

MODERATE MUSLIM BY BAHÁ'Í RELIGIOUS COMMUNITY: A CASE STUDY IN PATI REGENCY IN CENTRAL JAVA

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Abstract

This article based on research carried out in January-June 2019 among the Baha'i religious community in the village of Cebolek Kidul, Pati Regency, Central Java. Data of this article were collected through interviews, observations, documentations, and focus group discussion by qualitative approach. In Cebolek, there are 27 people of 9 families. Baha'i is an independent religion that was first known in Persia in 1840s and came to Indonesia in 1870 brought by joint medical experts in the UN program so that the villagers of Cebolek knew the Baha'i teachings through the Baha'is. In the era of the Old Order and the New Order, Baha'i organizations were banned by the state so they sought protection from NGOs and government institutions even though their efforts were unsuccessful. In the era of President Gus Dur, the president revoked the ban, although negative views by the public and the government still exist today. In the midst of their life, the Baha'is in Cebolek Village have now been responded positively by Nahdliyin (NU) in the form of (1) tying the tomb and attending the funeral when the Baha'i died, (2) praying (reading tahlil) at the house of Baha'i after the funeral. The Baha'is feel comfortable because of the following reasons: (1) NU embodies the teachings of ahlussunnah wal jama'ah, (2) there are no 'defenders of Islam' in the Baha'i, (3) a way of thinking figure NU is moderate, (4) Baha'is always ready to give the construction of public facilities and places of worship for the NU. Baha'i people whose have funds and land, provide capital to their neighbors (NU) who wish to raise cattle, work on rice fields and shrimp farms with a profit sharing system. Good interaction between the financiers and the capitalists creates positive interactions in the neighborhood. Convenience was preserved because the Baha'i: (a) began to do good with NU in the cultural forum of rural residents accommodated by NU, (b) together with the Baha'i institution, opening themselves to the public for their teachings, and (c) no longer complaining about their problems to NGOs and the government.

Keywords; Baha'i, nahdliyin, social interaction, positive response.

INTRODUCTION

The life of religious people with same religious or different religious communities often occurs due to the awareness of differences in the teachings or interpretations of religious teachings with excessive fanatical attitudes. The starting point for religious people to not feel the most right and blame the religion of others is to understand the teachings of each religion as knowledge. This knowledge is used as a medium to make people aware that every religion teaches virtue in a humanitarian context. The occurrence of religious fanaticism as a result of not realizing that each religion has teachings that are believed by its people so that it is not used as material to make fun of other religious followers. Awareness in understanding this matter is the key to success in realizing tolerance. The problem is, refusing to understand the teachings of religions (as knowledge) becomes a problem that must be discussed by prioritizing awareness. The facts found by the author, the realization of tolerance between moderate Muslims (nahdliyin) and the Baha'i religious community is a result of natural social interaction. Both parties are aware of differences in faith (akidah) but accept and understand each other because of family, neighboring, and good friendships and mutual needs in their lives. However, the civil rights service of the Baha'is by the Pati Regency local government has not been fulfilled.

This paper based on research conducted by author in Januari-Juni 2019 experienced by the people of the religion of Baha'i in the village of Cebilek Kidul, Margoyoso, Pati, Central Java. Civil Rights of Baha'i believers have not been fulfilled by the government. Some acts of discrimination¹ against Baha'i people are: the refusal of the Office of Civil Administration to issue marriage. Their marriage was performed before their religious leader. However, according to officers of Civil Administration Office of Pati, Baha'i is not officially recognized religion in Indonesia. According to Article 2 (1) of Law No. 1 Year 1974 on Marriage, a marriage is valid when it is between people of the same religion (faith). Another discrimination felt by Baha'i people is related to religious education at formal school. Baha'i children who go to formal school have to join class of one of "Pancasila" (six) religions. Other students have to convert to other religion. Problem has also occurs when a Baha'i person die, the dead is not allowed to be buried in the same cemetery as their Muslim neighbors. Moreover, their religion is not written in their ID card as the mandate of Act No. 23 2013 about Civil Administration.

The Baha'is civil rights have not been fulfilled due to (1) incomplete understanding of regional government officials in Presidential Decree No.1/PNPS/1965 Article 1 paragraph (1) that the state does not limit the number of religions, all religions have the right to live in Indonesia, provided the teachings are not contrary to legislation, (2) the first point is due to not understood the contents of the legislation, only based on inherited from generation to generation on the basis of 'hearing'. On the other hand, local government officials maintain that understanding without deepening efforts so that the legal content has no meaning. Both of these are a sign that academics need to be concerned to give enlightenment to the public, especially to state administrators through research results so that the government serves, respects and fulfills the rights of religious people, regardless of religion, especially minorities who are vulnerable to being treated unwise by government and majority.²

METHOD

This research was carried out January-June 2019 in the village of *Cebolek Kidul*, Pati Regency, Central Java to describe social interaction between *Baha'i* people in Pati, Central Java by *nahdliyin*. The technique of collecting data from the field was done through in-depth interviews, participant observation, documentary studies, and focus group discussion. Interviewed informants were religion groups and people as actors. This research was conducted by qualitative approach.

The data collection is done through observations.³ The researchers observe some community activities, recitation and. Communities who become informants are ones who have important positions in society, with various organizational backgrounds with varieties forms of support and political affiliations as well. Data collected is also conducted through in-depth interviews (in-depth interviews) and open (open interviews)⁴ with parties related to the data source in this study. Interviews, conducted with several informants in the above categories. Interviews are conducted to obtain data and examine information related to research purposes.

RESULTS AND DISCUSSION

1. Religious Rights

In the context of religion in *Pancasila* country there was no force that all people as individuals should be religion that determined? *Pancasila* put

all religions (anything religion) on the main position and constitutions quicker by the scriptures of all religions. *Pancasila* does not prohibit a person for the liberal-minded (free), a secular atheist, etc. But the mind is not to be applied in the life of nationhood and statehood. The article 29 (1) in the Constitution of the state is based on the deity of the One True God. Article 71 of Act No. 39 The year 1999 about Human Rights the government is obligated to protect religious people. Thus the consequences, Indonesia acknowledge the existence of religion (anything) and facilitate all religion to grow, the same position in front of the law and the state does not interfere with the religious beliefs, but the state protect its citizens are religious anything.

The people of Indonesia have a high concern on religious traditions and are determined to make a modern and democratic country so that the traditions and aspirations of religion is given a special place in the structure of the government of the existence of the ministry of religion. This is a unique characteristic of Indonesia, need to be proud of even though it has been analyzed for academic study because the public understanding of the need to explore. For example how the relationship of religion and the state? Is it true that the state limits the amount of religion? How does the country address the plurality of know and trust flow? Why is the office which oversees the dominance of certain religion only because as the majority, whereas the name of the Office of Religious Affairs (KUA). Thus the things that need to be discussed are as following:

First, religion is one of personal rights. Treaties: the International Covenant on Civil and Political Rights and the International Covenant on Civil and Politic Rights (ICCPR) are international human rights treaties: passed in 1966 and start to apply 1976. ICCPR and ratified in Act No. 11/2005 on Ratification of International Civil and Political Rights. In it contains two key words. First, *derogable rights* that can be reduced/limited assured by the state for citizens include the free together peacefully; the rights of organizing including forming and to become a member of the labor unions; and the right to free holds/expression including free to seek, receive and give information and ideas of all kinds regardless of the limit (orally or writing). The country can be turned over the obligation to fulfill the rights when threatens the life and not discriminatory. These are for the sake of national security, public order, health, general morality and respect the freedom of others. Second, *non-derogable rights* (absolute right) should not be reduced assured by the state despite the emergency situation in the form of basic rights: *rights to life; rights to be free from torture; rights to*

be free from slavery; free from the detention for failing to fulfill the Covenant (debt); free from retroactive punishment; as the subject of the law; and the right to freedom of thought, confidence and religious. Religious freedom is one of the rights which are called as universal inalienable, inviolable, and nonderogable human rights. When the state violates denounced as human rights offenders (gross violation of human rights).

Second, before great religion (number of reinstatement of many) exist in this land the people of Indonesia have local religion, just mentioned religion Kaharingan in Kalimantan, Tolotang in Sidrap South Sulawesi, Mappurondo in West Sulawesi, Tona'as Walian in North Sulawesi, Marapu in Sumbawa, Buhun and Sunda Wiwitan in Sundanese, Parmalin in North Sumatera, Kejawen in central Jawa, religion Adam for Samin people, etc. The local religion is discriminated by the state with an excuse in between local religion 'rogue'. The suspicion that has been handed down by the regime of the past can be curtailed slowly whereas religious minorities and religion facilitated local country as rivalry facility majority religion. Bridging the desire of the citizens who are still staying religion that has not been written explicitly in the legislation and local religion, wise steps that must be understood the government is treating him in the form of a directorate under the Ministry of religion. During this, Kemenag are not able to maintain a distance (closeness) that same between great religion (majority) with minorities. It is time for the government to carry out the legislation namely respect (*to respect*), protect (*to protect*), and fulfill the rights (*to fulfill*) the religion of its citizens especially unknown to the general public because it is not a referral widely.

Understanding the teachings of religions needs to be prepared to think loosely so that judgments of other religions are not susceptible to infringing (takfir). The principle of believing in religious teachings is related to tolerance (1) the truth of religious teachings for self and not blaming the teachings of other religions, (2) tolerance is only in the area of humanity, not in the aspects of aqidah (faith) / teachings of religion, (3) realize and understand that each religion (one's own religion and the religion of others) upholds human values so that it needs to put forward the similarity of human values, not the similarity of faith because it is susceptible to misunderstanding, (4) the basic character of tolerant people is wise, namely realizing that God's design in His creatures is made different in terms of ethnicity, religion, race, and intergroup (SARA) so that no one forces the will to equate differences. Religion is the right to believe in the inner

(internal) expressed in life (external) so that it creates social order and social harmony, (5) realizing the four needs of the state's role in the frame of human rights in the form of protecting, respecting and fulfilling the rights of citizens in religion, (6) religious leaders need to develop an attitude of humility, respect other religions, not impose their beliefs on other parties to build freedom and harmony among the religious followers of the *Pancasila* and the 1945 Constitution. Arrogant religious figures mean that they do not understand their religious teachings correctly. People who know about God will be humble because they realize that humans have limited abilities, (7) contextual conflict management needs to anticipate latent and open conflict with approaches, meetings, and dialogues from the heart to the heart which soothes the inner atmosphere between religious and internal people. The basic human values of justice, harmony and brotherhood are upheld. That as a basic capital fosters a sense of togetherness even though it is different from SARA.

2. The Religion of *Baha'í* in Indonesia

The religion of *Baha'í* came to spark in Indonesia on 24 July 2014. Minister of Religious Affairs, Lukman Hakim Saifuddin, wrote in his Twitter account that he was studying religion *Baha'í*, whether it may be accepted as the new religion in Indonesia or not. The study was done after the Minister of Domestic Affairs (Gamawan Fauzi) sent a letter to the president asking on *Baha'í* matters related to civil administration. @lukmansaifuddin Twit on 24 July 2014 at 19:55 briefly "Indonesian government add a list of the new religion that was officially recognized, after Islam and Christianity, Catholics, Hindus, Buddhists, and Khonghucu. The government said that the *Baha'í* is a religion whose existence recognized by the constitution". The reason for recognition as a religion was explained in 10 serial twit. After received a letter from the Minister of Domestic Affairs, President answer: "*Baha'í* is the religion of the many religions that developed in 20 countries. *Baha'í* is a religion, not a heretical movement of other religion.

Minister of Religious Affairs, Lukman Hakim received a letter from the Minister of Home Affairs, Gamawan Fauzi (No. 450/1581/SJ dated March 27, 2014) and answered him with a letter Number MA/276/2014 dated July 24, 2014 concerning an explanation of the existence of *Baha'í* in Indonesia. The Minister of Religious Affairs' letter contains (1) *Baha'í* religion is one of the developing religions in 20 countries, based on the study

of the Ministry of Religious Affairs' Research and Development Agency, *Baha'is* are in 11 cities, with details: Jakarta (100 people), Bandung (50 people), Palopo (80 people), Medan (100 people), Pati (23 people), Bekasi (11 people), Surabaya (98 people), Malang (30 people), and Banyuwangi (220 people), (2) *Baha'i* is included in the religion protected in articles 29, 28 E, and 28I of the 1945 Constitution, (3) get full guarantee from the state, in the field of population, civil registration, education, law, etc. in accordance with the law. However, the Minister of Home Affairs has not continued the Minister of Religious Affairs' letter to the regional head so that the *Baha'i* people have not been served as the Minister of Religious Affairs response to the Minister of Home Affairs. Data researcher Indonesian Ministry of Religious Affairs Research and Development, Nuhri M. Nuh in 2014, there are 23 in Pati, 25 *Baha'i* people in Bandung City, 30 in Bandung Regency, 11 in Bekasi, 50 in Tangerang Regency and South Tangerang.⁵ The civil service rights of the *Baha'is* in Pati have not yet been realized, even though the written explanation of the Secretary General of the Ministry of Religious Affairs, Bahrul Hayat, Number SJ/B.VII/1/HM.00/675/2014 dated February 24, 2014 to the Director General of Civil Affairs of the Ministry of Home Affairs. Letter content: (1) *Baha'i* is a religion, not a religion. Therefore, according to Article 29, Article 28E, and Article 28I of the 1945 Constitution, *Baha'i* religious people have the right to live and worship according to their teachings, (2) *Baha'is* receive full guarantees from the state and are allowed, as long as they do not violate the provisions of the applicable laws, (3) in terms of population services, in accordance with Law No. 23/2006 jo with Law No. 24/2013 concerning Population Administration, *Baha'is* have the right to obtain population and civil registration services. However, the Ministry of Home Affairs has not yet issued a letter to the regional head so that the civil rights of the *Baha'is* have not all been served by the state, such as applications for marriage certificates.

Baha'i as a religion is protected by the constitution according to Article 28 E and 29 1945 '45. According to Penpres Number 1/PNPS/1965 religion *Baha'i* besides six religion guaranteed by the state and left the existence along not violate the legislation. The president was accompanied holds the *Baha'i* as Indonesian citizens entitled to the ministry of population, law, etc. from the government.⁶ On the same day at 22:55 president was accompanied to clarify the news recognition *Baha'i* as the new religion. He questioned the obligation of the state recognize a faith as a religion or not religion. The president was accompanied twitter account asserts, he does not mention the *Baha'i* as the new religion. But, Kemenag examines and

explores the role of the government. The context of statehood, what the government is entitled to recognize or not recognize a belief that religion or not religion. The state is not entitled to recognize or not recognize a religion which was adopted its citizens because of religion is in the heart of every individual that must be protected by the state for the reinstatement of whatever religion. In addition to the factors twitter president was accompanied be the cause of the exile the name *Baha'i* due to writing books about *Baha'i*, both written by the institutions *Baha'i* and non-*Baha'i* and become public reading. The distribution of the books about *Baha'i* long before the President was accompanied twit, as that obtained the author. It is easier to know the name of the *Baha'i* when social media has become a routine menu in public access news and science.⁷

The religion of *Baha'i* is independent religion that exists in various countries that aimed at uniting all races and nations in one universal teaching. The *Baha'i* is the followers of Baha'ullah (means that the glory of the Lord which have found as the figure who promised all ages. The promise is the *Baha'i* have arrived with the existence of Baha'ullah (National Spiritual Assembly, February 2008). The existence of religion *Baha'i* described allusion seems to be the existence of the succession of spring, cold, and harvest. The rising of the sun illuminates the nature, when the sun sets the earth covered the darkness. The sun rises again the next day. The dark ages have vanished because of the new age. In a moment the rules of ordinary human beings will cover the truth of every religion. The farther away from the purity of the teaching of the Lord, is diseased more spiritual life. In the past the sun of righteousness is shining through Krishna, of Buddha, Christ, Muhammad, and so on. At the time of the dark this is the Sun of righteousness arise again to illuminate the darkness, namely through Baha'ullah.⁸ As a religion, *Baha'i* have 17 teachings, namely keesan Lord, harmony and tolerance between the religious unity of mankind, the nature of the spirit and of life after death, Outstanding traits that exalted, the life of pure and holy; prayer required, fasting and prayer; loyalty to the government consultation as the basis of decision-making, justice and equity for all people, work is worship, education required for every man, promotes the development of women, harmony between science and religion, promote social-economic development, unity in diversity, and of human nature and hab (National Spiritual Assembly, February 2013). Among Holydays of *Baha'i* are Naw-Ruz (March 21st), Ridvan (April 21st, April 29th, May 2nd), the Chapter's declaration of his mission (May 23rd).⁹ The religion of *Baha'i* came to Indonesia in Makassar around 1878 carried by the merchants of

Persia and Turkey namely Jamal Effendi and Mustafa Rumi. It was part of efforts of *Baha'i* believers to spread *Baha'i* all over the world. According to Sasmita, on 1955 Iranian citizens from among the doctors came to Indonesia are placed in remote areas. Through them, religion *Baha'i* developed until now. The name *Baha'i* was foreign for some people because they heard only once or never. The religion of *Baha'i* came to Indonesia in Makassar around 1878 carried by the merchants of Persia and Turkey namely Jamal Effendi and Mustafa Rumi. It was part of efforts of *Baha'i* believers to spread *Baha'i* all over the world. According to Sasmita, on 1955 Iranian citizens from among the doctors/medicine came to Indonesia are placed in remote areas. Through them, religion *Baha'i* developed until now. The name *Baha'i* was foreign for some people because they heard only once or never.¹⁰

3. *Baha'i* People in Cebolek Kidul, Margoyoso, Pati Central Java

The beginning of the *Baha'i* religion was embraced by the residents of Cebolek Kidul Village, when Dasuki, a teacher (Civil Servants) in elementary school, a resident of Cebolek Kidul Village, Margoyoso Subdistrict, Pati, served in the Pamotan Village/District, Rembang, Central Java. He met with *Baha'is*, dr. Kamsi is a medical expert from Persia who is serving in Indonesia a representative from the United Nations in dealing with malaria outbreaks in Indonesia. The *Baha'i* teachings were introduced to Dasuki by dr. Kamsi in the 1970s, Dasuki responded positively. The following year, Sutiyono, a resident of Cebolek Kidul Village serving as an elementary teacher in Pamotan, was introduced by Dasuki to dr. Kamsi regarding the *Baha'i* teachings. Sutiyono responded because *Baha'i* teachings were considered to teach the virtues of life. When Sutiyono served in his hometown, Cebolek Kidul Village, the *Baha'i* teachings were introduced to his core family environment and to his siblings. Finally, the *Baha'i* religion was embraced by the late Sutiyono family until Juni 2019 in Cebolek there are 27 people of 9 families.¹¹

Predicted, believers in Indonesia were between 3 thousands soul, the amount of certain undetected because of a column of religion in his KTP written width (according to the Act on Adminduk), distribution in 130 s city, in 28 provinces between the other three of the Island of Java, Bali, Sumatra, Riau, Papua, Sulawesi except in Bengkulu, Southeast Sulawesi, North Maluku and North Kalimantan. The religion of *Baha'i* for the public has not yet other than this as a result of the Decision of President Sukarno 264 Number 1962 on the Prohibition of 7 organizations, Organisasi Liga

Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Agung Indonesia), Moral Rearmament Movement, Ancient Mystical Organization Of Rosi Crucians (AMORC) and Organisasi *Baha'i*. President Gus Dur revoked the Presidential Decree Number 69 of 2000 dated May 23, 2000 concerning Revocation of Presidential Decree Number 264 of 1962. Regarding the revocation of Gus Dur, Presidential Decree Number 264 is deemed no longer in line with the principles of democracy; even though in reality the Presidential Decree Number 264 of 1962 was no longer effective. However, to provide more legal certainty, it is necessary to explicitly revoke Presidential Decree Number 264 of 1962.

Pasca-Kepres, believers not get civil rights as a whole. This result (1) the understanding of local government forces against Penetapan Presiden RI Number 1/PNPS/1965 just yet. The explanation of Article 1 paragraph (1) that the country does not limit the number of religion. All religions are entitled to live in Indonesia. Public ignorance due to inherit in their generations on the basis of the 'endengar'ds local government officials understand without effort to explore the explanation of Article 1 Penpres Number 1/PNPS/1965. Both of these as markers, academics must provide the enlightenment on the public through the research result in order for the government to serve, respect and fulfill the rights of religious anything religion.

The internal efforts of *Baha'i* be (1) National Spiritual Assembly/MRN institutions (overshadowing the *Baha'i* at country level) do construction with routine visit on the *Baha'i* in the area (Local Spiritual Assembly) and (2) the Porch of Judgment Day (International Level Assembly) always give attention on each MRN. As a result of the effort done by the *Baha'i* with (1) adapt with their surroundings that non-believer so that no exclusive, (2) respected by social organizations across the religion, (3) distribute books about *Baha'i* on the public through the forum of brotherhood, friendships, and scientific forum; (4) organized a non-formal education ala *Baha'i* in his neighborhood. Education is called the Institute of affect that learning materials surrounding the ethics of life. Until I wrote this script, implementation has been going since early 2016 whom participants are Muslims and *Baha'i* people including 10 children every week in the house of a Muslim neighbor. The master of the house acceptable because contiguity emotional, (5) introduce self *Baha'i* with invite neighbors and agonizing in the event of the religious festivals *Baha'i*, even though it is not responded local non-*Baha'i* (Muslims), and (6) sue in writing on the government.

First, a petition signed by Abdul Djamali dated April 11 1990 directed at the Vice President Sudharmono. Soon after, on December 23, 1989 5 believers of *Baha'i* Pati were summoned by the government of Pati. In the forum, meeting led by elements of the office of the Attorney General of Pati, R.A.R. Pido. He stated that the religion of *Baha'i* was prohibited government based Kepres Nomor 264 Tahun 1962 so it is forbidden to serve even in their own home. Parliament of Pati ordered to monitor the *Baha'i* in the village of Cebolek Kidul. The threat of violation of the regulation is 4-6 years imprisonment and a statement on the seal to comply with Kepres that must be submitted to the sub-district Margoyoso on 26 December 1989. It is a burden for *Baha'i*.

The head of the SMPN 1 Margoyoso, Pati, Moch. Gozali provide the letter No. 195/103.18/SMP.24/E.90 on 17 September 1990 subject letter of objections to his son (Abdul Djamali) follow practical activities Islamic religious education in the Mosque/Musalla to Abdul Djamali. The letter to Abdul Djamali was also followed with a letter of application with a list of activities which are allowed and which are not permitted along with the obvious reasons. Abdul Djamali responded with a petition to policy allowed does not follow the supporting activity Islamic religious education outside the school event dated 20 September 1990. The letter typed manually signed Abdul Djamali as parents of Purbadi Nugroho and a copy must be on the teachers Islamic religious education grade 1 SMPN Margoyoso. The substance of the letter to Purbadi Nugroho allowed does not follow the verses and Friday prayers with the canons interfere with the development of the soul as the growth/*Baha'i* and the obligation to serve apply for that has an adult. The Principal of SMPN 1 Margoyoso lifted the letter number call 083/103.18/SMP.2A/F.91 18 February 1991 subject of consultation between Abdul Djamali with principals and Purbadi Nugroho.

There was a letter signed by Abdul Djamali dated 27 February 1991 aimed at Abdurrahman Wahid subject petition protection and the wisdom of the school. The complaints letter revealed the chronology since Purbadi Nugroho schools at SMPN 1 Margoyoso that are required to accept the Islamic religious education. On 25 February 1991 based on the results of consultations Kepala SMPN Margoyoso with a Secondary Pati that learners must choose one of the five religions. Similar letter dated 26 February 1991 from Abdul Djamali sent on the head of the office of Central Java Depdikbud region and the same letter on 27 February 1991 sent on the Head of Commission IX DPR RI.

Abdurrahman Wahid in his letter headed 'Abdurrahman Wahid Nahdlatul Ulama Kramat Raya 164 Jakarta 10430' dated 2 March 1991 aimed at Utoyo Mardi, S.H Semarang is the nature of personal letter. The contents of the letter Gus Dur explained that he visited the mother of Abdul Djamali Sukarni (wife) from Cebolek Kidul, Margoyoso, Pati cry to cultivate so that his son, Purbadi Nugroho Grade 1 students A SMPN Margoyoso can be allowed to follow the lessons and the test religious lessons in schools.

Complaints continue when Abdul Djamali sent a letter to the Head of the complaints Regional Offices of the Ministry of Education and Culture Central Java. Letter of protection and policy school dated 23 February 1991 signed Abdul Djamali. The Petitioner describes the problems faced by his son, Purbadi Nugroho grade 1 A SMPN Margoyoso, Pati. People of the religion of *Baha'i* follow the lessons of the religion of Islam in schools. At the end of November 1990 during the final tes, Purbadi worked test the Islamic religious education, by the Islamic religion teachers, the script taken by reason of the question the education of children as religious people *Baha'i* in the process. Until 16 February 1991 the subject on religious education of Purbadi Nugroho has not been completed.

The Director General of Department of Education and Culture RI to respond to the letter (blind carbon copy) on Abdul Djamali. The letter Nomor 439/F6/H.5/1991 March 4 1991 signed the Director Permadi loading suggestions to prompt settlement and wisdom in the office of the Attorney General Land Pati (PAKEM) and to the Office Depdikbud Pati. Complaints of Bahai continued with a petition of defending the rights of religious freedom to the Director of the institution of human rights defenders, HJC Princen and to Djohan Effendi dated March 29 1993 signed Abdul Djamali. Load teams is the seizure of Abdul Djamali book entitled *information about religion Baha'i* and the *relationship of religion Baha'i with other religions in the world* by the police when Djamali Tayu take pictures coffee date 16 March 1993. By waiting for the process photographed coffee then the book left in the photo location coffee. When left that, books were seized by the police. When Abdul Djamali take fotokopian, he brought to the Police Tayu to sign a letter of foreclosures books. On 18 March 1993 Abdul Djamali and Hadi Sunarto called by Pasi Intel Kodim 0718 Pati, Sutriswoto. Intel is explained that the *Baha'i* prohibited government based Kepres 264/1962 Number. On the other hand, Abdul Djamali was selected as the chairman of the Board KUD Margoyoso and Hadi Sunarto as chairman of the Supreme Audit Agency KUD Margoyoso selection of 17 February 1993. When appointed by the Head of the office of the Ministry of co-operatives Pati,

both states pledged in accordance with the provisions of the religion that we embraced. The statement by the Kodim Pati is considered egregious citizen. Various efforts are part of the efforts to attract sympathy on the public. But the effort does not produce the optimal because the protection of local Muslims who established. *Baha'i* people also wrote a letter to the government, appealing for their religious identity, however the letter did not receive expected responses. In contrast, by sending the letter, *Baha'i* people were accused of situating Muslims in Cebilek Kidul village vis-à-vis the government. After the Reformation, *Baha'i* people struggle to gain public attentions in several ways: 1) distributing information on *Baha'i* through public meetings; 2) initiating non-formal religious class for *Baha'i* people and people of other religions; 3) inviting neighbors and friends during *Baha'i* religious celebration. Afraid of those actions, some Muslims leaders react in two ways: 1) intensifying religious meetings to strengthen Muslims' faith while keep referring *Baha'i* as a non recognized religion; 2) supporting the Village government when the later is feeling cornered by NGO supporting *Baha'i* people.¹²

4. *Nahdliyin's Response to the Baha'is in Pati*

The *Baha'i* social behavior in Cebilek Kidul Village adapts and adopts the traditions of the local Muslim *nahdliyin*. This tradition is commonly practiced by rural people, such as paying homage to men, visiting neighboring homes that are grieving women with something (usually rice), visiting sick people to hospitals or home after returning from hospitals, visiting when neighbors give birth to babies, visiting people after returning from the pilgrimage, fulfilling the selamatan invitation (praying for salvation) (i) the cycle of life, that is, from the bride or circumcision, to the delivery of the baby, to the post-death slametan on a daily basis, that is, post 7 days, 40, 100 and 1000 days, (ii) Thanksgiving (syukuran), for example after being spared from disaster, getting a gift, passing a school exam, etc. Tradition is carried out because of two religious communities (Islam and *Baha'i*) who are fellow Javanese who preserve Javanese traditions acculturated by Muslim *nahdliyin*. Positive interactions are bound by friendship, neighbors, brotherhood, and work partners. This has a positive effect on the behavior received by *Baha'is* from local Muslims. First, the local Muslim community dug up the tomb and attended the funeral when the *Baha'i* died, even though there were two grave diggers in Cebilek Kidul Village, the first group was not pleased to reverse the tomb under the pretext of different religions, while the second group reversed the tomb under the

pretext of humanity. Secondly, praying for the house of *Baha'i* Islam/NU (read tahlil) after the funeral for five meetings. The *Baha'is* also attended the post-mortem prayer at the funeral home. Third, the *Baha'i* funeral is separated from Muslim funerals by local Muslims, with special land provided by the village government. This happens because public cemetery are only inhabited by Muslims, not allowed to bury the *Baha'i* people. The positive impact is that the tomb for the *Baha'i* who are on the edge of the community's shrimp ponds looks broad, not as crowd as the Muslim/public cemetery. Fourth, in the *Baha'i* there is a non-formal education program (Ruhi Institute) which material is about the ethics of life, as taught by each religious teaching. This education was responded by local Muslims by providing their homes for discussion between *Baha'i* children and local Muslim children. The Ruhi Institute program since 2018 is no longer running because the *Baha'is* who are tutors moved and settled in Bandung, West Java.

The wise behavior of the people in Cebolek Kidul Village towards the *Baha'is* who are responsive because (1) realizes the NU teachings, namely Muslim characters that embody ahlussunnah waljamaah (aswaja), (2) the absence of 'Islamic defenders' in the *Baha'i* community, (3) A way of thinking figur *nahdliyin* is moderat, (4) *Baha'is* begin to do good with local Muslims, (5) *Baha'is* and *Baha'i* institutions open themselves to the public for their teachings, and (6) *Baha'is* are no longer suspected of trying to fight local Muslims with NGOs and the government.

First, realize the value of Aswaja in behaving. Aswaja according to the Central Leadership Team of the Ma'arif NU Education Institute, which is the understanding or theology that provides solutions to the problems of Muslims related to ikhtilafiyah (differences in interpretation) in terms of aqidah/belief. Substantially, Aswaja covers three aspects in Islam, namely faith (akidah), fiqh (worship and muamalah), and morality/akhlak (ihsan)¹³ Aswaja's attitude includes tawasuth/i'tidal, tasammuh, tawazun, and amar ma'ruf nahi munkar. According to Ridwan, tawasuth/i'tidal is an attitude of life that adheres to an attitude of justice, straightness and avoidance of tatharruf (extreme); tasammuh which is tolerant of differences in religious, social and cultural matters; tawazun that is balancing in interacting with others and with God; and amar ma'ruf nahi munkar is sensitivity to do good, be useful to others, and reject things that undermine the value of life.¹⁴ According to Marjani, this principle is practiced by the elite level of NU because of the individual's awareness of pluralistic reality as a manifestation of NU's tolerance on the dimensions of religious plurality.¹⁵ The awareness

of the NU elite was used as a pioneer of *nahdliyin* behavior at the lower level which was realized through a forum of Islamic activities and transformed in culture. According to Said, the nine guardians (wali songo) da'wah gave birth to the Aswaja Islamic community, the Indonesian Islamic community, and the Javanese Islamic community. This gave birth to a transformative religious tradition in which wali songo built a tradition-based society with acculturation.¹⁶ According to Sodikin, Islam is not a product of culture, but Islamic teachings color various aspects of culture. In implementing its teachings, Islam requires the media to transform its universal values into the practical level of life. With this, the diversity of Islamic culture arises due to differences in the interpretation and grounding of Islamic teachings. So Islamic culture is actually the result of a combination of Islamic teachings that are understood by the people and their culture or the translation of the universality of Islamic teachings into the locality of culture. The diversity of Islamic culture should be understood as a real authenticity of Islam. But there are those who understand it as a deviation of religious teachings. This cannot be separated from two things, namely the different perceptions of Islamic culture and the cultural reality of the colored Muslim community.¹⁷ According to Halim, the character of people who hold Aswaja is an attitude of giving relief, ease, and tolerance (tasamuh). This character is a tradition for *nahdliyin* in his life.

Second, there are no 'defenders of Islam' in the *Baha'i* community in Cebilek Village. According to the Setara Institute Team, the 'defenders of Islam' movement included the forum of Muslims (FUI), fronts of Islamic defenders (FPI), garis (Islamic Reform movement), FAP (anti-apostasy fronts), FUI (ukhuwah Islamiyah forum), and tholiban as Radical Islam organization that ideas and actions threaten and require changes in the basic pillars of the nation to become khilafah with acts of violence in the name of Islam and the majority, the target of the action is persecution.¹⁸ Thus, now there is no party hostile to the *Baha'is*, whereas in the past, the enemies of the *Baha'i* were the Old Order and New Order governments.

Third, A way of thinking figur *nahdliyin* is moderat. According to Rumadi, pillar moderat religion at three pillar (a) thinking moderat in thought (*fikrah*) religion at teology, fikih, and tasawuf. This be marked by combination tex by contex, (b) movement (*harakah*) by dakwa put forward affection and nirviolence, (c) religion practical dialog by tradition. Three pillar moderat figur application by *Baha'i*.¹⁹

Fourth, the positive response from Muslims was initiated by the efforts of the *Baha'is* who were always ready to give the construction of public facilities and local places of worship for the *nahdliyins*. *Baha'i* people who have funds and land, provide capital to their neighbors (Muslims) who wish to raise cattle, work on rice fields and shrimp farms with a profit sharing system. Good interaction between the financiers and the capitalists creates positive interactions in the neighborhood.

Fifth, the *Baha'i* and *Baha'i* institutions open themselves to the public for their teachings so as not to arouse suspicion. Public can access The Website *Baha'i* among others bahaiindonesia.org; www.bahai.org; bahaiteaching.org; bahaiblog.net; www.twodoves.net; www.bic.org; www.bwc.org; and www.bahai.com. After the Reformation, *Baha'i* people struggle to gain public attentions in several ways: 1) distributing information on *Baha'i* through public meetings; 2) initiating non-formal religious class for *Baha'i* people and people of other religions; 3) inviting neighbors and friends during *Baha'i* religious celebration. Afraid of those actions, some Muslims leaders react in two ways: 1) intensifying religious meetings to strengthen Muslims' faith while keep referring *Baha'i* as a non recognized religion; 2) supporting the Village government when the later is feeling cornered by NGO supporting *Baha'i* people.

Sixth, the *Baha'is* are no longer suspected of trying to fight local Muslims with NGOs and the government, not as this situation has been faced by *Baha'i* people since the Old Order era. During the Old Order, *Baha'i* as an organization was banned by Presidential Decision No 264 of 1962. During the New Order era, *Baha'i* people suffer from the government policy which suppressed them even more. Some of government officials were threatened of fire for declaring as *Baha'i* people, some of them were sent to jail accused of religious blasphemy and some others were under surveillance of the Army. This policy has forced some *Baha'i* people to convert to other religion such as Islam. However, some others remain as *Baha'i* believers and asking protection such as from the Directorate of Faith of Ministry of Education and Culture, Vice President of Indonesia Sudharmono, the leader of NU Abdurrahman Wahid, Human Rights activists, the Chief of Indonesian National Police and also President Soeharto. This attempt was a failure. Rather, *Baha'i* people were accused of putting Muslim community in Cebolek in conflict with the government. The regulation was then annulled by President Abdurrahman Wahid with Presidential Decision No 69 of 2000. However, *Baha'i* attempts have also received positive responses from their surrounding community. They do not feel intimidated by the government and

their relationship with their neighborhood is getting better. One example, when a *Baha'i* passed away, their male *nahdliyin* neighbors came to the house and female Muslim neighbors were reciting *tahlil* for three days at the deceased home.²⁰

CONCLUSION

The discrimination against the people of the religion of *Baha'i* started assumption one by state officials who understand that the country only confirms certain religion. Based on the explanation of Article 1 Penpres Number 1/PNPS/1965 that citizens entitled religion and religion are not limited in number by the state as long as the teachings of religion (anything) is contrary to the legislation. The religion of *Baha'i* for the public has not yet other than this as a result of the Decision of President Sukarno 264 Number 1962 on the Prohibition of 7 organizations, Organisasi Liga Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Agung Indonesia), Moral Rearmament Movement, Ancient Mystical Organization Of Rosi Crucians (AMORC) and Organisasi *Baha'i*. President Gus Dur revoked the Presidential Decree Number 69 of 2000 dated May 23, 2000 concerning Revocation of Presidential Decree Number 264 of 1962. Regarding the revocation of Gus Dur, Presidential Decree Number 264 is deemed no longer in line with the principles of democracy; even though in reality the Presidential Decree Number 264 of 1962 was no longer effective. To give certainty the Presidential Decree Number 264 of 1962 was revoked.

Baha'i is an independent religion although sometime people mistaken as a religious sect. *Baha'i* was first known in Persia in 1840s and came to Indonesia in 1870 brought by medical experts joint a UN's program and merchants so that the residents of Cebolek Village through the *Baha'i* people knew the *Baha'i* teachings. In the era of the Old Order and the New Order, *Baha'i* organizations were banned by the state so they sought protection from NGOs and the government even though their efforts were unsuccessful. In the era of President Gus Dur, the president revoked the ban, although the negative views of the public and the government have not yet been completed. In life, the *Baha'is* in Cebolek there are 27 people of 9 families. In the community, the *Baha'is* were responded positively by local Muslim followers (1) digging graves and attending funerals if *Baha'i* people died, (2) pray (recite *tahlil*) at the house of the *Baha'i* after the funeral. Positive behavior is due (1) realizing the teaching of *ahlussunnah waljamaah*, (2) there are no 'defenders of Islam' in the *Baha'i* community, (3) the *Baha'is*

began to do good with local Muslims in the cultural forum of rural residents accommodated by *nahdliyin*, (4) the *Baha'is* and their teachings are open to the public, and (5) the *Baha'is* no longer complain about their problems with NGOs and the government.

Endnotes:

¹ Act No. 39/1999 Article 1 (3) discrimination is every restrictions are directly or indirectly based on the distinctions among human beings on the basis of ethnic, groups, the social status, economic gender, the belief that a reduction of the deviation of human rights and basic freedoms in the aspects of life.

² Moh Rosyid. *Memotret Agama Baha'i di Tengah Lemahnya Perlindungan Pemda: Studi Kasus di Pati Jawa Tengah*. Vidya Samhita. Jurnal IHDN, Vol.2 No.2 2016.

³ Harsya W. Bachtiar, " Pengamatan Sebagai Suatu Metode Penelitian" dalam Koentjaraningrat, *Metode-Metode Penelitian Masyarakat*, edisi ketiga (Jakarta : Gramedia, 1993), 108.

⁴ Koentjaraningrat, "Metode Wawancara", dalam Koentjaraningrat, *Metode-Metode Penelitian Masyarakat*. 129 Lihat juga Lexy J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung : Rosda, 2007. Edisi revisi, 186.

⁵ In Central Java, the Baha'i is in Pati only in Desa Cebilek, Purwodadi, Magelang, Klaten, Karanganyar, Surakarta, while in DIY is in Sleman and Bantul.

⁶ *Republika.co.id*, 24 July 2014.

⁷ Moh Rosyid. *Agama Baha'i dalam Lintasan Sejarah di Jawa Tengah*, Pustaka Pelajar: Yogyakarta. 2015.

⁸ Hushmand Fathe'zam. *Taman Baru*. Terjemahan dari The New Garden oleh Majelis Rohani Nasional. September. 2009, hlm.11.

⁹ Moojan Momen. *The Baha'i Faith A Short Introduction*. Oneworld Publication: England. 1999, hlm.74.

¹⁰ Ira Sasmita. *Baha'i Faith: the oneness of God, unity of religions and the unity of Mankind*. Interfidei Newsletter No.9/IV April-Juli 2010, hlm.23.

¹¹ The population of the Cebilek Village at December 2018, 4.362 population, 2.176 man and 2.186 woman.

¹² Moh Rosyid. *Resolusi Konflik Umat Agama Baha'i dengan Muslim: Studi Kasus di Pati Jawa Tengah*. Jurnal Harmoni Badan Litbang Kemenag RI, Vol.18, No.1, Januari-Juni 2019.

¹³ Tim Pimpinan Pusat Lembaga Pendidikan Ma'arif NU. *Nahdlatul Ulama Ideologi Garis Politik dan Cita-Cita Pembentukan Umat*. PP LP Ma'arif NU: Jakarta. 2004, hlm.21.

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- ¹⁴Nur Khalik Ridwan. *NU dan Neoliberalisme Tantangan dan Harapan Menjelang Satu Abad*. LKiS: Yogyakarta. 2008, hlm.35.
- ¹⁵Dustiana Isya Marjani. *Wajah Toleransi NU Sikap NU terhadap Kebijakan Pemerintah atas Umat Islam*, terjemahan oleh Iwan Febrianto *The Tolerance of NU: Responses to the Government's Policies in Islamic Affair in Indonesia (1984-1999)*. RMBooks: Jakarta.2012, hlm.161.
- ¹⁶Moh.Said. *NU: Memelihara Jamaah dan Mengelola Jamiyyah (sebuah Refleksi)* dalam NU dalam Tantangan Lokal dan Global Refleksi Konfercab PC NU Kudus: Kudus, 2013, hlm.63.
- ¹⁷Ali Sodiqin, dkk. *Dasar Teologis Integrasi Islam dan Budaya Lokal dalam Islam dan Budaya Lokal*. Pusat Kajian Sejarah dan Budaya Islam (PKSBI) Jurusan Sejarah dan Kebudayaan Islam UIN Sunan Kalijaga: Yogyakarta. 2009, hlm.2.
- ¹⁸Ismail Hasani dan Bonar Tigor Naipospos (Ed). *Wajah Para 'Pembela' Islam*. Pustaka Masyarakat Setara: Jakarta.2010, hlm.22.
- ¹⁹Rumadi Ahmad. *Penguatan Moderasi Beragama*. Artikel Harian Kompas, Senin 8 Juli 2019, hlm.6.
- ²⁰Moh Rosyid. *Resolusi Konflik Umat Agama Baha'i dengan Muslim: Studi Kasus di Pati Jawa Tengah*. Jurnal Harmoni Badan Litbang Kemenag RI, Vol.18, No.1, Januari-Juni 2019.

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