

Discovering the scholarship dimension of Ahmadiyya: Ahmadiyya's school on Indonesian Islam's views

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Abstract

Indonesian Islam ideas clearly elaborate the teachings of Islam which are promoting the tolerance, creating Muslim society which is harmonious and respecting the minority rights, such as on *Ahmadiyya's* issues. This article shows how *Ahmadiyya* communities are able to survive in Yogyakarta through educational institution and how the others society receive their existence peacefully. Limiting its scope on *Ahmadiyya's* school namely, *Yayasan PIRI (Perguruan Islam Republik Indonesia)* Yogyakarta which established on 1942 and it labeled as *Ahmadiyya's* school based on its history especially refers to *Gerakan Ahmadiyya Indonesia*. This paper drawn on the acceptability of *Ahmadiyya*-affiliated school around the society and its effort to negotiate their position used the Indonesian Islam ideas as the approach and the perspective. Furthermore, researcher will point out its uniqueness from the curriculum (learning materials), the educators and its learning methods in order to find the basic characteristics which it appropriate with what Indonesian Islam ideas could be contributed

Keywords: Indonesian Islam, Ahmadiyya's school, *Yayasan PIRI Yogyakarta*

Abstrak

Gagasan-gagasan Islam di Indonesia dengan jelas menguraikan ajaran ajaran Islam yang mempromosikan toleransi dan menciptakan masyarakat Muslim yang harmonis dan menghargai hak-hak minoritas, seperti isu-isu Ahmadiyah. Artikel ini menunjukkan bagaimana masyarakat Ahmadiyah dapat bertahan di Yogyakarta melalui institusi pendidikan dan bagaimana masyarakat lain menerima keberadaan mereka secara damai. Membatasi lingkungannya di sekolah Ahmadiyah yaitu Yayasan PIRI (Perguruan Islam Republik Indonesia) yang didirikan pada tahun 1942 dan diberi label sebagai sekolah Ahmadiyah berdasarkan sejarahnya, terutama mengacu pada Gerakan Ahmadiyah Indonesia. Makalah ini menggambarkan keberterimaan sekolah berafiliasi Ahmadiyah di sekitar masyarakat dan upayanya untuk menegosiasikan posisi mereka menggunakan gagasan-gagasan Islam Indonesia sebagai pendekatan dan perspektifnya. Selanjutnya, peneliti akan menunjukkan keunikannya dari kurikulum (materi pembelajaran), para pendidik dan metode belajarnya untuk mengetahui karakteristik dasar yang sesuai dengan gagasan Islam Indonesia.

Kata kunci: Islam Indonesia, sekolah Ahmadiyah, Yayasan PIRI Yogyakarta

Introduction

Over the last few years in Indonesia *Ahmadiyya*, a minority religious community that identifies with Islam, has experienced increasing tension and hostility from conservative orthodox Islamic groups. The first, in July 2005, culminated with a fatwa by the Indonesian *Ulama* Council (MUI) demanding the government to ban *Ahmadiyya*. The second is gathered momentum from late 2007, reaching its peak in early June 2008 when a joint ministerial decree was released concerning *Ahmadiyya* and its teachings (Zulkarnain, 2005: 35).

In February 2011, three *Ahmadi* followers were killed and at least five were injured in a brutal attack in Cikeusik's sub district, Banten provincial. Graphic footage of this disturbing attack circulated widely on the internet and brought the issue of *Ahmadiyya*, to the attention of international media. The plight of *Ahmadiyya* remains an ongoing issue of concern. The Cikeusik incident has not only prompted renewed debate about *Ahmadiyya*, but also led to the enactment of measures by provincial and district governments to further restrict *Ahmadiyya* activity. The future in Indonesia of *Ahmadi* is of importance. It goes to the heart of a current debate in that country about the limits of religious freedom for religious minorities within the majority Muslim population of Indonesia.

Historically, *Ahmadiyya* has established educational institutions formally in several cities, one is placed in Yogyakarta. In Yogyakarta, it institution namely "Yayasan PIRI (Perguruan Islam Republik Indonesia) [Foundation of PIRI]" and it organized the educational intuitions from

kindergarten until Senior High School. *Yayasan PIRI* was well-known as *Ahmadiyya* School and has experienced the various dynamics either rejection or acceptance, by tracing its origins; *Yayasan PIRI* is established by *Gerakan Ahmadiyya Indonesia* (further will be abbreviated by GAI). Experiencing the rejection and the exclusion from a certain mass community until demonstration which protests their existence was colored *Yayasan PIRI*'s history. Nevertheless, *Yayasan PIRI* still be stand on their principle up to now and preserve their existence from the outside's rejection. Besides being rejection and exclusion from the certain groups, but it patronize by the society, the academician and the mass community which are respect and aware with their condition as the minority group. Their capability to survive and preserve the basic principles of GAI which is manifested or promoted through educational ways is the unique topic to be more elaborate and investigate in order to unveil their methods, efforts and approaches to be existed around the "deviant" issues of *Ahmadiyya*.

I argue that the existence of *Yayasan PIRI* is, one of reasoned by the spirit of pluralism, moderatism, and humanism which is depth grew on Yogyakarta's society. Conducting this research in Yogyakarta due to the condition as heterogeneous society, even so they live side by side peacefully with others who differ. Due to the consideration of limiting scope, I will focus on the certain educational stages in *Yayasan PIRI*, concerned at SMA *PIRI 1* Yogyakarta. I argue in that stages, students had the maturity for preparing the learning process. In SMA *Piri 1* Yogyakarta, the learning

process could be done in the various methods and approaches which supported by the awareness to others.

In this paper, I begin by outlining the origins, teachings and tensions of *Ahmadiyya* in general, and the acceptability of *Ahmadiyya*'s community by its decision to establish the formal educational institution in Indonesia in particular. I will then examine its acceptability by using the ideas of Islam Nusantara as the great platform which is emphasized on the spirit of humanism, tolerance and moderate's views. Furthermore, I will investigate its effort to negotiate their position used the *Islam Nusantara*'s ideas as the approach and the perspective.

To that end, it is necessary to see how the *Ahmadiyya* school, namely *Yayasan PIRI*, maintain and build a balance of interaction (correlation) between different religious groups, so as not to cause a manifest of conflict-destructive. As proposed by Talcot Person, in Johnson, said that people have a tendency to form a social system that is moving toward balance and harmony. If there is chaos, contradiction, or even conflicts, then the social system will make adjustments and try to return to its normal state.

The more pressing issue which I want to investigate is how *Ahmadiyya* School could be survived in the turmoil wave on religious issues? and How its dynamic seeing through educational sciences in the framework of Indonesian Islam ideas?. In this paper, I will take the multidisciplinary approach to analyze this topic in order to get the comprehensive's research finding. Well understanding on the minority's

issues, which is concerned on *Ahmadiyya*, and the idea on Islam Nusantara which supported by the depth understanding on educational issues, involved its curriculum, learning process and teacher-student, are needed in this research.

Finally, I will examine the recent existence of *Ahmadiyya*'s group which manifested by their formal school in Yogyakarta, namely Foundation of PIRI that organized the various educational stages and introduced them as the *Ahmadiyya* School. Depth examining on this issues will be illustrated through Indonesian Islam's ideas which it is combining through the pedagogy's lens.

Methodology

Data of the research was collected by the participative observations, *in-depth* interviews and several times FGD (Focus Group Discussion). The respondents included some Students and Teachers at SMA PIRI 1 Yogyakarta and the resident surrounding its school. The research conducted in the offices, the schools, and in the public sphere as their activities arena. The *in-depth* interview was supported by the *snow ball* model, which involved more and more respondents that sourced from the certain respondents in the first. Due to the limited of times and opportunities, consequently, the researcher does not take all of the students and teachers in that school as the respondent. This research uses qualitative by descriptive approach. Because of the data are words or

pictures from interview scripts, field notes, personal documentation (Moleong, 2002: 11).

Discussion

***Ahmadiyya*: Tracing its Origin and Tension in Indonesia**

In order to understand the history and controversy surrounding *Ahmadiyya* in Indonesia, it is necessary to begin with the origins, teaching and tensions of *Ahmadiyya* more generally. *Ahmadiyya* is a religious movement that originated from India in the mid-1880s. A man by the name of Mirza Ghulam Ahmad initiated a revival of Islamic missionary efforts. He began disseminating his ideas through a publication, “Proofs of *Ahmadiyya*”, in 1880. This led to the formation of the *Ahmadiyya* movements in 1889 (Zulkarnain, 2005) and at the time, and as a form of “protest against Christianity and the success of Christian proselytization” (Smith, 1972: 284). Smith described *Ahmadiyya* as a “progressive and explicitly modernist movement” that is the most important Muslim missionary society to Christendom.

Ahmadiyya came to the Indonesian archipelago since the 1920s and the two factions in Indonesia are known as Gerakan *Ahmadiyya* Indonesia (GAI), the Lahore branch and Jemaah *Ahmadiyya* Indonesia (JAI), The Qadiani branch. The JAI (Jamaah *Ahmadiyya* Indonesia) was formally registered by the Indonesian state in 1953. The current controversy concerns the JAI, which is part of the London-based international *Ahmadiyya* Qadiyani Movement and claims to have up to seven hundred

thousand members in Indonesia. These two factions are known in Indonesia as Gerakan *Ahmadiyya* Indonesia (GAI), which is the Lahore branch, and *Jemaat Ahmadiyya Indonesia* (JAI), which is the Qadiani branch. Although the disputes concerning *Ahmadiyya* in Indonesia have primarily involved the Qadiani branch, which is the larger group, those who oppose *Ahmadiyya* do not always distinguish between the two streams.

When *Ahmadiyya* first came to Indonesia in the early 20s, it enjoyed a very brief period of cooperation with the mainstream Islamic groups that were already established in Indonesia, such as *Muhammadiyah*. At that time, *Ahmadiyya* began work together with *Muhammadiyah* to promote and develop Islamic education and to support Islamic efforts to resist Christian missionary activities. This cooperation, however, was short-lived and resulted in “estrangement” between *Muhammadiyah* and *Ahmadiyya*. By the late 1920’s, relations had broken down between *Muhammadiyah* and *Ahmadiyya*, and with the Islamic community more broadly (Benda, 1958: 52). According to Benda, in 1926, some Ulama from East Java worked to oppose the teaching of *Ahmadiyya* in that area. He also records an incident in 1927, when *Nadhatul Ulama* and *Muhammadiyah* opposed the spread of *Ahmadiyya* teachings by agreeing to veto an Indonesian translation of the Quran by Tjokroaminoto (the founder of Sarekat Islam) which was based on the *Ahmadiyya* version. This English translation was objected to because it was a commentary on the Quran by the first leader of *Ahmadiyya* lahore, is Muhammad Ali.

Since its arrival in Indonesia, some mainstream Islamic religious leaders have denounced *Ahmadiyya* and its teachings as 'deviant'. Most prominent among its opponents is the Indonesian Ulama Council which issued a *fatwa* (Islamic legal opinion) against *Ahmadiyya* in 1980 and again in 2005. Many radical Islamic groups continue to express their opposition to *Ahmadiyya* in the form of demonstrations and violent attacks. Provincial and district regulations that seek to ban *Ahmadiyya* are not a new phenomenon in Indonesia, with at least 40 district or provincial governments passing bans on the group's activities since the 1970's. The future of Indonesian *Ahmadis*, is of importance. It goes to the heart of current debate in that country about the limits of religious freedom for religious minorities within the majority-Muslim population of Indonesia.

Indonesian Islam and SMA Piri 1 Yogyakarta: Preliminary Understanding

Discussing about Indonesian Islam, I will explaining its background, meaning and its existence in the recent condition. Islam Nusantara is characterized by being moderate, showing the tolerance and behaving the warmness to others.

Tracing its historical approach, In the middle of the last century, some Indonesian Muslim scholars offered what they called Indonesian fiqh, is refers to fiqh that adapts to or takes into consideration the legitimacy of the local custom or '*urf*'. This idea was popularized by, among others, professors M. Hasbi Ash-Shiddieqy and Munawir Sjadzali, the late

former religious affairs minister (Baso, 2015). Among others, Ash-Shiddieqy said the shaking of hands between men and women who were not related was allowed since it was unproblematic in the customs of Indonesia. Among the opinions brought up by *mufassir* was that, contrary to the traditional opinion of Muslim jurists on division of inheritance, in which men get double compared to women, Indonesian women may get equal rations with men (Zainal, 2014:59).

Masdar Hilmy said that the meaning of “moderate” and “moderatism” are the nomenclature of conceptual which are difficult to define. The meaning is due to these are contested by religious groups and scientists; so that, the sense is to be interpreted differently, depending on whom and in what context they understood. The difficulty of meaning is due to the treasures of classical Islamic thought that is not familiar with the term of “moderatism”. The using and understanding of its meaning usually refers to the equivalent number of words in Arabic; namely, *al-tawassut* or *al-wasat* (moderation), *al-aqist* (justice), *al-tawazun* (balance), *al-i'tidal* (harmony/concord), and such. Hilmy also has some characteristics of moderatism in the context of Indonesia as in the following statement:

“The concept of moderatism in the context of Indonesian Islam has at least the following characteristic; 1). Non-violent ideology in propagating Islam; 2). Adopting the modern way of life with its all derivatives, including science and technology, democracy, human rights and the like; 3). The using of rational way of thinking; 4). Contextual approach in understanding islam, and 5). The using *ijtihad* (intellectual exercise to make a legal opinion in case of the absence of explicit justification from Qur'an and Hadith). However,

those characteristic can be expanded into several more characteristics such as tolerance, harmony, and cooperation among different religious groups” (Hilmy, 2013: 5).

Meanwhile, in the context of Indonesia, Muhammad Ali also interprets as a moderate Islam “those who do not share the hard-line visions and actions” (Ali, 2007:198). With this concept, I said that moderate Islam in Indonesia refers to the Islamic communities that emphasize normal behavior (*tawasut*) in applying religious teaching which they found. These communities are tolerant of dissent and they also avoid violence and prioritize ideas. However, Muhammad Ali emphasize on the substantive characters of the moderate Islam. Etymologically, Najib Burhani, an advanced-researcher from LIPI, interprets moderate Islam as a “mid-position between liberalism and Islamism”. Thus, Najib emphasizes that moderate Islam in Indonesian is neither liberal nor Islamist (Burhani, 2007:16).

Azyumardi Azra considers Islam in Indonesia as “Islam with a smiling face” which is full of peaceful and moderate. That is why, Islam has no problem with modernity, democracy, human rights and other trends in the modern world in Indonesia (Azra, 2003: 35). From this, seeding and strengthening of moderate Islam which through education are needed either formal education or non-formal education, and either government or non-government organizations.

Therefore, if Islam Nusantara is defined as an interpretation of Islam that takes into account local Indonesian customs in forming its *fiqh*,

it is fully understood even in the light of Islamic legal tradition, and it is, once again, not new (Sahal, 2015). The new aspect is merely the name. The idea underlying the notion of Islam Nusantara is the same as Islam in any other region where Islam has interaction with local culture. In conclusion, Islam Nusantara is a tolerant form of Islam that upholds values of peace, modesty and cultural respect.

Investigating the concept of Indonesian Islam in the global context, it was introduced for the broaden academicians the certain term, namely “European Islam” (Siroj, 2015). The European Islam was ascribed to the renowned Tariq Ramadan, in reference to Islam that has interacted with the culture and values of Europe, including its politics and secular ideas such as human rights, democracy, liberalism, etc.

The spirit of tolerance, harmonious and cooperative attitude with other groups was manifested by *Undang-Undang Dasar* (UUD) 1945 that guaranteed the freedom of religion and it refers to the followers to embrace any religion as registered by the constitutions. Since Independent in 1945, the legal foundations for religious freedom in Indonesia were laid out in the constitution. The right to freedom of religion was included in article 29, as follows: 1) The state shall be based upon the belief in the One and Only God; 2) The state guarantees all persons the freedom of religion and worship, each according to his or her religion and belief (Tim, 2002: 278-301).

In short, Indonesia has been received and introduced about the tolerance on religious aspects, the openness idea of diversities and the

moderation views on multicultural issues juristically. It is become a seed for *Islam Nusantara's* understanding to be well-understands its meaning and re-introduces, and re-actualize it to solve the various problems. Basic ideas of *Islam Nusantara* are moderate, justice and equality which it could be able to implemented into various discourses, such as the minority right issue.

Furthermore, SMA PIRI 1 Yogyakarta is one of the public schools that located in Baciro, Yogyakarta. This school is one of several schools which established by the Islamic Foundation named *Yayasan Perguruan Islam Republik Indonesia* (PIRI) under supervise of the Indonesian *Ahmadiyya* Movement (*Gerakan Ahmadiyya Indonesia*, GAI) in 1942. In article No. 3 of *Anggaran Dasar/Anggaran Rumah Tangga* (AD/ART) affirmed that PIRI Foundation based on the Holy Quran and Sunnah of the Prophet, in the belief that the Prophet Muhammad is the last Messengers and Prophets.

The Scholarship Dimension of Ahmadiyya's School

Connecting path between *Ahmadiyya's* school, namely SMA PIRI 1 Yogyakarta and Its acceptability on the society could be seen from the ideas of Indonesian Islam. The moderates' perspective to see the minority issues in order to uncover comprehensively about their existence among the majority and taking the unique perspective to analyze it, through education perspective. In this chapter, I trace the position *Ahmadiyya* school by creating a hub which is used the educational sciences as the

perspective. In this paper, I will analyze it through some aspects, such as the points below:

Curriculum

Discussing about the curriculum in SMA PIRI 1 Yogyakarta, I will elaborate about the definition and the essence of curriculum first. Simply, there are two kinds of curriculum, namely "hidden" and "written" curriculum. In addition, curriculum theory points to a "hidden" curriculum (i.e. the unintended development of personal values and beliefs of learners, teachers and communities; unexpected impact of a curriculum; unforeseen aspects of a learning process). Those who develop the intended curriculum should have all these different dimensions of the curriculum in view. While the "written" curriculum does not exhaust the meaning of curriculum, it is important because it represents the vision of the society.

As said by Anis Farkhatin, an educator in SMA PIRI 1 Yogyakarta, the kind of curriculum which used in that school is Experience learning Cycles (Farkhatin, 2014). This curriculum supported by the andragogy method which emphasized on the thinking ability critically, dialogue and reflectively in order to help finding the sense of comfort, secure and understanding by others, which addressed to the students generally.

In addition, Anis said that being needed to revise the learning orientation which involved the learning material and the learning method. She argues that learning models in the classroom should be experienced

into the real life by students. In illustrating, she encourages the students to tell their religious experience personally in the past. The various model of religious experience that they explain are different between one person and others, so the position of teacher is not to judge where the right one and the wrong are, but how to accommodate their experiences to broaden the religious' view for every student. Farkhatin said that, through this method, she could understand the personal experiences from students focus on the religious issues and be sharing it to other students. In conclusion, the curriculum of SMA PIRI 1 Yogyakarta is emphasized on the personal experiences from students life concerned on the religious and shared it to other students without given the commentary or critique which is judge about the right or the wrong side.

The Educators and Learners

Mulyono, a central figure in GAI on *dakwah* and education division and *ustadz* in *Pesantren Minhajurrahman*, stated that the important things for GAI's members is not the figure of Mirza Ghulam Ahmad and his characteristics or miracles, but how the members of GAI are able to continue his spirit of *dakwah* which struggling since a decades ago in Indonesian context until standing of the sovereignty of Allah and shaping the condition of society which characterized with *salam* (the peacefulness).

The orientation of teachers and students are referred to the concept of *salam* as mentioned above. It would require a serious ability from teachers to develop learning model through the electoral discourse,

the media and the ways to convey the message of peace brought by the *Ahmadiyya* appropriately, regardless its status which is still debated.

Furthermore, the learners got religious teacher based on their own religions. As said by Farkhatin, SMA PIRI 1 Yogyakarta have a teacher on theatrical lesson from Buddhism and also a mandarin teacher from Khong Hu Chu, while the learners from the various religious backgrounds. It was indicated that SMA PIRI 1 have the openness and the heterogeneity for students as well as for educators which supported by the tolerance awareness so that reducing the friction in the name of religions or races.

Snap shooting from other side, many students of SMA PIRI 1 live in boarding house and others live in *Pondok Pesantren Minhajurrahman* which its activity integrated and adjusted by the formal activities from the school. Those live in these pondok, got the religious knowledge in a normal proportion, it is means there is not the teaching about position of Mirza Ghulam Ahmad as The Prophet and they are believe and keep the faith about Prophet Muhammad as the Last Messenger.

Religious teachers in SMA PIRI 1 has the various religious tradition background, was Nahdhatul Ulama', Muhammadiyah and Persis. It impacted on the religious tradition which developed in PIRI has the multiple faces characterized by its openness and heterogeneity. The religious tradition from NU or Muhammadiyah was coloured the school tradition, such as on tahlilan, istighotsah and khatmil al Quran.

In conclusion, teacher played the significant role to introduce the humanism and the respectful methods due to the various backgrounds of

each teacher and it supported by the condition of student who lives in Pesantren had teaching on the position of Prophet Muhammad as the last Messenger. It strengthen the idea that Yayasan PIRI has the similar idea with Gerakan *Ahmadiyya* Indonesia which is could be banned and prohibited by The Government because their ideas are similar with the common idea of Islam.

In Between positions of Ahmadiyya's School

Starting to explain the dynamic of *Yayasan* PIRI and its ways to be accepted, I will elaborate some events which occurred in the past. On January 1st, 2012, located in Schoolyard of PIRI when it hold the annual Quranic recitals and at the same time, it was celebrated the students expo, furthermore they got the intimidation from demonstrators group who called their self as The Forum Umat Islam Indonesia (FUII). Around one-hundred people surrounded the SMA PIRI 1 and shouted from the car in order to blasphemous and request its event disbanded. But not long ago, the Mayor of Yogyakarta came and asked for the show was stopped for 3 days and vacated the school complex of PIRI, argued that the situation is not conducive (Anis, 2016).

Furthermore, in 2013, The Head of *Madrasa* and Religious Education (MAPENDA), Ministry of Religious Affairs Yogyakarta accompanied with Supervisors for Islamic Education asked all of Islamic Education's teachers in The foundation of PIRI to gathered at the office MORA Yogyakarta in order to signing a agreement letter which stated that

they (Teachers for Islamic Education) taught that *Hazrat Mirza Ghulam Ahmad* (HMGA) was *mujaddid*, and he was not a prophet and Mohammed is the last prophet (Farkhatin, 2016).

Investigation team from The Research and Development Agency (*Balitbang*) MORA RI eventually passed up the investigation and later, its result presented in the Office of Religious Affairs. The activity was attended by eighteen representatives from the various social element that consists of: PWNU; *Muhammadiyah*; Mujahidin Indonesia Assembly (MMI); Anti Maksiat Movement (GAM); Local Police of DIY; Anshor Youth Movement; Pemuda Muhammadiyah; FKUB; GAI; Muslim Forum and the High Court of DIY.

The differences respond delivered by the society. In the society scope, I was interviewed the village administrator, namely *Pak Syamsudin* about the existence of *Yayasan PIRI* and its relation on *Ahmadiyya's* group. In the village administration of Baciro, Yogyakarta, even though the leader or the head of the village is not from the *Ahmadiyya* group, but in a community context he also responds and respects the *Ahmadiyah* congregation activity or any activities in *Yayasan PIRI*. As *Pak Syamsudin* said: "When the *Ahmadiyya* congregation had good activities for their routine events, *Bhakti Sosial* or others, we always invite and they always meet our invitation. Perhaps, it is one manifestation of nurturing and fair to leaders that always rising a sense of peace and tranquility between *Ahmadi* and non-*Ahmadi*" (*Syamsudin*, 2016).

As the elaboration above, I am able to find that the society around of *Yayasan PIRI* was received and understood the equal position between them and tried to re-formulate and to re-preserve the peaceful condition for all the society's part. Receiving on *Ahmadiyya* and its status as the debatable community is not the easy process and need the continuous process to be received.

The process of integration through a stage, namely the integration of interpersonal and communication of social contacts is an absolute requirement for integration. When there is social contact and communication between individuals, it will continue to respond to each between groups. In view of the structural functionalism, there are two things that underlie the integration of a social system, which is *the first* of a community integrated in the growing consensus among societal norms that are universal and fundamental, *second*, because of the various members of the community as well as a member of various social cohesions.

It related with the idea of Anderson and essentially the main principles of structural functionalism by Anderson are: a) The community is a complex system which consists of parts which are interconnected and interdependent, and every part of each other significantly affect the other parts; b) All people have a mechanism for integrating themselves, such as a mechanism that can be taped together. One important part of this mechanism is the commitment of public members to a series of beliefs and values; c) People tend to lead to unity equilibrium or homeostatic and

disturbances in one part tend to cause adjustments in other parts in order to achieve harmony and stability; d) Social change is an unusual occurrence in society but in the event that the change in general will lead to consequences that benefit society as a whole (Stephen, 1993:54).

Responding the rejection protest by certain mass groups and arising the antagonism publicly, I used Taylor's idea stated that the communal antagonism is appears when in the certain group (namely "in-group") expressing the negative act to other group (namely "out-group"). Furthermore, the communal antagonism have three related-components, are stereotype; Prejudice and discrimination. Prejudice is the most destructive from the human attitude.

Prejudice, according to Allport and Jones is the antipathy attitudes based the strict generalization that based on the certain feeling only or the failure experience. In addition, according to Brown, prejudice is the social act or the cognitive belief that underestimate, express the negative images or discriminative to a community that related with its members. Baron said about the methods to control the prejudice, is 1) learning to love others; 2) increasing the intensity of contact inter-communities; 3) re-categorized, is the shifting decision to change the border line between "in-group" and "out-group" (Allport, 2005: 42).

Yayasan PIRI was evidenced could be preserving their idea as the *Ahmadiyya's* School and be surviving until now, reduced the prejudice from others community and the social antagonism through several ways, as follows:

Collaborating with the various organizations in Yogyakarta, such as Institute Dian/Interfidei, *Lembaga Studi Islam dan Politik* (LSIP), and *Yayasan Kesehatan Kristen untuk Umum* (YAKKUM). Through this activity, the student and the teachers got direct experiences that manifested by the supporting and solving the problem for their problems.

Disclosing to others and giving the dialogues spaces to participate in the classroom for the outsider, such as inviting the chairman of MUI Yogyakarta, Thoha Abdurrahman; Djohan Efendi (Director of LKiS) to dialogue with the teachers; inviting teachers from the various religious background, for example *Pendeta* Bambang and *Kiai* Muhaimin from Muslim Communities and Surya from *Ashram Krishna*. This purpose of activity is the opportunity to listen directed-information from the various speakers which it useful for students to understand the teachings of other religions. Involving the society around of the schools is the ways to promote the openness and the warmness from SMA PIRI 1 through became the host of MTQ in Yogyakarta and *Pengajian*. These activities could be create the good communication and in the final goal is reducing the hate and misunderstanding on their existence.

Sharing the experiences to the students and the teachers through *silaturahmi* and dialog in order to making understands and appreciating the differences, at once reducing the prejudice sense which covers their minds. It realizing by visiting some places, namely Pesantren Waria Al Fattah; Jama'ah Ahmadiyya Indonesia's office and Penghayat *Saptodarmo*.

Conclusion

Given that this article emphasizes the status of *Ahmadiyya* in Indonesia, and its relationship with mainstream, orthodox Islam, as well as radical Islamic groups, has not been resolved. The ongoing struggle over the position of *Ahmadiyya* community illustrates that no consensus has been achieved on some basic human rights principles. Surviving around the turmoil situation, the spirit of tolerance, harmonious and cooperative attitude with other groups was manifested by *Undang-Undang Dasar* (UUD) 1945 that guaranteed the freedom of religion and it reflected by the ideas of Islam Nusantara as focused on the humanity, moderatism and tolerance.

Furthermore, *Ahmadiyya* also founded a formal education institute was called by Yayasan Perguruan Islam Republik Indonesia (PIRI) in Yogyakarta. It under supervise of the *Gerakan Ahmadiyya Indonesia*. Yayasan PIRI Yogyakarta has several approaches that could be received by society, especially through the education's ways.

In conclusion, through the methods and the approaches as explained previously, I argue that Yayasan PIRI 1 Yogyakarta, as *Ahmadiyya's* School be acceptable by the society and are able to preserve and promote their basic idea to the society, namely *Salam* (the peacefulness), while the rejection by the others social group had been happened in the past.

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Interview

- Interview with Anis Farkhatin, the teacher of SMA PIRI 1 Yogyakarta, on 15th May, 2016 in Yogyakarta
- Interview with Mulyono, the *ustadz* of Pondok Minhajurahman on 18th May, 2016 in Yogyakarta