia in Indonesia is Shia Imamiyah Itsna 'Asyariyah which held privately. This belief lives in society Indonesia with a very high level of adaptation. Shia in Indonesia has never provided historical records that prove it as an aggressive and expansive Islamic sect. Individuals who adhering to Shia earlier apart from coming from a Shia family but it is permissible so previously sunni, but not the result of an aggressiveness that forced the change of sect.

Shia believes that truth is obtained on the basis of rationality and the power of common sense. The further development of Shia in Indonesia was in the form of institutionalization through various foundations which also in his records are not causing problems in the sunni community and even giving important contributions, for example in the development of education and da'wah of Islam through schools or Islamic boarding schools and books. Shia in Indonesia is a peaceful Islamic community as sunni ones since it first entered Indonesia. This character also appears in context institutionalization either in the form of foundations to the emergence of Organizations Shia Islamic Society (Ormas).

When institutionalizing themselves through mass organizations, Shia Muslims prefer the diction of Ahlul Bait from Shia. Ahlul Bait is another name for Shia out of love for family or Ahlul Bait Prophet Muhammad saw. the diction of Ahlul Bait was chosen because this terminology is more appropriate not to create such a distance with his brother, Ahlus Sunnah, because in Sunni teachings there

are also suggestions and even obligations for glorify the family (Ahlul Bait) of the Prophet Muhammad. because of that, Shia organizations in Indonesia accept anyone who loves Ahlul Bait Prophet Muhammad SAW. as a member.

In Indonesia there are two Shia Islamic organizations registered with the Director General National Unity and Politics of the Ministry of Home Affairs, namely the Association Congregation of Ahlul Bait Indonesia (Ijabi) and Ahlul Bait Indonesia (ABI). Indonesia has a long history of shia and mysticism. Indeed, we cannot deny the existence of Iranian influence in Shia Islam Indonesia as a wave of revolution, so it is suspected of having political tendencies such as stah in Iran. Though the second characteristic this country is different. Iranians tend to be ethnic Persians, while Indonesians has ethnic diversity which results in different characters each. Of course Shia in Indonesia are more elastic in respect differences and highly uphold the country where the brand itself originates, rather than Irann as a country far away.

Shia in Indonesia position themselves as an integral part of this nation and proud to be part of a great nation. Due to its dynamic nature, every Shia person in Indonesia has a choice each in terms of politics. One thing is certain, Shia in Indonesia not Arab shia, not Iranian shia and not any shia besides Indonesian shia with character, Indonesian morals.

The Shia movement in Indonesia is monitored by ICC Jakarta (Islamic Cultural Center/Islamic Cultural Center), led by a the director named Mohsen Hakimullah from Iran. The ICC moves in two aspects, namely education and da'wah. In the field of education, ICC building several educational and social institutions as well as publishing a number of books and magazines scattered in several regions in Indonesia. Marja' Taqlidi Institution , apart from its function of compiling and preparing formation of government and constitution, also serves to compose government priorities, including the creation of a military wing called amkatab or lajnah ashkariyah. From this information, writhing Shia is actually quite massive, but not visible. Shia more showing a campaign of ukhuwah, brotherhood,



and tolerance. what in behind this ukhuwah campaign?. Nothing but silence the Sunni da'i-da'I no longer have the energy to debate Shia, so the plan to form Marja' Taqlidi is much easier It is important to know that apart from moving in the path of da'wah, Shia in Indonesia are also actively engaged in education. Outline, Shia educational institutions in Indonesia consist of two categories, viz traditional and modern education.

It is also not easy for Shia in Indonesia to spread their wings because the Muslim community in Indonesia is predominantly Sunni shafi'i. so that there is often conflict between these two groups of adherents. To maintain as a minority adherents in Indonesia, then they sometimes legitimize well-known Indonesian clerics as sympathizers that adherents of Shia.

#### **D. CONCLUSION**

Various historical literatures show that Shia has existed for a long time exist in the archipelago. Cultural artifacts in various regions keep traces

Shia Islamic teachings. Relics of Islamic kingdoms also have connection that is difficult to deny that Shia is not a new Islamic sect into the middle of the sunni season. Historically, Shia Islam in

Indonesia has existed since Islam was in Indonesia for the first time. this fact has been widely referred to by many observers and historians.

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