MAINSTREAMING INDONESIAN ISLAM

Family, Youth, Wellbeing, and the Path to Social Transformation

Erhan Tecim
Bernando J. Sujibto
Dwi Nur Laela Fithriya

Editors

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Tribute

This project is dedicated to
Dr. Sulistyaningsih, S.Sos., M.Si., who served
as vice dean and played a crucial role in
overseeing it. It is also a tribute to
Achmad Zainal Arifin, M.A., Ph.D.,
who committed his time and expertise
as a reviewer for this project.

About the Editors

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Introduction

The second book chapter in this series, titled *Mainstreaming Indonesian Islam: Family, Youth, Wellbeing, and the Path to Social Transformation*, presents a rich body of research and observation that broadly discusses the dynamics of Indonesian Muslim society. Indonesia, as a case and example, offers valuable lessons regarding the relationship between religion and social life, ranging from aspects of family, wellbeing, to its relationship with the state. This series provides profound insights into how Islam in Indonesia adapts to contemporary social and cultural developments while still maintaining traditional and local values. By exploring various issues related to family, youth, and wellbeing, the book demonstrates how social transformation can occur within the context of religious and cultural diversity in Indonesia, offering a model for other Muslim countries in managing the relationship between religion, society, and the state.

In the first chapter, Sophia Rose Arjana, a scholar from Western Kentucky University in the USA, thoughtfully explores the themes of postcolonialism and remembrance in the study of Islam. As a scholar focused on the Islamic world, particularly in Iran and Indonesia, Arjana emphasizes the significance of memory and remembrance in understanding Islam. Her fieldwork, which involves immersing herself in Islamic communities, embodies the spirit of postcolonialism. Through her comprehensive approach, Arjana reveals how collective memory and historical narratives influence the understanding of Islam in postcolonial countries like Indonesia. She references her previous books and other publications to establish a well-rounded academic position within the field. This scholarly grounding strengthens her analysis and adds depth to her argument, demonstrating her expertise and the significance of memory in shaping contemporary Islamic thought. By investigating direct experiences and interactions with Muslim communities, she illustrates the impact of postcolonialism on Islamic identity and practices within a global framework. Additionally, Arjana effectively underscores the need to critique historical narratives shaped by colonial powers, showing how collective memory can be a powerful tool for Muslims to reconstruct their identity and pride in the contemporary era.

In practical daily contexts, Idan Ramdani et al. introduce the concept of *wiwit mbako* within the social dynamics of tobacco farming. They

effectively illustrate the cultural significance of this practice in relation to tobacco cultivation while also addressing economic challenges such as market volatility. The chapter emphasizes environmental concerns linked to intensive tobacco farming, including soil degradation and water scarcity. The study concludes that incorporating cultural rituals into agricultural practices can enhance sustainability and resilience in the tobacco farming sector. Notably, *wiwit mbako* is examined in detail as part of the tradition among tobacco farmers, particularly in Temanggung. Such cultural practices are likely to play a crucial role in the sustainability efforts of tobacco farming in Indonesia. Furthermore, rituals like *wiwit mbako* symbolize the close relationship between humans and nature, as expressed through local traditions. This perspective opens up avenues for an agricultural approach that is not only productive but also culturally and ecologically sustainable.

The social reality of coastal communities, known as Pantura (the northern coast of Java), is the focus of a chapter by Udin Kamiluddin et al. titled *Islamic Theology and Work Ethic: A Study of Java's Northern Coastal Communities*. This chapter carefully examines the relationship between Islamic theology and the work ethic among Pantura's Muslim communities. Max Weber's classic work, *The Protestant Ethic and the Spirit of Capitalism*, appears to have inspired Kamiluddin et al., who further developed it with a more specific focus on Islamic theology. The authors skillfully reveal how Islamic values are translated into daily work practices, such as a spirit of work and a strong work ethos, which are evident in both formal and informal sectors. Furthermore, this chapter highlights the socio-economic dynamics of Pantura communities, which heavily rely on the fishing and trading sectors. It not only enriches theoretical insights into the relationship between religion and work but also offers practical implications for improving the welfare of coastal communities through an Islamic values-based approach. The chapter highlights the significant role of theological beliefs in shaping work ethics and economic outcomes. It suggests educational interventions to enhance the understanding of Islamic teachings among *jabariyah* adherents to improve their economic conditions. Furthermore, it underscores the impact of religious beliefs on individual behaviors and economic realities, advocating for further studies and community development initiatives to foster a productive work ethic.

Meanwhile, the reality of Indonesia's intercultural society is well captured by Bernando J. Sujibto, our editor team, who attempts to deeply analyze the identity transformation among NU's urban youths as they encounter new identities. The chapter reveals how NU's urban

youths negotiate their traditional Islamic values when faced with global cultures entering through social media, education, and cross-cultural interactions. Sujibto carefully demonstrates that this encounter does not always lead to conflict, but also presents opportunities to create a more inclusive hybrid identity. An important point also analyzed here is how NU's urban youths discover new identities and undergo religious identity transformation as they join new groups. Furthermore, his analysis portrays the dynamics of adaptation and resistance among NU's urban youth in maintaining their traditional roots while responding to the demands of modernity, and economic determinism. Thus, this chapter provides highly relevant insights into how Indonesia's Muslim community can maintain its relevance amidst globalization while also considering the potential threats of identity changes—either toward a hybrid identity or a complete transition to a new one.

In addition, there is another interesting topic on Islam, which is the experience of the wives of convicted terrorists, written by Siti Nurina Hakim et al. The issue of terrorism in Indonesia is explored in a very engaging way by Hakim, who focuses on the study of the wives of convicted terrorists. These women face various pressures to endure in such situations. The wives were able to endure difficult situations through their experience, enthusiasm, and patience. They maintained their closeness to Allah through worship, dhikr, and good deeds. This chapter successfully reveals the direct experiences of the wives of convicted terrorists. This chapter demonstrates that a person's resilience is greatly influenced by the support they receive from their community and their previous life experiences. Furthermore, the study highlights the critical role of spiritual strength in helping these women navigate their hardships. It also emphasizes the importance of societal understanding in reducing the stigma faced by the wives of radical suspects.

Mochamad Sodik addresses the topic of minorities in a thoughtfully crafted chapter, drawing on his extensive experience and expertise on the Ahmadiyya community. He presents a nuanced understanding of their struggles, offering valuable insights into the challenges they face. He emphasizes the internal struggles of the Ahmadiyya community as they work to strengthen fraternity and solidarity in the face of ongoing threats and persecution. The issue of minorities in Indonesia presents significant challenges, as intolerant groups continue to emerge in various forms, supported by state permissiveness and legal impunity that allow discrimination and violence to persist. Additionally, the weak enforcement of laws against those perpetrating intolerance creates an

environment where extremist groups can freely pursue their agendas. The lack of political commitment from the government to protect minority rights further complicates finding effective solutions to these issues.

Furthermore, topics on building inter-religious harmony have been of great interest to scholars who support the creation of a peaceful life in Indonesia's multicultural society. This can be seen in *The Influence of Social Capital and Religiosity in Building Inter-Religious Harmony in Nglinggi Village, Klaten Regency* by Firdaus Yunidharta et al. Even though the sample size is relatively small compared to the broader Indonesian context, this chapter provides valuable insights into how social capital influences the development of inter-religious harmony in society. The study underscores the importance of community trust, mutual respect, and shared values as essential components for fostering peace among diverse religious groups. Indeed, it demonstrates how local religious practices can act as a bridge to strengthen interfaith relationships, offering a model for other multicultural communities in Indonesia to follow.

Meanwhile, Nurus Sa'adah offers an interesting topic on the concept of boundary role persons (BRPs) from an Islamic perspective. Integration and interconnection among Islamic higher education institutions in Indonesia have been hot topics. The chapter highlights the unique Islamic perspective on individuals representing organizations, called caliphs or proxies (*al-wukalâ'*). These roles included negotiators in treaties, trade intermediaries, diplomatic representatives, and messengers to Arab leaders. Their competencies, as depicted in prophetic stories, include trustworthiness, honesty, strong communication and negotiation skills, politeness, emotional stability, sociability, humility, patience, and risk-taking. Sa'adah successfully develops the concept of boundary role persons by offering an Islamic perspective. She further emphasizes that the integration of Islamic ethical values into the competencies of boundary role persons could serve as a foundation for more harmonious and ethical organizational interactions. Additionally, the chapter highlights how these values can be adapted to contemporary challenges, fostering leaders who embody both professionalism and integrity.

The next topic discusses emotional regulation as a predictor of interpersonal sensitivity among Muslim emerging adults in Indonesia, a well-written study by Rafi Damri et al. It focuses on Indonesian Muslim youth and reveals that emotional regulation significantly influences interpersonal sensitivity, especially in a culture like Indonesia that emphasizes collective values. The research highlights

how effective emotional regulation can improve the ability of Muslim youth to navigate complex social situations, including managing environmental pressures. Furthermore, the study demonstrates that healthy interpersonal sensitivity fosters more harmonious relationships, strengthens community bonds, and aligns with Islamic values that prioritize compassion and empathy. By specifically addressing the emerging adult age group, this paper sheds light on the challenges they face in reconciling traditional values with modern expectations. This has important implications for developing culturally and religiously grounded psychological interventions that support the emotional well-being of Muslim youth in Indonesia. Therefore, this paper is not only academically relevant but also has practical impacts on fostering a more inclusive and empathetic society.

Mochammad Mansur et al. offer a topic of family by examining the changes in family function can lead to deviant behavior in children. Mansur effectively maps out the evolving roles and functions of families in Indonesian society. This chapter highlights the different family structures involved in raising children and illustrates how shifts in traditional family values can impact parenting styles and the dynamics between parents and children. Moreover, external factors such as social pressure and the influence of technology are discussed as elements that contribute to changes in family functions. Mansur emphasizes the need for a holistic approach to addressing deviant behavior in children, advocating for the strengthening of the family's role as the primary foundation for moral and emotional education. The chapter underscores the family's significance as a social agent in shaping a child's character, especially in the context of globalization. Additionally, this research sheds light on the challenges Indonesian families face in balancing tradition with the demands of modernity in child-rearing practices.

In conceptual framework, Rd. Heri Solehudin et al. propose the concept of nomocracy for Indonesia as an alternative that could be considered in the governance system. Indonesia's governance system, as reflected by Solehudin et al. in this chapter, is still deemed to have many flaws. The chapter discusses nomocracy, a governance system based on the rule of law, accountability, transparency, and public participation. It suggests that nomocracy could address Indonesia's challenges, such as corruption and authoritarianism while promoting a clean government. It analyzes secondary sources, including books, journals, and media articles. It reviews Indonesia's political history, from the Old Order to the Reformation Order, to understand the challenges and opportunities for implementing nomocracy. The findings reveal that nomocracy can

improve governance in Indonesia by ensuring fair law application, enhancing accountability, and encouraging public involvement in decision-making. This approach has the potential to foster social cohesion, economic growth, and political stability. It highlights challenges in implementing nomocracy, such as overcoming authoritarian legacies and protecting minority rights. It concludes that adopting nomocracy could lead to a cleaner government system in Indonesia, stressing the importance of collective action from stakeholders to achieve this goal.

Another crucial topic discussed in the context of Muslim-majority countries worldwide is paternity leave, as explored by Muhammad Ashabul Kahfi et al. This chapter highlights that caring for a baby is often seen as solely the mother's responsibility. It examines paternity leave regulations in Indonesia and the role of fathers in postpartum care. Kahfi et al. reveal the reasons behind the poor implementation of paternity leave policies, such as a lack of awareness about the policy, absence of permission from the bosses, and financial pressures by companies. The authors also emphasize the importance of educating employees and employers about the benefits of paternity leave for both families and businesses. Furthermore, the chapter recommends more inclusive policies to enhance fathers' roles in child-rearing.

The topic of youth and well-being is also a focus of Artiarini Puspita Arwan, who delves into students' mental wellbeing. Specifically, Arwan discusses campus institutions that address mental health issues among students. Mental health problems among Gen Z should be a concern for both campus/university and other educational institutions, requiring appropriate services and solutions. This chapter investigates the mental well-being of students at UIN Jakarta along with socio-demographic predictors, including gender, academic field, and year of study. These findings provide insights into the status of students' mental well-being and the demographic factors influencing it at UIN Jakarta. The author emphasizes the importance of strengthening campus-based counseling services to create a more inclusive and supportive learning environment, which also contributes to students' overall life satisfaction and ability to navigate complex, multifaceted challenges. Additionally, collaboration between campus institutions and students' parents is considered crucial in helping students cope with academic and emotional pressures.

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Standing Together Through Ups and Downs: How Ahmadi Brotherhood Endured Amid Persecution and Threats?

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Abstract

The long history of persecution and threats faced by the Ahmadiyya community in Indonesia has naturally fostered a strong sense of brotherhood within the community, which is essential for maintaining its internal dynamics and sustainability. This chapter explores three key aspects that contribute to sustaining brotherhood within the internal community. First, the dogmatic realm focuses on strengthening capacity building based on the community's core values and tenets. Second, the structural aspect plays a crucial role in maintaining and controlling the congregation's internal stability. This is exemplified by hierarchical chains of authority that extend from the central Ahmadiyya Caliphate headquarters in London to local branches worldwide. The approaches and programs implemented are built upon a robust organizational foundation that requires strict adherence. These structural mechanisms significantly contribute to fostering brotherhood within the Ahmadiyya community. Third, cultural relations emphasize the importance of stakeholders who actively contribute to building and nurturing brotherhood. The engagement of key actors in networking and managing relationships—both internally and externally—plays a decisive role in steering the processes of social integration and harmony within society.

Keywords: Ahmadiyya, external threats, persecutions, brotherhood, solidarity

Introduction

The historical insights provided by classical conflict theorists suggest that social conflicts generally lead to two inevitable outcomes: they can either create discord and division or they can foster internal solidarity within a group (Coser 1957, 1966, 2011; Savur 1975). In diverse and pluralistic societies, conflicts tend to result in division. In contrast, in societies characterized by strong in-group ties and communal traits, conflicts often strengthen fraternity and solidarity, reinforcing the boundaries and identities of each group—especially when conflicts target a minority group with a cohesive and organized identity (North, Koch, and Zinnes 1960). This observation aligns with the experiences of Ahmadiyya adherents in Indonesia, who have often faced persecution and threats from both society and the state. The Ahmadiyya adherents employ strategies to confront external violence by fostering communal bonding, brotherhood, togetherness, and capacity building, aimed at enhancing internal fraternity and solidarity among their members. These efforts not only help maintain their collective resilience but also reinforce their shared identity in the face of ongoing marginalization.

Meanwhile, the experience of conflict faced by the Ahmadiyya in Indonesia, unfortunately, has yet to receive special attention regarding its role in strengthening and fostering internal fraternity within the community. Following persecution and threats, the dynamics of community solidarity and the reinforcement of internal brotherhood within the Ahmadiyya adherents are crucial areas to explore to assess their existence and resilience. Both the government and society have not only discriminated against the rights of the Ahmadiyya minority but have also legally sought to dissolve the community (Naipospos and Robert 2009). This is evidenced by the 2008 Joint Ministerial Decree (SKB) of Three Ministers, which prohibited Ahmadiyya adherents from practicing their religious activities. This prohibition has triggered social exclusion for the Ahmadiyya across Indonesia. Examples include administrative discrimination in Manislor, Kuningan, West Java (Tirto.id, accessed December 20, 2020), and, more recently, threats of dissolution against Ahmadiyya's annual meeting, known as Jalsah, by the local government of Kuningan Regency (Kuningankab 2024; BBC 2024). Additionally, there have been instances of Ahmadiyya adherents being expelled from their hometowns, such as in Lombok, West Nusa Tenggara, where they have been living in shelters for the past 10 years (Tirto.id, accessed December 20, 2020). These incidents highlight the persistent challenges faced by the Ahmadiyya community in exercising their religious freedoms and maintaining their communal activities.

This chapter analyzes the function and role of conflict in strengthening and solidifying internal fraternity within the Ahmadiyya adherents. Under the pressure of threats and violence, the experience of fostering internal brotherhood among Ahmadiyya becomes a crucial focus of this chapter. Another significant element is how they manage conflicts, seek solutions, and simultaneously reinforce their existence and integration. Ahmadiyya adherents across various regions in Indonesia have experienced attacks and violence (Sodik et al. 2022; Suryana 2019, 2018. 2017). Such experiences continue to loom as threats to Ahmadiyya communities in several areas. Therefore, exploring how fraternity is built amidst such threats of violence becomes a compelling subject of investigation. Parung's position as the structural center of the Ahmadiyya community in Indonesia is critical to examine, especially in understanding how the community manages and maintains national integration. This aspect is a key focus of this chapter. The conflict in Parung has been relatively controlled, making the patterns of internal communication among Ahmadiyya adherents in Parung a central point for development in this study.

Solidarity and fraternity in times of conflict are viewed as positive aspects that can enhance unity within a group. This idea was developed by sociologist Lewis A. Coser in his book, *The Functions of Social Conflict* (1956). Coser argued that conflict can reinforce the internal cohesion of a community: the more a group experiences pressure, the stronger its unity tends to become. He emphasized that conflict can serve as a means to strengthen fraternity and communal bonds among group members. The challenges faced by a group often act as catalysts for fostering a greater collective awareness among its members. In this regard, external pressure acts as a unifying factor, promoting the development of stronger solidarity. Therefore, this theory provides an effective framework for analyzing the social dynamics of fraternity within the Ahmadiyya community in Indonesia during difficult times of conflict and violence. It offers valuable insights into how external pressures can serve as a unifying force, fostering resilience and strengthening the collective identity of the community.

Using a qualitative approach, I conducted fieldwork specifically for this research from October 10–14, 2023, in Parung, Bogor, the headquarters of the Ahmadiyya Muslim Community (JAI) in Indonesia. I engaged in a close live-in experience to systematically explore the practices and experiences underpinning fraternity among Ahmadis in Indonesia. Parung was chosen as my destination due to its role as the highest structural authority in Indonesia, capable of shaping policies for

subordinate Ahmadiyya structures. While I conducted observation in other regions, such as Manislor, Kuningan (a place I have visited most often and regarded as a family since 2007), Wanasigra, Garut (2010), Semarang (2011), West Nusa Tenggara (2009), Gondrong, Tangerang (2015), Palu (2013), Batam (2010), Kediri (2010), and Malang (2009), this visit to Parung offered a distinct perspective. Additionally, I have visited Ahmadiyya communities abroad, including Malaysia (2012), Singapore (2013), and Germany (2014).

From my extensive experience researching the Ahmadiyya, my first major work was a dissertation titled *Challenging the Stigma of Heresy: The JAI's Strategies in Facing Takfiri Accusations*, which I defended to earn my doctoral degree at UGM in 2015. Following this, research articles related to the Ahmadiyya were published consecutively in various journals and proceedings, including *The Art of Compromise of the Indonesian Ahmadiyya Community in Yogyakarta* (Sodik and Sujibto 2020); *The Inception of SKB in Ahmadiyya: From State of Power to State of Law* (Sodik, Gufron, and Sujibto 2022); *Reconciliation and Fulfillment of Civil Rights: The Case of Ahmadiyya Adherents in Manislor, Kuningan, West Java* (Sodik, Sujibto, and Gufron 2023); and *Agama Faktual: Pertarungan Wacana dan Dinamika Sosiologis Jemaat Ahmadiyah di Indonesia* (Sodik and Sujibto 2024). My works on the Ahmadiyya, both authored independently and co-authored, will continue to contribute significantly to the academic and scholarly landscape in Indonesia and internationally. These publications reflect my ongoing commitment to understanding the dynamics and challenges faced by marginalized communities, particularly in the context of religious identity and social integration.

Leadership and management level

The Ahmadiyya adherents employ various strategies to strengthen fraternity and solidarity in the face of constant threats and persecution. As I discussed in my dissertation, one key approach they use is the art of self-defense. The community utilizes a variety of media and methods to sustain and enhance their presence. They build support networks through both formal and informal channels, both within and outside the community. These efforts not only ensure the community's survival but also reinforce their collective identity and unity among members. Their resilience in the face of adversity allows them to maintain a strong sense of togetherness, even amidst ongoing challenges. By doing so, they continue to promote their values and protect their religious practices in a hostile environment.

Fraternity and solidarity within the organization refer to the level of unity, mutual support, and togetherness among its members. This creates a sense of connection and interdependence between members, which in turn strengthens internal relationships and improves organizational performance. Fraternity and solidarity are key elements in building a positive and productive organizational culture, especially in conflict situations experienced by the Ahmadiyya community. By fostering a sense of shared purpose, these values enable the organization to navigate external pressures and challenges more effectively. Furthermore, they contribute to the resilience of the community, allowing it to maintain unity and continuity despite ongoing adversity.

The internal management of the Ahmadiyya community in Parung has its own way of strengthening cohesion and solidarity at the organizational level. Fraternity and solidarity within the organization refer to the degree of unity, mutual support, and togetherness among its members. This creates a sense of connection and interdependence, which in turn strengthens internal relationships and enhances organizational performance. Fraternity and solidarity are key elements in building a positive and productive organizational culture, especially in the context of the conflict pressures previously experienced by the Ahmadiyya community. Below are some of the ways and methods developed internally at the leadership level of the Ahmadiyya community.

Top-down and structural approach

Parung serves as the central leadership hub for the Ahmadiyya community in Indonesia, playing a vital role in fostering and enhancing fraternity within its members. To achieve this goal, leaders work to strengthen bonds of brotherhood and instill Ahmadiyya values in a systematic way, utilizing key stakeholders such as leaders, *ustaz* (religious teachers), and respected elders. These individuals are recognized as important figures who uphold the integrity of the Ahmadiyya community both in Parung and throughout Indonesia. The leadership in Parung ensures open communication with leaders from various branches across the country, facilitating smooth information flow within the organization. When the adherents feel that they can speak and listen freely, it significantly strengthens their sense of unity with the community.

After a decision is made at the central level, the leaders immediately coordinate with all leadership elements beneath them, involving all members of the leadership in Parung and the regional branches in the planning process. This approach fosters a shared sense of ownership

of the organization's goals and direction. At the same time, the leaders maintain cultural aspects, such as strengthening the culture of care within the Ahmadiyya adherents by demonstrating a sense of shared destiny and struggle. This method of cultural development has nurtured solidarity and fraternity within the congregation. Such initiatives can be achieved through social activities, emotional support, and attention to individual needs. This way, the emphasis on Ahmadiyya values can be maintained widely and vibrantly. The role of the *ustaz* is crucial in this context. It is essential to identify and highlight the shared values that underpin the organization, ensuring that all decisions and actions align with these values.

In addition, the leaders also strengthen capacity building through education and training based on the community. The approach involves providing training to members to enhance their skills and knowledge on one hand, while simultaneously nurturing and reinforcing solidarity on the other. This method has helped create a sense of solidarity, as members feel they are growing together. Amid the strengthening of individual capacity within the community, the leaders have developed efforts to establish a shared identity by creating symbols, slogans, or mottos that represent the Ahmadiyya adherents. This approach has strengthened collective identity and pride. Strengthening solidarity and fraternity within the organization is an ongoing effort. It requires continuous attention and commitment from all members of the organization to maintain strong and harmonious relationships.

Maintaining rabtah *with external stakeholders*

Rabtah, also called *silaturahmi* is an activity of visiting and meeting with others, holds great significance in social, cultural, and religious contexts, especially in Indonesian society. Essentially, *rabtah* is at the core of many cultural and religious values in Indonesia. Its main function is to shape and maintain positive relationships between individuals and communities, as well as to promote a sense of brotherhood, unity, and social harmony. In the context of an organization, the establishment of *rabtah* between leaders and stakeholders is crucial for achieving success and ensuring the continuity of the congregation. In principle, *rabtah* among leaders is vital because it strengthens coordination and synergy. *Rabtah* enables the organization's leaders to coordinate effectively. They can share information, discuss strategies, and ensure that every part of the organization is moving in the same direction. This prevents overlap and promotes synergy.

The tradition of *rabtah* within the Ahmadiyya community directly teaches about maintaining ties of *silaturahim* and networking. In the context of the leaders and stakeholders in Parung, *rabtah* strengthens the alignment of goals, meaning that through regular meetings and open communication, the organization's leaders can ensure that all members have a uniform understanding of the organization's objectives and vision. This reduces confusion and misunderstandings. Additionally, *rabtah* fosters the development of mutual trust and respect among members, which in turn creates a more harmonious and productive working environment. This activity is not limited to the leaders but also involves members at various levels, thereby fostering a stronger sense of togetherness. By maintaining *rabtah*, the Ahmadiyya adherents can more easily face both external and internal challenges with solid solidarity.

In addition, togetherness and unity among leadership significantly enhance problem-solving efficiency. Leadership meetings provide a platform to address issues that arise within the organization. Collaborative problem-solving helps identify better solutions and reduces conflicts. Another beneficial aspect of fostering strong relationships within the leadership is the development of a cohesive leadership culture. By maintaining strong connections, the organization's leaders can establish a unified front, which creates a solid image appealing to both members and external stakeholders, ultimately supporting the organization's growth and achievements. Frequent meetings also strengthen trust and solidarity among leaders. Close relationships within the leadership team foster mutual understanding of each other's roles and responsibilities, helping to build positive relationships. This understanding reduces conflicts and contributes to a harmonious working environment.

Embracing other supportive communities

Building relationships with different communities is essential for achieving balance and harmony in a diverse society. Establishing connections with other organizations offers various benefits. This relationship-building process can enhance collaboration and facilitate resource sharing. By partnering with other organizations, you can exchange resources, knowledge, and experiences to reach common goals or tackle complex challenges. Moreover, developing such relationships helps expand your professional network. A broader network of contacts can be incredibly beneficial for career development, business opportunities, and personal growth. Additionally, forming ties with other organizations can introduce you to new opportunities, providing

insights into projects, programs, or activities that you might not have known about previously.

In addition to the figures and elites of the Ahmadiyya in Parung, there are also external actors involved in the reconciliation efforts in Parung, Bogor. Their involvement can be either individual or represent the organizations and institutions they lead. The involvement of organizational leaders in addressing the Ahmadiyya issue in Manislor shows a positive trend in efforts to resolve a long-standing conflict. Some of the external actors intensively involved in promoting peace in Parung include: (1) NU Parung: Nahdlatul Ulama (NU) at the district level, such as PCNU Parung, which has played a crucial role in the reconciliation efforts. They are committed to creating a peaceful environment and supporting dialogue between Ahmadiyya and other Muslim communities; and (2) Humanitarian activists and NGOs: Several non-governmental organizations (NGOs) and humanitarian activists in the Parung area are involved in supporting the reconciliation process. They encourage dialogue, peace, and better understanding between different groups.

Community level

In situations of conflict, self-defense is aimed at reinforcing fraternity and internal solidarity within the community. Several strategies and processes are employed when addressing conflicts that have previously arisen against the Ahmadiyya community. First, internal defense is approached through negotiation, which is a peaceful method for reaching an agreement. This involves engaging in productive discussions to find a mutually acceptable solution for all parties involved. Additionally, mediation by neutral and trained mediators can help ease conflicts. Mediators facilitate communication between the disputing parties, enabling them to reach a fair agreement. These approaches emphasize collaboration rather than confrontation, striving to resolve disputes while preserving unity. By prioritizing dialogue and understanding, the community can address conflicts while maintaining internal cohesion and shared values.

A key step toward peace is collaborative problem-solving, which is an essential part of self-defense. The focus is on working together to resolve issues, shifting attention away from the conflict itself and directing efforts toward finding a suitable solution. These peaceful methods are designed to de-escalate rising tensions and anger. The Ahmadiyya adherents choose to pursue a calm approach during conflicts. While avoidance and monitoring can be effective strategies

in certain situations, it is crucial to continuously assess the context and be ready to engage again when conditions are more favorable. This teaching within the Ahmadiyya community emphasizes the importance of managing emotions to achieve peace. High emotions can exacerbate conflicts, so it is vital to communicate calmly and respectfully.

In the internal context, self-defense within the community is aimed at protecting the community itself. Self-defense provides both physical and mental protection for the members. This helps the community avoid physical or emotional harm that may arise in conflict situations. Additionally, the avoidance of broader damage and danger becomes a key concern for the internal members of the Ahmadiyya community in Parung. In potentially dangerous situations, self-defense can help the community avoid threats or attacks. This includes avoiding risky situations and taking measures to protect oneself. Moreover, this process also involves mental readiness to face external pressures without compromising the community's principles and identity. Strengthening this mental resilience allows the community to remain calm and firm when facing challenges, while maintaining internal unity. Therefore, self-defense is not only about physical protection, but also involves safeguarding the integrity and emotional well-being of the community members.

Furthermore, internal Ahmadiyya formed a team working to counter threats in various areas, including establishing protections against cyberattacks. Cyber threats have become a crucial aspect of external defense. The Ahmadiyya community safeguards critical infrastructure, such as information channels, to combat narratives that increasingly worsen and isolate them. External defense is essential for a community or organization to maintain its sovereignty, security, and interests on the international stage. It encompasses a range of strategies and actions designed to protect against external threats.

On shared suffering

The religious teachings and values promoted within the Ahmadiyya community play a crucial role in fostering understanding, shaping character, and strengthening emotional bonds among its members. This important function is carried out through a well-structured social system that is organized both in terms of hierarchy and cultural strength. The structural aspects are particularly influential in creating social connections and emotional attachments within the community, utilizing a hierarchical system with various established and periodically organized programs. A key element in the internalization of these

religious values is the presence of preachers (*mubaligh*) who serve in branches throughout Indonesia. The primary responsibility of the *mubaligh* is to convey the teachings and messages of religious values, emphasizing the importance of good character.

Through an intensive and extensive indoctrination process, the essence of faith is nurtured and strengthened within the Ahmadiyya community through a shared experience of suffering. This is reminiscent of the experiences of the Prophet Muhammad when he preached and spread Islam, particularly in Mecca. The unique aspect of this indoctrination lies in framing the attacks and persecution against the Ahmadiyya community as a test of faith, similar to what the Prophet Muhammad faced. This internalization of values fosters a significant awareness cultivated through this extensive process within the community. Teachings and prophecies encourage members to remain steadfast in their faith, viewing acts of violence as tests (interview with Mahmud Mubarak, November 11, 2023).

> "The process of internal strengthening in Ahmadiyya, for me, is that every conflict we face is always related to the story of the Prophet Muhammad when he faced rejection and expulsion in the early stages of his preaching." (Interview with Dadang Sumarta, November 11, 2023).

The community considers theological aspects and doctrinal teachings to be the primary bonds that foster fraternity and solidarity within the Ahmadiyya. The fulfillment of prayers, which are genuinely experienced by the congregation, further reinforces their belief in the dogmas and teachings imparted by the missionaries (interview with Khalid Mahmud Ahmad, November 12, 2023). Our informant also noted the difficulty in describing how this bond develops, as he believes that fundamentally, the members share a common destiny within the congregation (interview with Dadang Sumarta, November 11, 2023). Additionally, the factor of *bai'at* (pledge of loyalty or oath, which serves as a bond between members, may contribute to the emotional connections among them (interview with Dadang Sumarta, November 11, 2023). Thus, the internalization of these doctrines is systematically and structurally designed to strengthen solidarity and emotional ties within the congregation. This is attributed to the binding connection of khilafat, the inner caliphate, which enhances internal solidarity (interview with Zafrullah Pontoh, November 11, 2023).

Implementation of *candah*

Candah serves as a means to foster internal solidarity within the Ahmadiyya adherents. This practice represents a financial sacrifice made by the members in support of Ahmadiyya. By making this sacrifice, members strengthen their commitment to both the Ahmadiyya community and to one another. More broadly, *candah* creates an opportunity for collective devotion, enhancing solidarity among members of the congregation. Our informant highlighted that if *candah* is not consistently upheld, the individual in question is exempt from the obligation of making contributions. This insight, shared during an interview with Zafrullah Pontoh on November 11, 2023, illustrates that the internal solidarity of Ahmadiyya is nurtured through continuous awareness and active participation in building the congregation.

Such practices receive attention in the structural context to maintain balance and order within the internal community. When a member of the Ahmadiyya adherent violates the Khalifat's orders, the punishment of having their *candah* withheld can lead to feelings of being unrecognized and alienated from the Ahmadiyya, which is viewed as a severe psychological punishment. *Candah* is divided into two categories: first, *candah al-am* (general *candah*), which is equivalent to 1/16 (or 6.25%); and second, *candah al-wasiat* (ranging from 10% to 33%). The latter grants individuals the right to be buried in the Al-Wasiat Cemetery and serves as a pathway to becoming a core (elite) member of the Ahmadiyya.

Centralized to the Khalifat (Caliph)

Centralization is the hierarchical process of instruction centered on the Ahmadiyya Khalifat, a distinctive feature of the Ahmadiyya adherents. Practically, the instructions flow from the central hub (London), spreading to all countries, including Indonesia, and are then passed down from the national level to regional branches. This structural process has become a cultural norm within the Ahmadiyya community, especially when dealing with conflicts and other experiences. A specific instruction from the Caliph for Indonesia involved the relocation of children from conflict-affected areas to more stable branches (interview with Danang & Ekky, November 12, 2023). This centralization creates a command structure and practice of instruction. Interestingly, Parung is often regarded and perceived as the headquarters for Southeast Asia. Such centralized command strengthens solidarity and resilience within the community, even amidst numerous experiences of violence, persecution, and other forms of oppression.

Obedience to and trust in the leadership of the *Khalifat*, which is universally accepted by the congregation, help protect and strengthen the internal community against various external pressures and threats. The Caliph serves as a symbol of unity and the guardian of the core values of Ahmadiyya, providing the congregation with a strong foundation to face numerous challenges. This centralized structure fosters a sense of security and certainty in uncertain situations, as members can be assured that decisions and organizational directions come from a respected highest authority. In times of conflict, the Caliph's leadership inspires members to remain patient and steadfast in upholding their religious principles. Additionally, direct instructions from the Caliph ensure that the congregation's strategic steps are consistent and well-coordinated. This helps maintain internal solidarity while reinforcing trust in spiritual leadership and enhancing the collective resilience of the community. Furthermore, the emotional and spiritual connection established through the Caliph plays a key role in preserving their unity and togetherness.

In the national context, the structure under the command of Parung is critically important for Indonesia. Parung plays a significant role in managing large events like Jalsa, which have been divided into regional segments since the conflict in 2005. This approach serves as a strategy to prevent conflict while strengthening the solidarity of the Ahmadiyya community (Dadang, November 11, 2023). The command and coordination based in Parung act as a bridge linking the headquarters in London with its branches. In practice, branches function as essential frontline units that interact closely and intensively with the community, both structurally and culturally. They serve as the gateway for effective direct coordination with the congregation. The foundation of fraternity is established in the branches, while central leadership primarily focuses on coordination and guidance. These branches are the key entities of the Ahmadiyya community, where members engage with one another in their daily lives, practice *candah*, and hold *rabtah* sessions (interview with Mahmud Mubarak, November 11, 2023). Branches are crucial for activities, interactions, and the cultivation of the Ahmadiyya ethos in Indonesia. If branches can strategically manage their resources, the process of strengthening internal solidarity and fraternity within the community will also become increasingly robust.

Conclusion

The process of fostering fraternity and solidarity within the Ahmadiyya adherents have been thoroughly examined to achieve

comprehensive results. This chapter elaborates on three critical aspects in maintaining and nurturing fraternity within the community. First, the doctrinal aspect emphasizes the strengthening of religious values and awareness within the community. This involves recognizing the harsh challenges—often likened to the historical experiences of the Prophet Muhammad facing insults and persecution—which must be confronted with patience and collective resilience. Second, the structural aspect plays a significant role in maintaining and regulating the internal stability of the community. This can be observed, for instance, in the hierarchical practices from the central leadership at the Ahmadiyya headquarter in London to its national and regional branches. All approaches and programs are firmly grounded in organizational principles that must be adhered to. The structural aspect is vital in shaping fraternity within the Ahmadiyya community. Third, the cultural relations aspect emphasizes the importance of stakeholders in realizing and building fraternity. This highlights the active involvement of key actors in networking and managing relationships both within the Ahmadiyya community and externally. Moreover, the strategies for reinforcing communal values internally and managing relations with external actors are pivotal in promoting social cohesion and strengthening internal solidarity within the Ahmadiyya community.

While this chapter has provided a detailed exploration of the processes that foster fraternity and solidarity within the Ahmadiyya community, it is important to acknowledge its limitations. The chapter primarily focuses on internal mechanisms and perspectives within the community, potentially overlooking the nuanced dynamics of external interactions and their reciprocal impact on internal solidarity. Additionally, the chapter relies heavily on qualitative data, which, while rich and in-depth, may benefit from complementary quantitative analysis to provide a more comprehensive understanding of broader patterns. Future research could expand on these limitations by incorporating comparative studies with other communities or exploring longitudinal data to assess changes over time in the mechanisms of fraternity and solidarity.

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MAINSTREAMING INDONESIAN ISLAM

Family, Youth, Wellbeing, and the Path to Social Transformation

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Editors

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The second book chapter in this series, titled *Mainstreaming Indonesian Islam: Family, Youth, Wellbeing, and the Path to Social Transformation*, presents a rich body of research and observations that broadly discuss the dynamics of Indonesian Muslim society. Indonesia, as both a case study and an example, offers valuable lessons about the relationship between religion and social life, covering aspects such as family, wellbeing, and its interaction with the state. This series provides profound insights into how Islam in Indonesia adapts to contemporary social and cultural developments. For instance, Sophia Rose Arjana, a scholar from Western Kentucky University in the USA, thoughtfully explores the themes of postcolonialism and remembrance in the study of Islam. Many other authors contribute various cases and perspectives on Indonesian Islam, examining its uniqueness to foster new discourses among Muslim societies worldwide. By investigating direct experiences and interactions with Muslim communities, the authors illustrate examples of practical Islamic values within a global framework. Thus, this series is a significant contribution to contemporary Muslim academia.

Spine

MAINSTREAMING INDONESIAN ISLAM

Family, Youth, Wellbeing, and the Path to Social Transformation