

## SHI'A IDEOLOGY AND ITS SPREAD IN EAST JAVA

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### ABSTRACT

*This post served for see ideology and spread understand Shia as well as observe typology development understand is in East Java . Besides that this article is also presented for see why typologies understand Shia the formed . Studies this conducted with use method qualitative and approach studies case . Results show that ideology important Shia are : Imamah , Washayah , Shahadah and taqiyah . Whereas the spread of Shi'ism in East Java was centered on several the city which is pockets Shia that is Bangil , Malang, Jember , Surabaya and other areas residency of Kediri. With different social settings \_ demand community Shia develop different models with other areas so that the community they can received society and survive . Typology Shia in East Java is different Among area one with area other is form adaptation and implementation from principle their taqiyah \_ develop in accordance with social setting the place community that grow and develop .*

### KEYWORDS

Shia , Typology , Taqiyah



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## INTRODUCTION

Since success Ayatollah Sayyid Ruhullah Khomeini al - Musawi in subvert regime Pahlavi in Iran in 1979, attention to teachings Shia (Ahlul Bayt) start seen throughout around the world, including Indonesia, because that 's where Shia develop fast and up now still Becomes understand and embraced flow majority Muslims in a famous country with the land of the Mullahs .

In Indonesia the majority sect sunni , shia often seen as deviant , dangerous and even accused as source crime (Formichi, 2014). However, the achievements of Imam Khamaini make people 's view of Shia at least a little changed , since moment that's among intellectual Muslim , activist students and even among Public general start interested to

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Shia ( especially in field thoughts ), books Shiah is very easy obtained in shops book, and even institutions and communities shiah start brave show self .

This post attempted peeling about ideology shia and search history development shia in java east as well as peeling about base, typology as well as context social shia in java east .

## RESEARCH METHOD

The research method used in this study is a qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data. Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on discussion and linked from one information to another. Data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn.

## RESULTS AND DISCUSSION

### A. Shi'ah at a glance

Many researchers differ on the motivation for the emergence of Shi'a (Shi, Wang, & Zou, 2017). Some argue that the Shi'ah emerged as a result of the political turmoil after the death of the Prophet, to be exact at the meeting of the Muslims in Saqifah Bani Sa'idah to determine who the leader would be after the death of the Prophet. While others argue that its emergence is not only due to political issues, but also religious (DeHanas & Shterin, 2018). This is because apart from political issues, which are inherent in religious matters, seeing the emergence of Shi'ah only from a political point of view greatly simplifies the problem (Rafatijo, 2022). Regardless of the debate, the emergence of Shi'ah is clearly motivated to side with ahlu al bayt which in its political history has always been marginalized (Nurhayati, 2020). Whereas according to the Shi'ah, Ali was the most privileged person of the Prophet, as can be seen from several events and narrations.

After Ali's death many people joined, driven by their sympathy for Ali and his persecuted family (Parker & Fahim, 2021). There were also many non-Arab Muslims who were looked down upon by Muawiyah, joining the Shi'ah group, but in its development the Shi'ah split into dozens of groups. The split was caused by various factors: because of differences in principles and teachings that resulted in the emergence of extreme groups and moderate groups. Among these groups the most famous are the Zaidiyah, Ismaili and Ithna Ash'ariyah groups. The Ithna Ash'ariyah group is arguably the largest compared to other groups and its followers are widely spread in Iran and Iraq.

### B. Imamah: a Principal Shi'a Theology

In general, we can find in several classic books of the historical genre of the Islamic kingdom, the issue of leadership occurs because of differences of opinion about who the successor figure of the prophet was after he died (Brown, 2017). This problem became increasingly sharp, especially the absence of a direct will from the prophet regarding who the companions would later assume leadership positions in Medina (Al-Azami, 2022). Syahrastani pointed out that the heaviest



Chronologically, the leadership of the people after the Prophet Muhammad, according to the Shia perspective, was started by Ali bin Abi Talib, then his son, Imam Hasan al-Mujtaba, Imam Husayn, and continued by nine descendants of Husayn, namely Ali Zainal Abidin, Muhammad al-Baqir, Jah. 'far Sadiq, Musa Kazhim, Ali Rida, Muhammad al-Jawad, Ali al-Hadi, Hasan al-Askari, and Muhammad al-Mahdi. However, this last Imam, even though he was born in the 3rd century Hijra (year 255 H) but experienced occultation for an unknown time. During this period of hiding of Imam Mahdi, the area of the imam is delegated to scholars who meet certain requirements to formally lead, guide, and explain Islamic law to Muslims. This clerical leadership lasted until the presence of the twelfth Imam, Imam Muhammad al-Mahdi.

When al-Mahdi, the twelfth Imam comes back, temporal and spiritual authorities will be integrated in him like the Prophet Muhammad. He will unite the two areas of the ideal Islamic government. Thus the idea of an appointed Imam among Ali's descendants, which is continuous throughout history and in all political circumstances, is reinforced by the hope regarding the Imamate of the last Imam who was unseen. This reaffirmed the Imami's hope of a true Islamic government by a legitimate Imam from among the descendants of Hussein.

Mystery in Shia thought and belief is divided into two levels. *First*, the "minor occultation/*ghaibah ash-shugra*" for 74 years (255-329 H), when Imam Mahdi "hid in the physical world and represented his leadership to the Imam's representatives". At this time the difficulties in terms of marja' (religious and political leadership) were relatively easy to overcome. Because, the position of marja' was held by four representatives of al-Mahdi, namely Abu 'Ammar Usman bi Sa'id, Abu Ja'far Muhammad bin Usman, Abu al-Qasim al-Husain bin Ruh and Abu al-Hasan 'Ali bin Muhammad Samari. .

*Second*, the "big occultation" ( *major occultation / ghaibah al-kubra* ), namely after the death of the four deputy Imams above until the return of Imam Muhammad al-Mahdi at the end of time. It was during this period of "great magic" that leadership based on Khomeini's *ijtihad* was delegated to the *faqih*. This conception is known as *wilayat al-faqih*. So, in this case the Imams have an obligation to carry on the Prophet's message in the cycle of Imamate.

#### **F. The Theory of Washa yah , Shahadah and Taqiyah in Imamah**

There are several political stances that further support the theory of *Imamat*. It means how the Imamiyah understand and apply the political attitude as an effort of the Imamiyah to understand and apply the political attitude as an effort to strengthen the Imam's authority in social and religious duties. Political attitudes that support the theory of *Imamat* include:

##### **1. Was ha yah (appointment)**

*Wasiyat* or this appointment is one of the main joints in addition to the *nas* in the *Imamat succession mechanism*. As has been explained, the priesthood of Ali and the Imams after him was established on the basis of the *will of the Prophet*. The will here can be understood as the legitimacy of the Prophet, as well as evidence that *Imamat* is a conception (design) of God, not based on human election. Thus,

the role of the people is no longer important, because they have no right to vote, let alone reject it. Thus, when viewed from the theory (politics) of democracy, it becomes irrelevant and even contradictory, because the political participation of the people is no longer needed. The only thing that exists is unlimited sovereignty, because the priest is the *seat of power* and the *seat of authority*, namely Allah swt.

On the basis of this will, the boundaries of *Imamat* are clearer but "narrow". This means that if at first the *ahl bayt* was still general, then it was reduced to only the descendants of Ali and the line of Fatima and tightened again with a *will*. The meaning of this will is as a reinforcement and justification for the appointment of 12 priests / *ithna ashariyah*. However, there is one thing that is not yet clear, namely the will from one imam – other than Ali – to the next imam. Is it inherently included in the will of the Prophet in the sense of one will for all, or is there a need for further wills. But what is certain is that with the existence of the will, the continuity and sacredness of the priesthood will be preserved. Thus, the transmission of *Imamat* can proceed without any doubt in its determination. It is clearer about the transmission of power adopted by Shia *Ithna Ash'ariyah*.

## 2. *Shahadah* (martyrdom)

The point is the belief that Allah is the Creator and the absolute Sovereign of this universe always does justice. Therefore Allah always pays attention to human welfare, and this welfare will be achieved if humans pay attention to the guidance given by His revelation to the Prophet Muhammad. This guidance revealed by Allah also demands obedience to the Prophet Muhammad, in his capacity as the head of the Islamic government, as well as being the bearer of prophetic messages. Consequently, the Imam is seen as the legitimate successor of the Prophet Muhammad. It must also be placed as the true leader of the people, to whom obedience must be given to the priest in his capacity as controller (head) of government.

From this arose the belief that when the Imam, following the Prophet's death, was denied the right to exercise the temporal authority conferred by Allah's appointment, direct political action was justified to replace a *looted government* carried out by those who were not entitled. This struggle to establish a government that is legitimate, just and elects political authority has resulted in the killing of several Shi'a leaders – Ali and his two sons – who, based on the above belief, are understood as *shahadah*, ie willing to sacrifice their lives for the sake of upholding justice and quelling oppression.

The political message that can be drawn from this doctrine is that to establish a just government requires sacrifice. And the sacrifice in this case is a martyrdom, which in the eyes of Allah is of very high value (honorable). However, if we look at the martyrdom that occurred, according to the author, it is not a pure martyrdom that is motivated by efforts to enforce a just government, but a martyrdom due to political "innocence". This means that Ali and his two sons are victims of politics, because of their ignorance and sincerity, they are consumed by these cruel political intrigues. The value of sincerity is perhaps what his followers call *shahadah*.

### 3. *Taqiyah*

*Taqiyah* etymologically comes from the root word atqa-yaqi- which means to protect or guard oneself and then specifically understood as a preventive measure, namely hiding the true belief ( *Shi'a* ) for the sake of vigilance and preventing pressure from befalling the "remains" of the descendants of Ali and others. followers after al Husayn's martyrdom in the massacre of Karbala 880 CE. This attitude later developed into the basis for the political stance of all imams, even declared as an obligation for their followers, to temporarily avoid the pressure to establish the rule of Ali's descendants and overthrow the existing caliphate.

In a certain sense, *taqiyah* implies the will of the Imamiyya people to continue to strive for an Islamic government, (the Shi'ah version of course), if not by launching a revolution that depends on the presence of an imam and his confirmation as the leader of the ummah, then at least by preparing the way for such a revival. it's in the future. The long struggle of the Shi'a can be enjoyed after Khomeini succeeded with his Islamic revolution in Iran in 1979. Meanwhile in his *taqiyah* the Shi'ah must avoid revealing true identities and opinions openly, as well as about obvious defects. exist in various *de facto* Muslim governments that will cause hostility and conflict. Regardless of the motivation and basis, this political attitude & stance can be said to be smart & wise. This is evident, after so far they have avoided the risk of annihilation, and even managed to brilliantly occasionally emerge to the surface with their steadfastness, starting with the Shafavid dynasty and then being continued by the Islamic Republic of Iran.

Because after all, it is a social reality in Islam that is religious-political in nature, almost all of its teachings are still not only limited to religious issues but also political policies, including the concept of *taqiyah*, which is explained at least in 3 verses of the Koran. The first verse is a general warning to believers not to prioritize unbelievers as friends: al-imran: 28.

The second verse excludes from God's punishment, people who withdraw their statements of faith because of threats or coercion: al Nahl: 106

The commentators of s hi'ah believe that this verse refers to the incident of torture carried out by the infidels against Anwar Ibn Yamir, a friend of the Prophet's foremost companion who was forced to profess belief in polytism, the god of the infidels. However, the prophet Muhammad defended him on the grounds that he (Anwar) was a true believer who was steadfast from head to toe.

And the third verse is part of the book of the prophet Moses, when Pharaoh, Hammam and ordered to throw away the followers of Moses: Al Mu'minun: 28.

Besides these three verses, there are many sayings that are misbahakan to the Shi'a Imams. Especially the sixth imam, Ja'far al Sadik who strengthened the necessity of *taqiyah*, even to the point of identifying it with the essence of religion. Among his fatwas is "Whoever does not practice *taqiyah* means no religion. And *taqiyah* is (water) my religion from the religion of my ancestors.

In its development, modernists s hi'ah examine and categorize *taqiyah* more specifically into four categories, namely *first* *taqiyah* because of coercion (*ikrahiyah*), even though the actions taken fulfill the orders of the oppressor and because of an emergency in order to save lives. This type of *taqiyah* is mostly applied to the political conditions of the Shi'a all over the place, both in the past and

now. However, due to the lack of clarity about who is meant by the oppressor, it is difficult to predict and anticipate it. Therefore it becomes less clear also the implementation format.

*second* category, taqiyah to guard against the feared danger (*khawafiyah*). This is usually applied as a preventive measure against harm which includes the implementation of practices and rites according to the fatwas of Sunni scholars and carried out in Sunni lands. For example, the Shi'a people who live in Indonesia, where the majority of them comply with Sunni rites, apply this model of taqiyah. The *third*, taqiyah to keep a secret (*kitmaniyah*). This involves the whole series of acts of concealing religious beliefs on their ideology, secretly trying to fight for religious goals. This type of taqiyah is the opposite of *idha'ah* (propaganda). And lastly, the *fourth* is symbiotic taqiyah (*muratati*) which means only a code of coexistence with the Sunni community, and a code of participation in their ceremonies, social and rituals to maintain the unity of Islam and establish a strong state consisting of all groups of Muslim communities. In this case, it seems that there is no barrier that separates the Shi'ah from the followers of other schools (Sunnis), even though this cannot be called a 'collaboration of schools'.

### G. Spread of Shia in Indonesia

The history of Shia in the archipelago is actually older than the independence of the Republic of Indonesia (Sukarna & Ming, 2021). Shia entered Indonesia through three major waves. The first wave was brought by the early propagators of Islam (Ibrahim, 2020). In the past, the Shiites who were being chased by the Abbasid rulers fled from the northern Middle East, which is now probably Iraq, to the south – under the leadership of a man named Ahmad Muhajir – to Yemen. They stopped their escape on the steep hilltops. This story is published in several Shi'a books. Once upon a time, the leader, Ahmad Muhajir, broke his sword and then said, "From now on we will replace our struggle with a pen." Then they all adhered to the Shafi'i school of thought. They are taqiyyah as followers of the Shafi'i school in Yemen, Hadramaut (Ardemagni, 2019). From there, they spread Islam to various regions including Indonesia as Shafi'i followers (Anwar, 2022).

It is alleged that the first kingdom or sultanate in the archipelago - namely the Perlak sultanate (founded in 840) was Shia, because this sultanate was founded by a Shia named Alauddin Syed Maulana Abdul Aziz Shah, a descendant of Ali bin Muhammad bin Jakfar Siddiq ra, who married perlak princess.

Around the 900s, the Sunni Islamic school was introduced to the Perlak sultanate and only 928 the Perlak sultanate was ruled by a Sunni sultan, namely Sultan Makdum Alaudin Malik Abdul Kadir Shah Johan. Since then the Islamic kingdom of the Archipelago is Sunni until now. However, the Shi'a influence did not fade.

This is reinforced by the existence of Shia Islamic traditions that have long been practiced by Indonesian Muslims, such as the commemoration of Ashura, grebeg suro in Yogyakarta, the reading of prayers every Friday night (especially among NU), in which all Shi'i Imams mention this prayer. oh the twelve. Likewise the tradition of the Ark in Pariaman and Bengkulu (Letmiros, 2019). The Javanese habit of considering the month of Muharram as an unlucky month. According to

Jalaluddin Rachmat, these traditions are not found in Sunni Muslims outside Indonesia, such as in Saudi Arabia, or in Egypt (Machmudi, 2018).

The influence of the Shia is shown by the development of the Syattariyah and Naqsyabandiyah orders in West Sumatra which have survived to this day. The two tarekat are considered as a form of assimilation of Shia in West Sumatra. This tariqa when traced turns out to be a continuous lineage to the Shi'ah priests (Krstić, 2021). While in literary form, in Malay classical texts there are many writings that mention the greatness of Shia priests, such as in the saga of Hasan Husein when he was a child, Hikayat Hasan Husein when he was about to die, and Hikayat Tabut, the lyrics of a song in Aceh about Hasan's martyrdom. and Hussein.

The second wave of the entry of Shiites into the archipelago occurred after the Islamic revolution in Iran which changed Iran from a monarchy under Shah Mohammad Reza Pahlavi, to an Islamic Republic under the leadership of Ayatollah Ruhullah Khomeini (1979). books by Shia thinkers such as Ali Shari'ati and Murtadha Muthahari as well as books that study shia sect.

In addition, there are study groups that specialize in the study of Shia schools that have sprung up in various regions in Indonesia. In Bandung, there was the Mutahhari Foundation led by Jalaluddin Rakhmat, in Pekalongan (Central Java) there was the Al-Hadi Islamic Boarding School led by Ahmad Baragbah (an Iranian Qum graduate) who openly acknowledged that it was the only Shia Islamic boarding school in Indonesia. In Makassar, the Rausyanfikir Foundation was opened, which studies Shia thinkers, especially philosophy, this foundation can also be found in Jogjakarta. In Bangil, East Java, the Islamic Boarding School Foundation (YAPI) was established which openly flies the Shia flag

News of the Iranian revolution with the figure of the high priest, Ayatullah Khomeini, also amazed and amazed Kiai Achmad Nawawie, one of the ulama' from Madura. Then he sent his sons and daughters to study Shia at YAPI Bangil. This was the forerunner to the establishment of PP IJABI and the spread of Shi'ism in Sampang Madura.

In the next phase, Shia followers in Indonesia began to form bonds. Among them are IJABI (Ikatan Jama'ah Ahlu Bait Indonesia) and ABI (Ahlu Bait Indonesia). IJABI is one of the associations they formed on July 1, 2000. IJABI is a mass organization whose existence is recognized by the Ministry of Home Affairs. IJABI according to Jalaluddin Rahmat, its distribution emphasizes morals rather than fiqh.

#### **H. Basis, typology and social context of shiah in East Java**

In East Java , there are a number of pocket deployment Shia with specificity their respective characteristics . Among them is Majlis Tathhir Surabaya, YAPI (Islamic Boarding School Foundation ) which is located in Bangil , Al- Hujjah which is located in Jember , and Al- Kautsar which is located in Malang, PP IJABI in Sampang Madura. But in Surabaya and in Sampang the community is very small and not too significant . Inhabitant Shia Surabaya and Sampang on certain occasions join often with Malang or Bangil.

#### **YAPI in Bangil , Pasuruan**

YAPI was founded by Ustadz Husayn bin Abu Bakr al- Habsyi in June 21 , 1976 in Bangil Regency Pasuruan . YAPI founded in Bangil this at first is part from movement Shia who already is in Bondowoso 1971. YAPI Bangil founded by Ustadz Husayn bin Abu Bakr al- Habsyi one person , while YAPI is in Bondowoso founded by character such as Habib Alwi al -Haddar , Hedra al -Haddar and Habib Muhammad Saleh al -Muhdar as well as a number of another name . In progress , YAPI Bangil stand up alone and “ separate ” from YAPI in Bondowoso .

As institution education , YAPI Bangil active stage study , publishing magazines and activities social religious like warning day major Islamic related with traditions Shia in general , like Eid Ghadzir , Ashura , wiladah Fathima al -Zahrah etc. \_ This thing could seen through publishing calendar academic for YAPI circles themselves who have similarity with calendar issued by the Embassy Iran's Headquarters in Jakarta (ICC). In calendar the no there is warning day the usual big Islam celebrated in Indonesia as Isra ' Mi'raj and Nuzulul Quran.

Besides that , YAPI also publishes a number of books and VCDs containing lecture or description about *ahlu al-bait* or about Shia . as handle for cadre or Students they for face many other Sunni books circulating in the middle society . Books understand Shia this rely on reference main title *al -Kafi* . This also carries over to the aspect of curriculum where structure curriculum taught \_ no only referring to the Shia scriptures but also use the usual books used by the Sunnis. However the use of these Sunni books no as ingredient main , only more as comparison , or more appropriate made ingredient study for look for confirm and strengthen the arguments they use in the Sunni scriptures.

Doctrine the main book of *al - Kafi* which became handle on YAPI, especially in chapter *Hujjah* , loading two category important which often causes \_ anger among the Sunnis, namely about *tahrif* ( change ) manuscripts of the Koran that have been general used majority of scholars) and *takfir* ( disbelief of the leaders ) companions of the Prophet SAW other than Ali bin Abi Talib .

tier education at YAPI showing face cadre Shia start from Kindergarten to level special ( *takhassus* ). For students who have go through level *takhassus* , they will get Theory like creed , fiqh , history , mantiq ( logic ), and Islamic philosophy .

### I. Curriculum Takhassus YAPI

No	Theory	Sunni book	Shia Book	Author
1	creed	—	Al-Aqo'id al-Islamiyah, 1-3	Ayatollah Taqi Mizbah Yazdi
2	Comparative Fiqh	—	Al-Fiqh 'ala al-Madhahib al-Khamsah	Shaykh Jawad Mughniyah
3	Suggestion	—	Al-Halaqat 1-3	M. Baqir Sadr
4	Argumentative Fiqh	—	Fiqh Istidlali	Shaykh Baqir Irwani
5	Mantiq (Logic)	—	Al-Mantiq	Ayatollah Mudhaffar

## Ummu Iffah

6	Islamic philosophy	—	Bidayah al-Hikmah	Sayyid Husain Tabataba'i
7	Nahwu	Sharh Alfiyah		Ibn Malik
8	Balagha	Al-Balaghah al- Wadlifah		

Provided curriculum to Students this spread through brochure reception Students newly released by YAPI. So often brochures \_ the fall down to hand people in Bangil and reading information about curriculum taught at YAPI. From this moment appear a number of accusations that lead to YAPI that institution education the understand Shia .

The image that YAPI is conducting “ syi'ahization ” in Pasuruan , triggers response understanding guardian \_ *Ahl al-Sunnah* with move children those who have already enter boarding school it's in some boarding school surrounding area which is also managed by *haba'ib* ( descendants of the Prophet Muhammad) like Dar al -Lugha Islamic Boarding School wa al - Dakwah (DALWA), Dar al - Nashihin Lawang , Dar al - Hadith li Ahlu al-Sunnah wa al - Jamaah Malang, Islamic boarding school sunniya Salafiyah Kraton , and so on .

So in short , YAPI in Bangil Beside have institution education from kindergarten to high school, also has a recitation forum for circle limited and circle general as well as has a print media named Islamuna . YAPI do ideological Shia with education it applies , and proclaim teachings Shia through the magazine he published .

With movement model like this , YAPI forms ideological , militant and capable cadres \_ organize self as well as his community . cadres \_ Shiah generated by YAPI is redirected for deepen quality science and ideology Shia they with continue studies especially at Qum University Iran, Syria , or State Islamic Higher Education (PTAIN) in Indonesia. With so , cadres this will have strength ideology Shia in herself at a time have strength network for then used return in skeleton To do ideological Shia . However , YAPI 's ability to adapt with environment surrounding a number of year final start reduce since left died by Ustadz Husein Abu Bakr al - Habsyi and continued by his son , Ali Rida bin Husein al - Habsyi .

Decrease strength YAPI adaptation with environment surrounding this cause happens often \_ dispute between YAPI and several scholars in Pasuruan , so that impressed like showdown Among *Sunni* versus *Shia* . Dispute this occur no only in recitation forums , education , and taklim majlis other , but it also happens through deployment flyers without mutual identity \_ attack and defend two group this . Sunni - Shia strife in Bangil actually more localized and represented with the term " Arab war " because the stubborn representing Sunnis there are also people of Arab descent while from party Shia is also driven by people of Arab descent . So Sunni - Shia conflict in Bangil actually could said as the “ Arab conflict ”. From the incident this , in one Arab family sometimes there is leaning member \_ to Sunni and some are leaning to S h iah .

### **Al- Hujjah in Jember**

Al- Hujjah is a foundation founded and fostered by Ustadz \_ Husein al - Habsyi in Jember 1987. Established Foundation over hectare of land this manage institution Al-Quran education which is centered in a mosque and also has house child orphan . This institution managed by Ustadz students Husein al - Habsyi whose name is Jamaluddin Asmawi who came from from Madura. He once have religious education in Sunni Islamic boarding schools , has interest with Wahhabism, however finally he convert her faith as Shia understand . That thing proven Assymawi with the lessons he did to Ustadz Husein al - Habsyi in Bangil and continued deepening teachings Shia in Iran in 1982. After came home in 1987 , he invited chaplain Husein al -Habsyi founded al -Hujjah . Assymawi die 2002 and his leadership forwarded by Lamidi.

Organization this have a published magazine \_ 1992 as \_ funnel spreader doctrine his teachings to community that contains a number of rubric related with study islam . Magazine this contains writing that seems " balanced " and becomes bridge from Sunni and Shia ( Su-si ) in Jember . From the Sunni side , al - Hujjah magazine impressed be a medium of dialogue between Sunnah and Shia thought by objective when binoculars problematic people who are happen . From the side Shiah , magazine this useful as a medium for implement draft *taqiyah* practiced by Shiaism . \_

Community - developed collaboration \_ Shia with Sunni doctrine through al - Hujjah yayasan foundation this Becomes phenomenon alone for Shia in Indonesia. Jargon " turn on " *ukhuwah* " become " motto main al -Hujjah for able to survive in Jember as the main base *nahdliyyin* , however motto this is also later bring obscurity identity al - Hujjah 's ideology in the eyes of Public surrounding so that bear predicate organization " Su -Si" (Sunni at once Shia ).

### **Al- Kautsar in Malang**

Organization this is formation from chaplain Husein al - Habsyi who is more special destined for circle interested student \_ with teachings Shia in East Java . This Foundation domiciled by move around though now have TK and SD I area Blimbing Malang. At first al -Kautsar stage study for community The ideological Shia as well as *crossbreeds* from Sunni -Shia , but al - Kautsar more focus herself as organization that handles publishing books thinking chaplain Husein al -Habsyi like book entitled "The Prophet SAWW Sweet Faced No " face Sour "; so as not Slander Occurs "; and "Sunnah- Shia " in Islamic Brotherhood " .

Besides move in Thing publishing , al -Kautsar is also on the move in Thing activity surgery dedicated books and seminars for dissect works scientific publications Al- Kautsar also held *haul* annual for commemorate death Ayatollah Khomeini with rent place in some college tall prominent in Malang. This thing aimed at getting sympathy from circle thirsty student \_ will knowledge .

al- Kautsar movement more many oriented in form publishing and review thinking Shia . As a result , formed group well-wishers to teachings Shia , no mass ideological and militant . The formed sympathizer from al - Hujjah movement is those who pay attention and spend time for observing doctrines offered by al - Hujjah 's related books about Shia . Reading to ideas from book the enough coloring

thinking reader , without must remove confidence basic to Islamic-Sunni teachings . Well-wishers Shia like neither is this position truth argument Shia as offered by al - Hujjah above truth argument Sunni group , however position both to the same degree . In practice , community this permanent will many influenced Sunni ubudiyah because has have established roots in the middle society .

#### J. Main Shiah Activities in East Java

No	City/region	Institutions/media	Main activity	Target
1	Bangil, Pasuruan	YAPI Islamic Boarding School	Cadreization	Students
		Magazine Islamuna	Publishing Magazine	Students / residents YAPI environment
		study Special	Indoctrination	Habaib and muhibbin Students
2	Jember	Majlis Taklim al-Hujjah foundation	study	General
		Bulletin al -Hujjah	Publishing	Student
		kindergarten	Education	Kindergarten parents / guardians _
3	Poor	Al-Kautsar Kindergarten and Elementary School	Education	General
		Publisher al - Kautsar 's book	Publishing	Student / general
		Housing area	Real estate	General
		study	Indoctrination	Special

#### Other Areas

Pocket Shia other than three the place the on found in Surabaya and in Sampang Madura, but in both the place the the community is very small and not too significant .Inhabitant Shia Surabaya and Sampang on certain occasions join often \_ with Malang or Bangil . Shiah Surabaya is based in the Al- Tathir foundation which is located on Jalan Mrutu Kalianyar III Number 11, Wonokusumo , District Semampir , North Surabaya. This Foundation chaired by an Arab ethnic Habib alumnus of the Qom university in Iran named

Ahmad Rusydi . Tathir Assembly Activities cover read prayer kumail together every night Friday , study fiqh jakfari , interpretation and study special for the usual student held on the day Tuesday . Currently in Sampang Madura, Shiah based in PP Ijabi led by Tajul grandiose .

From place deployment Shia in East Java ( Bangil , Jember and Malang , Surabaya and Sampang ), according to Muhammad Baharun , there are a number of pattern development Shia *First* , Shiah ideology developed by YAPI in Bangil through education More Shia structured with neat ; *second* , “Su -Si” (Sunni - Shia ) that appears consequence collaboration and understanding half way between Sunni and Shia from al - Hujjah movement in Jember ; *third* , Shiah Sympathizers that appear caused interest excitement academic with books published by al - Kautsar in Malang. In the pocket Shiah Surabaya , there are two developed pattern that is Shia Ideological , as seen in the followers of Habib Rusydi from Public general good from Yapi alumni in Surabaya and \_Public around . And the second one is follower well-wishers from circle the only student interested in thinkers Iranian Shia .

Developmental model Shia in East Java according to author is effort from the bearers ideology Shia in interpret theory taqiyah in accordance with socio-cultural sitting Medan da'wah that surrounds it . Bangil is area various ethnicity however relatively safe conflict , aside it YAPI is foundation old solid and already Secrete thousands of alumni so that developing the Shiah model ideology it's very possible there .

While in Jember , the majority residents ethnic Madurese with character loud and ' chuckles ' in hold religious principles ( in Thing this ber NU Sunni sect ). Apply Shia ideology in Jember will fast spark conflict . From here then developed the 'SU-SI' model with showing balanced understanding between Sunnis and Shiites .

Unlucky is city student . Student will always thirsty will science and thought . Marketing Shia \_ past another thought \_ *boom* post the Iranian revolution is an idea that can reliable . Reading to the ideas of thinkers Shia the enough coloring thinking reader , without must remove confidence basic to Islamic-Sunni teachings . Well-wishers Shia like neither is this position truth argument Shia as offered by al - Hujjah above truth argument Sunni group , however position both to the same degree . In practice , community this permanent will many influenced Sunni ubudiyah because has have established roots in the middle society . From here growing Shiah model sympathizers in Malang.

Meanwhile in Surabaya, the Shi'a ideology model was developed for the loyal followers and disciples of Habib Rusydi and could not be forced on the fans of Shia thinkers - Syariat, Imam Khomeini, Mutahhari etc. - from among students who studied under Habib Rusydi. So there are two models of Shia in Surabaya, Shia ideology and Shia sympathizers from among students

## CONCLUSION

From the explanation above , the author conclude that Shia in Indonesia have there is far before happening Iranian revolution , p that could seen from presence of people or traditional group \_ they many influenced and elemental shiah as already \_ called above . And influence Shia the more look after incident The Iranian Revolution is good in the field philosophy nor aqeedah .

Post Iranian revolution , popping up groups studies that specialize self in study sect shiah various areas in Indonesia. In Bandung with foundation Mutahhari , in Pekalongan appear Al- Hadi Islamic Boarding School , in Makassar and Yogyakarta , the Rausyanfikir Foundation was opened to study about thinkers \_ shiah specifically philosophy. In East Java Shiah spread to a number of city . The city which is pockets center deployment including : Bangil with the Islamic Boarding School Foundation (YAPI) which is a center

cadre Shia in Indonesia, Malang, Jember, Surabaya and other regions residency of Kediri. foundations and centers study Shia in cities that are pockets Shia this grow and have typology and the characteristics of each as form adaptation and implementation from principle their taqiyah \_ develop in accordance with social setting the place foundation that grow and develop.

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