The Struggle For Recognition: A Study Of The Existence Of The Indonesian Ahmadiyya Community In The Concept Of Axel Honneth's Recognition

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Abstract: *The Indonesian Ahmadiyya Congregation (JAI) is one of the Islamic organizations in Indonesia that has developed through a historical process. JAI has struggled to gain recognition from the community, such as social programs and the law's legality. However, JAI remains the target of intolerant groups to carry out persecution because the teachings adhered to by JAI are considered heretical due to different Islamic concepts in general. This study aims to analyze the existence of JAI, such as legal entities, organizational systems, and activities carried out. This study uses a qualitative descriptive method with an interview approach and a literature study. The study results indicate a legal clash between the legality of JAI's law and the law that prohibits JAI's activities. Then the general public does not seek information beforehand about the Indonesian Ahmadiyya Congregation, so the public is consumed by the issues addressed to the Indonesian Ahmadiyya Congregation.*
Keywords: *Jemaat Ahmadiyah Indonesia, Recognition, Axel Honneth.*

Introduction

The Indonesian Ahmadiyya Community (JAI) is one of the minority Islamic groups and is not unfamiliar to Indonesian society. The existence of the Indonesian Ahmadiyya community is often denied existence in the community because it is considered heretical by some Muslims. These phenomena happened because of differences in interpretations by the Indonesian Ahmadiyya Community regarding Islamic teachings, so other Islamic groups labeled this group as a heretical group. The case created domination that became a concept in *the Truth Claim* that became a powerful tool by the majority group against the minority group. According to Clarke (Maliki, 2010), the *mainstream* concept used by the majority group refers to an established, orderly, and closely established force from the hegemonic practice of collaboration with political forces aimed at monopolizing the religious life of society. Ahmadiyya Community continues to face several challenges to maintain its existence as an Islamic group with different views on Islamic teachings. Thus various actions were accepted by the Indonesian Ahmadiyya Community regarding deviant teachings, for example, the case in Makassar, Cianjur, Tasikmalaya, Bogor, and Cikeusik (Ahyar, 2015). This is an accepted fact as a result of the embodiment of intolerance due to

not being able to accept the differences in Ahmadiyya teachings with other majority Islamic groups.

The events experienced by the Indonesian Ahmadiyya Community have experienced violence in a democratic country; there should be protection for a group experiencing persecution. Judging from the concept of *Human Security*, the government needs to guarantee and protect individual people's security as a mandate of the constitution. According to Amitav Acharya (Eleni Fitrah, 2015), there are four developments why *Human Security* needs to be implemented, namely the increase in civil war, conflicts in the country, the spread of democracy, humanitarian intervention, and widespread poverty and unemployment. Furthermore, the *United Nations Development Program* (UNDP) compiles a *Human Security* component that is the government's responsibility to the community. These components include; economic security, food safety, health security, environmental safety, personal safety, community safety, and political security. Thus, the seven components are summarized into two components: freedom *from fear* (free from fear) and *freedom from want* (free from the inability to have). Individuals who are part of the Indonesian Ahmadiyya Congregation should have personal security; that is the government's responsibility. According to Franklin D. Roosevelt (Adinda FA, 2019), personal security there are four types of freedom inherent in human beings, namely freedom of speech, freedom to worship God, freedom from desire, and freedom from fear. So that personal security becomes something that has been attached to human life.

A group within the scope of society certainly wants to get the recognition that the community accepts the group. Axel Honneth, a figure who developed the theory of recognition, is a philosopher and social theorist who originated in Germany. Axel Honneth's early work entitled *The Critique of Power: Reflective Stages in a Critical Social Theory* wanted to see the connection between the social reflection of the Frankfurt school's theory of criticism and Michel Foucault's theory of power. Then his second work was titled *The Struggle for Recognition: Moral Grammar of Social Conflicts.* According to Kant, the concept of respect acquires a high place as the basis that others are treated equally as a goal in themselves. Axel Honneth formulated three patterns in the politics of recognition as his main arguments: love, legal *order*, and solidarity (Marta, 2018). According to Axel Honneth, the social struggle is ultimately moral- an attempt to gain recognition. Thus, overcoming social pathology must begin by recognizing all forms of relationships by giving space and recognition to the subject (Meitikasari, 2021).

I am judging from the activities of the Indonesian Ahmadiyya Congregation to obtain recognition (*The Struggle for Recognition),* namely by conducting blood donation and eye donation activities that have received awards from the Indonesian Record Museum (MURI). Later during the Asian Games in Jakarta, the Indonesian Ahmadiyya Congregation cleaned up the city of Jakarta, and the Indonesian Ahmadiyya Congregation tried to offer to help with Asian games activities. However, it was rejected because it came from a group banned in Indonesia. In the struggle for recognition, each subject develops through stages, and the acquisition of recognition will increase and be mediated with a process of mutual recognition by the other subject (Fraser, 2003). However, what the Indonesian Ahmadiyya Community feels is not like that; the Indonesian Ahmadiyya Congregation has received a rejection from the general public, which breaks the relationship from the theory of

recognition that the Indonesian Ahmadiyya Congregation should get mutual recognition from the general public.

Intolerant acts directed at the Indonesian Ahmadiyya Community did not only occur once but many times. As a minority group, Indonesia's Ahmadiyya community is often the target of violence resulting from freedom of religion and belief. According to a KOMNAS HAM report in 2016, there were 97 complaints of violations of the right to freedom of religion and belief against the Indonesian Ahmadiyya Community (Hamimah, 2018). Based on research data from the Setara Institute, it has recorded as many as 570 intolerant actions experienced by JAI. The number of such violations occurred from the span of 2007-2020. The intolerant acts experienced by JAI are very diverse such as the burning of mosques in Bogor, the sealing of mosques, the refusal to issue E-KTP, marriage registration, hajj, and bullying experienced in the community. Reviewed according to the concept of *Human Security* detailed by UNDP, humans obtain security. The treatment of violating and acts of violence against the Indonesian Ahmadiyya Community should not occur and be protected by the government because of the seven components detailed by UNDP; *personal security* and *community security* are of concern to the government for every human being and community.

Method

This research uses descriptive qualitative research methods with a literature study approach. Using descriptive qualitative methods aims to describe, study and explain a phenomenon discussed, namely the struggle to obtain JAI recognition in the community. According to Yusuf (Yusuf, 2014), qualitative research can reveal a phenomenon that is already ongoing to understand the problems that are happening by describing them well through the form of data, images, words, and language. In the data collection process, researchers used a literature study approach sourced from books, journal articles, and others, as well as interviews with the management of the Indonesian Ahmadiyya Congregation. The literature study and interview approach are intended to reveal theories and collect data relevant to the problem under study. According to Cresswell, literature studies can describe theories and research results that are needed through sources such as articles, books, and documents related to research topics (Creswell, 2015). The technique carried out in the literature study is by examining the literature related to the Indonesian Ahmadiyya Community. The literature study results can help explain and detail the problems to be studied and analyze the background that occurs in the problem.

Discussion

History of the Indonesian Ahmadiyya Community

The Indonesian Ahmadiyya Community (JAI) has long been developing in Indonesia. JAI existed before Indonesia became independent and was spread by figures sent by the Ahmadiyya leadership to disseminate their proselytizing in Indonesia. The Ahmadiyya community of Indonesia is not a new religious group in Indonesia. However, the public often rejects its existence because of differences in Islamic theological interpretations, so

the teachings carried out by JAI are considered heretical sects. JAI is a religious group originating from India and is different from religious groups that have a large mass, such as Nahdlatul Ulama and Muhammadiyah.

Ahmadiyya is one of its religious groups that has spread throughout the world and is established in 220 countries. Ahmadiyya was founded by Mirza Gulam Ahmad in 1889 in one of the cities in India, Qadian. Ahmadiyya believes that Al-Masih is present as an Ahmadiyya leader, Mirza Ghulam Ahmad. So, it is different from Islamic sects such as Sunni and Shia. The Ahmadiyya leadership still uses the caliphate system currently led by Mirza Masroor Ahmad, based in England. The caliphate leadership system implemented by Ahmadiyya has built 16,000 mosques, 600 schools, and 30 hospitals. Later, Ahmadis translated the Quran into 70 languages (Muhtador, 2018). This is Ahmadiyya's mission for the betterment of the group and the glory of Islam.

Figure 1. Turkish translation of the Quran.
Source: Personal Documents

Ahmadiyya expanded its teachings to Indonesia because no missionaries expanded the network of state groups around the world, one of which was Indonesia. Ahmadiyya religious groups spread in Indonesia, starting from Indonesian students from Sumatra, namely M. Ahmad Nuruddin, Abubakar Ayyub, and M. Zaini Dahlan. In 1923, the Indonesian student visited Qadian to study Islam because, at first, some students preferred to study Islam in Egypt, but three students preferred India to study. Then the student provides information related to the learning carried out while in India because he gets a free scholarship and an inexpensive cost of living. So, through this information, 19 students from various regions in Indonesia went to Qadian to study. Some Indonesian students made a request to the Ahmadiyya caliphate to send publish to Indonesia to spread the wings of their teachings by conducting proselytizing and activities that could attract people to join Ahmadiyya. Thus, in 1925, the Ahmadiyya missionary came to Indonesia, namely Maulana Rahmat Ali HAOT spreading the teachings of religious groups around Mirza Ghulam Ahmad, prophetic of the prophethood of Isa Ibn Maryam. Thus, the Ahmadiyya Indonesia branch was established in Tapaktuan and Padang (Farrakhan, 2012).

The development of Ahmadiyya proselytizing has been met with opposition from any party. In Padang, the Ahmadiyya teachings under the mubaligh received opposition from Buya Hamka's father (H. Rasul) because they considered Ahmadiyya outside of Islam and

were considered heretical sects. At first, Ahmadiyya consisted of only 15 members in Padang and tried to spread its teachings to young men who still had a highly ambitious spirit. The opposition directed at Ahmadiyya in development is due to theological controversy that is different from the teachings of Islam in general. According to Muhammad Yuslih, a problem occurred internally in the Ahmadiyya organization, namely the loosening of the group as seen from the formation of a newly formed organizational structure after four years of the arrival of the Ahmadiyya mubaligh in Indonesia. Then, there were several changes in the organization's name and confusion in the Articles of Association of the Ahmadiyya Bylaws (Nawtika, 2021).

Indonesia's Ahmadiyya community has survived to this day due to the high patience and constancy of the Ahmadiyya community despite the pressures directed at ahmadiyah. Teachings that differ from the teachings of the majority of Islam cause problems for the new members of the Indonesian Ahmadiyya Community with various resistances to maintain their existence in proselytizing. The rejection in almost all parts of Indonesia caused tensions between the general public and members of the Indonesian Ahmadiyya Congregation, causing material damage to the point of loss of life. The dominance conveyed by the majority group in the way *of Truth Claim* is a powerful weapon against the minority group. According to Dewi Nurrul, the majority group can dominate the religious life of Muslims within the scope of spirituality, and even attitudes can be polarized into the majority group (Maliki, 2010).

The pressure coming to Ahmadiyya does not prevent them from continuing to carry out humanitarian, social activities based on love. History records that many Ahmadiyya figures contributed to the progress of the state and nation. These figures include Sayyid Shah Ahmad Jailani, a freedom fighter and friend of Karno. The creator of the national song Indonesia Raya, Wage Rudolf Supratman, is an Ahmadiyya figure. This was confirmed by the National Amir of Indonesia that the figure who composed the national song was a member of the Indonesian Ahmadiyya Congregation.

Recognition of Love Indicators

The indicator of love is one of the indicators of axel Kenneth's theory of recognition. Indicators of love become essential in the recognition of each human being. Indicators of love become a fundamental need for recognition to reach a broader network relationship. According to Axel Honneth, the meaning of love here is not narrow. However, love is in the stage of a strong emotional bond to confirm the needs of each individual (Prabowo, 2019). Love seeks to express human relationships to help other human beings form a sense of self-confidence and recognize each other. Honneth describes a love relationship as the first phase between the child and the mother. The unity is without any distance, so there is a happy intermingling.

Through its slogan of *"love for all, hatred for none,"* the Indonesian Ahmadiyya community has a high mission for humanity. The social activities carried out are oriented towards the internal and external benefits of the organization. According to Bolden Burhanudin, one of the administrators of the Indonesian Ahmadiyya Congregation, members have a high sense of solidarity, such as the existence of internal infaq of the

organization and transparency of the organization's finances for the needs of proselytizing and members of the Indonesian Ahmadiyya Congregation.

Figure 2. Interview Process with Indonesian Ahmadiyya CongregationAdministrators
Source: Personal Documents

The interview and observation were conducted on April 13, 2022, in Parung, Bogor, the Indonesian Ahmadiyya Congregation headquarters. We interviewed one of the JAI administrators, Mr. Boldan Burhanudin. In this study, individual JAI members should gain freedom like others in education, employment, and others. However, the data we obtained in the interviews have distinguished between individual JAI members in education, such as providing different grades from other children. The work of individual JAI members has pressures, such as having to leave JAI membership and be transferred to remote areas. Thus, the community still does not fully accept the existence of JAI members in the world of education and work because of the differences in theological views with people outside JAI. The results of observations from the JAI community on communities outside JAI are amicable and uphold adab in behavior.

Figure 3. Implementation of Recitation by JAI Members
Source: Personal Documents

The picture is an implementation of worship carried out by JAI members. In general, JAI members live in the same environment as in the Cisalada and Kemang areas of Bogor, which researchers have observed. In general, JAI members perform worship in the mosque they built in one of the places. This is one of the solidarities formed by JAI members towards their internals. Based on the results of a literature study, the community's response to JAI is expected because the community considers that during JAI activities, it does not interfere; it does not matter.

Figure 4. Explanation of JAI's Activity Agenda at peace center, Bogor
Image Source: Personal Documents

Researchers made observations at JAI headquarters located in Kemang, Bogor. One of the JAI administrators accompanied and explained to the researchers about the dioramas in the Peace Center. Peace Center is a form of internal solidarity to collect various collections of information achieved by JAI and maintain the existence of JAI in Indonesia. The JAI board also explained that Ahmadiyya has a website to support Ahmadiyya's activities in Indonesia and internationally. JAI has a strategy of surviving within their internals by involving the human resources in the organization. Internal defense strategies to deal with external attacks include JAI loyalty to leaders, implementation of religious values, marriage with fellow JAIs, and internal financial policies.

The Ahmadiyya leadership system uses the pattern of the Khilafah al-Masih. The Caliph is still the supreme leader of the Ahmadiyya organization based in The Rabwah of, Pakistan and London of England as the center of control of the organization. The Caliph had the authority to appoint and dismiss the Amir. The Amir was the head of each country to regulate and coordinate the decisions of the Caliph. The leadership system has the advantage of further strengthening the loyalty of Ahmadiyya members to carry out the programs created by the organization. Thus, the loyalty shown by JAI members is very high as a form of motivation regarding the salvation obtained through the congregation priest.

Legal Recognition (Legal)

The legal (legal) indicator is the next in Axel Honneth's theory of recognition. The legal aspect is broader than the recognition of the indicator of love. Legal relates to the status of the individual or group to obtain the rights and obligations that should be obtained. Honneth emphasized that the legal aspect refers to the legal value of equality for all group members. Honneth's theory of recognition through extensive intersubjective requires a rational law and is seen from its historical aspects. Suppose the law must act and be seen from its history in the meaning of human rights. So that individuals or groups who experience discrimination have the right to contribute to formulating legal equality. So, Honneth states that every individual in the realm of law has an equal level and rights that must be protected (Honneth, 2017).

Legal is an essential point in recognition of every human being and organization. The interview was conducted on April 13, 2022, at parung headquarters, Bogor. The interview was addressed to one of the administrators of JAI Parung, Mr. Boldan Burhanudin. In the data obtained from interviews and books, some laws and regulations favor JAI and are contrary to the existence of the JAI organization. From the data collected, more regulations are contras to the existence of JAI than regulations that are pro-JAI. It can be concluded that the regulations governing JAI clash with the existence of JAI and reject the existence of JAI.
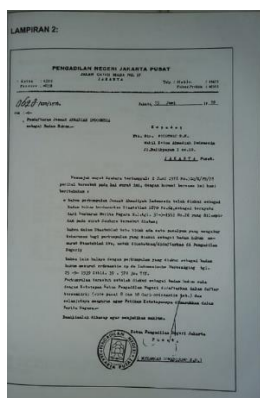
Figure 5. The legality of JAI through the Central Jakarta District Court
Source: Jai's Book Basics of law and legality, Neratja Press

The law was issued by the minister of justice, who at the time took care of incorporated organizations. The Minister of Justice issued letter No.JA.5/23/13 stipulating that the Organization of the Indonesian Ahmadiyya Congregation had been incorporated on March 13, 1953. This is the basis for JAI in running the wheels of the organization and its activities until now because the letter is still valid. With this law, JAI as a whole is still an official organization. The supporting regulations are the most robust laws that JAI firmly adheres to. Other laws governing the existence of JAI, which already has a legal entity, include the Central Jakarta District Court Letter Number 0628 / Ket / 1978, Law No. 8 of 1985, Decree of the Minister of Law and Human Rights Number AHU-0001297. AH.01.08 of 2020.

Figure 6. Laws Prohibiting JAI Activities
Source: Jai's Book Basics of law and legality, Neratja Press

One of the laws governing the prohibition of all JAI activities is the Joint Decree of 3 Ministers issued in 2008, namely the Minister of Home Affairs, Minister of Religious Affairs, and Attorney General. The decree drew controversy in the community. On the other hand, people who are members of human rights defender NGOs reject the decree because it is considered marginalization and discrimination against JAI. This smears the vehicles of democracy that free people to association and organization—banning JAI activities. They are considered different and heretical sects because they generally have different theological views from Muslims. The existence of the decree resulted in disappointment experienced by JAI members themselves. In an interview with jai management, jai members did not show themselves as JAI members to the general public, for example, regarding work, education, and others. The community regarded the decree as an affirmation of the ban on JAI activities. Thus, causing several cases of violence directed by JAI, such as what happened in Cikeusik, West Java. Ministerial Decree 3 was strengthened by the issuance of various pressures aimed at JAI in various provinces and regions. This was marked by the emergence of various regulations and decrees of the Governor in several provinces and Regent/City Regulations. So the marginalization of JAI is increasingly realistic and strengthened in the reform era of government. In the literature review, the researcher received a public response to the Minister's SKB 3 in pratini Ikhtiyarini's thesis, which interviewed one of the general public speakers, revealing that what he knew about the Ministerial Decree 3 was that Ahmadiyya was heretical and different from Islam in general, so he concluded that Ahmadiyah was not by Islam.

The Ahmadiyya presence after independence had a close relationship with the then president, Sukarno. According to Abdul Hamid (Simamora, Hamid, and Hikmawan 2020), this is because Sukarno has the characteristic of being open to any understanding so that the existence of Ahmadiyya in Indonesia is well received by the government. Then in the new order era at that time, led by president Soeharto prioritized national stability with a traditional strategy of using military force to condition things that could hinder government programs. In the new order era, the MUI fatwa in 1980 stated that the teachings carried out by the Indonesian Ahmadiyya Community were heretical and outside of Islam. This is done

to maintain the purity of Islamic aqidah in Indonesian society, which is assigned to the MUI as an institution that conveys information about the truth of Islamic teachings (Sudirman, 2019).

Figure 7. Graph of the Amount of Violence against JAI
Source: www.setara-institute.org.
(Access Date June 27, 2022, 3:03 PM)

Along with the development of time and changes in the Indonesian government system in 1998, there were reforms to improve Indonesia's democratic climate. However, this has become a disaster for the Indonesian Ahmadiyya community in a reform climate. There were many cases of violence directed at the Indonesian Ahmadiyya Community. After the reformation, religious groups were born by showing collective identity so that there was often fanaticism in each religious group, and conflicts were created between religious groups. Based on a report by the Setara Institute in 2017, it has found that 546 cases occurred in the 2007-2016 period against the Indonesian Ahmadiyya Community with various forms such as violence and discrimination. The peak of cases against the Indonesian Ahmadiyya Community in 2008 was 193. This occurred a change in the level of violence before and after the issuance of the Joint Decree (SKB) of 3 ministers signed by the Minister of Home Affairs, the Attorney General, and the Minister of Religious Affairs. Prior to the issuance of the decree, it had found 48 cases, while 145 cases were found aimed at the Indonesian Ahmadiyya Community after the decree's issuance. Furthermore, in 2011 the number of cases of violence that occurred by the Indonesian Ahmadiyya Congregation was still high at 114 cases after several local governments issued decrees to ban the activities of the Indonesian Ahmadiyya Congregation (Institute, 2017).

Recognition of Solidarity Indicators

The indicator of solidarity is the next in Axel Honneth's theory of recognition. Solidarity means that the scope is more significant. This interview was conducted on April 13, 2022, at jai Parung headquarters, Bogor. The interview was addressed to one of Jai's administrators, Mr. Boldan Burhanudin. The data obtained from the interviews show that JAI members uphold peace and love for human beings. Some of the programs carried out by

JAI are blood donation, eye donation, social assistance, clean city, and many others. Some of these programs were accepted by the outside community, and some were rejected by the outside community because they still considered JAI a heretical organization.

Figure 8. JAI Social Activities
Source: Personal

The strategy carried out by JAI to survive marginalization is with humanitarian-oriented activities. The high spirituality of JAI members is carried out to strengthen the internals of various pressures directed at JAI. Various activities include blood donation, eye donation, clean city, and social assistance. The activity was welcomed by the community. However, based on interviews with JAI administrators in Kemang, Bogor, there have been cases of the general public rejecting activities carried out by JAI in the general public. Jai's personality is like that because of the ten bai'at conditions that apply to each JAI member. The movement carried out by JAI as a humanitarian custom that emphasizes social values as a form of recognition and respect for the value of human rights through the slogan owned by JAI, namely "*Love for All, Hatred for None,*" which means to love for all and no hatred for anyone. This slogan is not only a dogma but a part of the critical awareness and resilience capital of JAI members from pressures.

Figure 9. Muri Record Certificate for Eye Corneal Donor by JAI
Image Source: ahmadiyah.id
(Access Date June 27, 2022, 3:10 p.m.)

Conclusion

Axel Honeth's conception of recognition contains several indicators: Love, Legal (Law), and Solidarity. The Indonesian Ahmadiyya Community (JAI) is a minority community organization in Indonesia. JAI has a dark record of events because it is considered deviant and different from the teachings of the Islamic religion. So the existence of JAI is questionable by the broader community because it has different teachings from the majority. The existence of JAI is entirely not accepted by the outside community as it is in the scope of education, social, work, and others. The reason JAI members are not entirely accepted in society is because of the theological differences believed by JAI members. This is what triggers conflicts that lead to violence committed by the community. JAI already has a legal entity issued by the Minister of Justice. However, the law clashes with regulations regarding the prohibition of the existence of JAI organizations in Indonesia through the SKB 3 Ministers, MUI, Pergub, and Perda. JAI has a pretty good program in the social sector with its various activities, namely blood donation, eye donation, social assistance, and *cleaning the city*. JAI received a MURI record award because of the most eye donor programs carried out by JAI members as social solidarity.

Thus, some conclusions can be stated that there was marginalization of JAI. Strong resilience is demonstrated by JAI with high resilience through a humanitarian movement known as "*love for all, hatred for none* ."ACCOMMODATING JAI actions as a form of JAI construction to respond to various pressures. 'The cases at JAI did not dampen JAI's enthusiasm to continue to exist. The adaptive interaction shown shows the reality of solid beliefs even under pressure from any party. Marginalization is seen as having the potential to increase the organized spirit and still contribute to the country with humanitarian activities. So humanitarian activities become a solution to strengthen the existence of marginalized communities.

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