

# A Handling Model of Religion-based Conflict between the “Jama’ah Qur’ani” and “Jama’ah Qur’an Sunnah”

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Abstract: The main focus of the research is how to handle the conflict of “Jama’ah Qur’ani” against “Jama’ah Qur’an Sunnah” in Cibunar, Tarogong Kidul, Garut Regency. The research aims to 1) know the teachings of the “Jamaah Qur’an”, 2) to know the factors that build the conflict between “Jamaah Qur’an” and the “Jamaah Qur’an Sunnah”, and 3) to know the efforts that both groups have made to settle down the conflict. The method used is descriptive analysis. The descriptive analysis is to gain a more complete picture of the conflict between the “Jama’ah Qur’ani” and “Jama’ah Qur’an Sunnah”. The data are collected through *observation*, *interview*, and *literary study*. The results show that there are teaching discrepancies between the two groups. They are related to religious creeds (*aqida*), main rituals and social relation. It is also heightened by other factors such as economy, history and psychology. The handling models to be observed are mediation through “jagerisme” (the use of thugs). The “thug handling” model is unique and proven to be able to resolve religious conflict between “Jama’ah Qur’ani” and “Jama’ah Qur’an Sunnah”. Proven with this model, the conflict can be solved well.

## 1 INTRODUCTION

One of the various religious groups in Islam that emerged in Indonesia today is the group of “Jama’at Qur’anic Muslims”. This group has a different understanding of Islamic understanding in general. Those who engage in denominations are of the view that only the Qur’an is the only source of law, or, only the Qur’an recognized and accepted becomes the legal basis of Islam.

The Qur’anic Jama’at Islam movement emerged and appeared to openly develop its understanding in Indonesia around 1978. They argued that only the Qur’an is the only source of law, or, only the Qur’an is recognized and accepted became the legal basis of Islam. This group is better known as “Jamaah Inkarussunah”. According to Khan (2012: 57) this group deliberately spread by the orientalist who intend to divide the Muslims. Hadith and Sunnah is considered a fairy tale and follow it will cause division of people and impact on the destruction of the people.

In the 1970s “Jama’ah Qur’ani” was only developed in Jakarta, but in the next development of this movement has spread in various regions in Indonesia.

Among them is Garut regency. One area in the Garut area that gets a touch of the movement “Jama’ah Qur’ani” is Kampung Cibunar Girang, District Tarogong Kidul.

Before the “Jama’ah Qur’ani” movement came, the Cibunar community was polarized into four traditions of religious understanding, namely ahlussunah wal jama’ah (NU), Muhamadiyah, Syarikat Islam (SI / PSII), and Persatuan Islam (PERSIS). During that time they live in harmony, respect one group with another group. However, after the group of “Jama’ah Qur’ani” Cibunar society experienced a very dynamic change, namely a tight competition between the group “Jama’ah Qur’ani” and groups outside “Jama’ah Qur’ani”; namely NU, Muhamadiyah, Syarikat Islam Indonesia (PSII), Sunnah. The competition led to social conflict between the two religious groups.

The conflict between the two denominations occurred on 21 March 2002, during which there was a fight between the youth of both groups. Then on 7 November 2002 there was a fierce debate about “Islamic aqidah” and “fiqh”. The debate led to a mass fights between the “Jama’ah Qur’ani” and “Jama’ah Qur’an Sunnah” groups. Regarding the event of this conflict mentioned by Helmy (2014: 1) that conflict is

common in the organization. In fact, he added, the Qur'an also states that the children and grandchildren of Adam must accept the conflict in living his life on this earth. The conflict between the two denominations occurred on 21 March 2002, during which there was a fight between the youth of both groups. Then on 7 November 2002 there was a fierce debate about "Islamic aqidah" and "fiqh". The debate led to a mass fight between the "Jama'ah Qur'an" and "Jama'ah Qur'an Sunnah" group. In the event the "mosque of Jama'ah Qur'an" was destroyed by the period of the group calling itself "Jama'ah Qur'an Sunnah."

Such a social phenomenon is very interesting to do research. In the event, in addition to containing social problems, there are also some other interesting issues to be used as research material. Some of the problems in the event, among them: in what aspects of the differences occurred between the two religious groups? What factors caused the conflict between the "Jama'ah Qur'an" and the group "Jama'ah Qur'an Sunnah"? And how to solve the conflict between the two?

The general aim of this study is to explain empirically rationally about the process of the occurrence of social conflict and to find out what conflict management model has been done by both. This aspect will be very useful academically and practically in an effort to find a model of social conflict resolution of life that lately often appear in various parts of the territory of the Republic of Indonesia.

## 2 METHODOLOGY

This research belongs to descriptive or more especially descriptive category, including the analysis and interpretation of the data. Descriptive is used to obtain a more complete picture of the events of conflict, teachings, and efforts undertaken by the two groups or other institutions in an effort to regulate the conflict that has occurred between the two opposing groups. As Funk and Said (2004: 1) believe, the friction brought into conflict will also touch culture as the impact of conflict dynamics. Therefore, the research method used is case study using interview technique, observation, and literature study.

The theory used in this research is conflict theory. This theory is used to analyze the analysis of why there is conflict between the two religious groups and how the process handled. Using this theory is also expected to be found on what handling models have

been done by both groups or other social groups in resolving the conflicts that have occurred.

## 3 RESULTS

The cause of the conflict between the "Qur'ani" and "Jama'ah Qur'an Sunnah" groups is due to the different teachings in determining the source of Islamic law. For the group of "Qur'ani Jama'ah" source of law and basic tasyri '(Islamic Shari'ah) enough al-Qur'an alone, reject the hadith of the Prophet or al-Sunnah. As for the group "Jama'ah Qur'an Sunnah" not only al-Qur'an which is used as a source of law and basic tasyri ', but also the hadith of the Prophet as the second source of law after the Qur'an. Concerning the Qur'an and Sunnah The Prophet are two sources in Islam, mentioned also by Damanhuri (2016: 221) which says that the Qur'an is the main source and foundation for studying Islam, while the Sunnah is a source that explains what it contains in the Qur'an.

The main teaching developed by the "Jama'ah Qur'ani" group is their rejection of the hadith of the Prophet as the second source of Islamic law after the Qur'an. They reasoned that "sufficient Holy Scripture of the Qur'an alone, for it has already mentioned all religious affairs and its explanations and details, so that Muslims no longer need the hadith of the Prophet as a source of shari'a and no longer need to take the law from him" (Akafa , 2006). Therefore, according to them, following the hadith of the Prophet and implement it is an act of shirk against the law of God.

Furthermore, broadly there are three teachings "Jama'ah Qur'ani" which contradicts the teachings that Jama'ah taught "Qur'an Sunnah", namely aqidah, mahdoh worship, and worship mu'amalah. In the field of aqidah, they only emphasize the obligation to obey Allah Almighty, not to the Prophet. The area of worship mahdoh touched by "Jama'ah Qur'ani" is about prayer. Prayer in their view is to make a request to Allah SWT, therefore there should be no actions or words outside of the plea of Allah SWT. like stories, say hello, look left and right. Prayer is essentially a relationship with Allah SWT, whenever and wherever.

Lastly, the field of "mua'amalah". The "muamalah" field touched by the "Jama'ah Qur'ani" group is about the command of "zakat to the Muslims. According to them "zakat" it is only composed of infaq and shadaqah. Infak point is to purify the body, and shadaqah point to purify the living equipment. A Muslim who does not practice "infaq", then loses his faith, becomes a kafir.

As a reaction from a view contrary to established views or doctrines so far, the Muslims who are members of NU Islamic Society, SI Indonesia / PSII, EXACTLY and Muhamadiyah form "jama'ah" counter by calling itself as "Jama'ah Qur'an Sunnah". The implications of the formation of "Jama'ah Qur'an Sunnah" spontaneously and culturally, then the conflict between social groups in Cibunar society became open and represented by two social groups, namely "Jama'ah Qur'ani" and "Jama'ah Qur'an Sunnah".

The manipulation of the conflicts of the two religious social groups was originally only the usual debates between individuals in the Jamik Mosque. The debatable issues at the time regarding Islamic teachings and ritual practices they used to do everyday such as prayer, fasting and the study of the Qur'an. Over time, the debate evolved in the principled Islamic teachings, especially regarding the source of the law and the basis of tasyri'. Regarding these conditions reinforce the results of research conducted by Munajat (2015: 414) which states that the more fundamentalist a religious adherents then the tendency to approve acts of violence is very high.

On 21 March 2002 there was a fight between two young men from each group, between Rohman (members of Jama'ah Qur'ani) and Dadan (Tarka Cibunar Girang Chairman). This diversion is triggered by Rohman's arrogance stance that states that prayers outside the "Jama'ah Qur'ani" group will not be accepted by Allah SWT because they are not based on the Qur'an. At that time a group of youth who are members of the organization Tarang Karuna (Tarka) are doing the work gotong royong build ruamah one of the citizens Cibunar Girang. In the tradition of the local community, if going to build a house is usually preceded by a prayer besama. Suddenly Rohman came from the south while mocking and making fun of the youths who were praying. He said: "Your prayer is useless, will not be answered, because you have many sins". Rohman's words received a response from Dadan. Dadan disputed Rohman's statement. The debate was inevitable, and finally ended up in a fight between Dadan and Rohman.

By the time of sunset, a group of youths not members of the "Jama'ah Qur'ani" group gathered in front of the Ronda Post on Jl. Village. They gathered to attack the "Jama'ah Qur'ani" group. His motivation is group solidarity and "jihad" against the teachings of "Jama'ah Qur'ani". Under the command of Dadan, a group of youths immediately attacked members of the "Jama'ah Qur'ani". Homes and mosques belonging to the group "Jama'ah Qur'ani" were stoned and destroyed. Then replied also by the youth of the group

"Jama'ah Qur'ani", then the fight broke out between them. In the event there were no casualties, except the houses and mosques damaged tile.

In addition to solidarity and discrimination, the attack on a group of youths against the house and mosque belonging to the "Jama'ah Qur'ani" was also encouraged by the spirit of opposition to the perceived heretical groups of Islam. Incidentally, two days before the attack (19 March 2001 at night), in Kampung Cijambe (Kersamanah Village) bordering on Cibunar Village, there was an attack on LDII's house and mosque. In the event two houses and one mosque were burned by the masses. This incident was psychologically motivated by a group of youths who were anti-Jama'ah Qur'ani groups to do the same.

Since the incidents of attacks and fights between youths of March 21, 2001, the tension between the group "Jama'ah Qur'ani" and the group "Jama'ah Qur'an Sunnah" continues to grow. On November 7, 2002 an open conflict of mass fights between youths from both groups resumed. This incident was the result of a heated debate between figures from both denominations that did not result in an agreement.

Conflicts between the two groups (jama'ah), especially between the leaders of both sides, are tapered by their competition in the fight for economic resources. They compete in the market domination of craftsmen "palm" (talapok) horses and household utensils. They also compete in obtaining supplies of production materials such as copper, silver, iron, steel and others. Looking at the reality, reinforce the study conducted by Hilmy (2015: 28) that the conflict is used as a means to maintain the economic dominance of the local elites. Eventually the latent conflict turned into a fight between the two denominations.

In accordance with the facts on the ground, the recommended conflict resolution model for resolving conflicts between the two denominations is mediation, through the pressure of thugs ("jagerism"). In the case of conflict between "Jama'ah Qur'ani" and "Jama'ah Qur'an Sunnah" mediation efforts to find a way of compromise between the two sides of the conflict can be done by the government. Model "jagerisme", namely in the form of pressure, coercion and threats. This "jagerism" is a status possessed by a group of people who often commit acts of violence. Violent acts committed in one aspect have a positive meaning, especially in solving the conflict. This condition is reinforced by the opinion of Newby (in Nur Kafid, 2016: 60) which states that the "sociological act of violence committed by an individual has a meaning and purpose that depends on who gives the meaning".

Those who are at war are forced to reconcile, respect each other, and if among those who fight

because of the religious understanding of one group they will be tortured (blackened) until they are battered without exception. Efforts made by Jagerisme this positive impact for the pattern of relationships that want harmony. This fact can change the perception of a negative impression on the status of jagerism. This reality is strengthened by Wasisto Raharjo Jati (2012: 68) which states that the image of thugs ("jagerisme") experience a shift from a negative image into a positive image that considers that thugs as a protector of society.

This type of conflict-handling model will be very effectively applied to simple people whose scales are still small such as village communities or tribal communities. Moreover, there are research findings that religious conflicts tend to end in a peaceful atmosphere and are mentioned as many as two-thirds of religious conflicts in Indonesia end peacefully, as expressed by Samsul Rizal Panggabean et al (2010: 233-234).

The model of accommodative tolerance among the disputants with reference to local wisdom, that they are actually brothers as reflected in their norms (Tribe: Sundanese) "*silih asih silih asuh, kacai jadi saleuwi, kadarat jadi salogak (saling menyayangi, saling menitipkan diri, ke air jadi satu kali, ke darat jadi satu lobang)*", it means we have to love each other.

#### 4 CONCLUSIONS

Of all the descriptions described above, it can be summarized as follows. First, there is a difference between the teachings of "Qur'ani Jama'ah" and "Jama'ah Qur'an Sunnah". It is this difference of teaching that triggers conflict between the two religious groups. The conflict is also triggered by competition in the economic field. The recommended conflict resolution models for solving conflicts are Mediation, legal adjudication, "jegerism" (thugs) pressure, and tolerance based on the adopted values of local wisdom.

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