

Shia Da'wah on Social Media (Study of Strengthening Ideology and Nationality at the Darut Taqrib Jepara Islamic Boarding School)

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ABSTRACT

Shia in Indonesia are classified as a minority sect that requires struggle to maintain its existence, so one of the steps they take is preaching on social media. This article is descriptive, qualitative and analytical. It is hoped that this research can answer the problems faced by the Shia community at the DarutTaqrib Islamic Boarding School, especially in the modern era, both related to ideology and strengthening nationality. The research results show that the purpose of da'wah on social media includes, among other things, spreading the teachings of ahlul bait such as humanism and tolerance, spreading noble prayers, as a form of Shia contribution to religion, nation and state, preparing society to welcome Imam Mahdi with the aim of justice, prosperity, and welfare.

Keywords: Shia, social media da'wah, ideology and nationality, DarutTaqrib Islamic boarding school

A. INTRODUCTION

Islamic boarding schools have become an integrated element in society. An educational institution that is quite popular nowadays. In one of the districts of Central Java, Jepara. There are 217 Islamic boarding schools spread across 16 sub-districts.(BPS, 2022). One of them is the DarutTaqribJeparaIslamic boarding school. This Islamic boarding school with Shia ideology is the only one in Jepara since it was first established in 1999.The DarutTaqrib Islamic Foundation is the institution that oversees it as a supervisor and manager as a legal entity(SaefudindanRohman, 2022).

It is not the Islamic boarding school that is the focus, but the Shia ideology, which is certainly quite foreign to local residents, which makes Darut Taqrib Islamic boarding school unique.. Purnamaningsih(2018)stated that until now, there are two major schools in Islam; Sunni and Shia. Shia in terminology are some Muslims whose religious spiritual field always refers to the ahlul bait (descendants of the Prophet Muhammad SAW) (Rozakdan Anwar, 2011). Meanwhile, according to Arabic etymology, it means someone's defender and follower, but it also means every group that gathers over a cause. (TahdzibulLughah, 3/61 karyaAzharidanTaajulArus, 5/405, karyaAz-Zabidi).

The da'wah carried out by the DarutTaqrib Islamic boarding school is not only conventional by facilitating the students at the boarding school, but also utilizes digital technology. One way to modernize this da'wah is through the DarutTaqrib Facebook fanpage. This channel allows the general public who are interested in studying science at DarutTaqribJepara without having to go directly to the boarding school. Therefore, it is very possible to carry out this research using this channel. Based on the background above, the problem is formulated as follows:

1. What is the profile of Darut Taqrib Jepara Islamic Boarding School?
2. How is Shia ideological understanding at the Darut Taqrib Jepara Islamic Boarding School conveyed in preaching on social media?
3. How is the understanding of Shia Nationality at the Darut Taqrib Jepara Islamic Boarding School conveyed in preaching on social media? Based on the problem formulation above, the objectives of this research can be mapped as follows:
 - a. To find out the profile of Darut Taqrib Jepara Islamic Boarding School

- b. To find out about Shia ideology at the Darut Taqrib Jepara Islamic Boarding School which is conveyed in preaching on social media
- c. To find out about Shia Nationalism at the Darut Taqrib Jepara Islamic Boarding School which is conveyed in preaching on social media

B. DISCUSSION

1. Darut Taqrib Jepara Islamic Boarding School Profile

"Darut-Taqrib" Islamic Boarding School is an Islamic educational institution located on Jl. KM. Sukri RT08 RW 05 Krapyak, Tahunan, Jepara and started operating in 1999. One of the initiators was UstazMiqdadTurkan. This Islamic boarding school is an educational institution under the supervision and management of the DarutTaqrib Islamic Foundation as a legal entity. Combining typical Islamic boarding school and modern education systems, this Islamic boarding school hopes that its students are not only proficient in reading the Yellow Book, but also have high scientific insight and intellectual abilities. Therefore, since 2017 the curriculum for the education and learning implementation of the DarutTaqrib Islamic boarding school has adapted to the curriculum set by the Ministry of Religion with operational permit number3438/Kk.11.20/3/PP.00/01/2017 and statistical numbers 510033200304 (SaefudindandRohman, 2022).

2. Shia Ideological Understanding at the Darut Taqrib Jepara Islamic Boarding School, Conveyed in Da'wah on Social Media

There are several explanations related to Shia teachings on the Darut Taqrib Islamic Boarding School channel with the name Darut Taqrib Page, and the author divides it into 2 parts. The first is related to ideology and the second is about nationality. The ideological beliefs adhered to by the Shia sect at the Darut Taqrib Islamic Boarding School, among others:

- a. Imam Mahdi:According to them, Imam Mahdi will appear at the end of time and will come from the descendants of the Prophet Muhammad through the path of Imam Ali RA. (Shia group).¹

¹<https://www.facebook.com/reel/678794677050782>

- b. The Muhammad family, the savior of the people, the Prophet Muhammad said, "know that the world is a very deep ocean, many people have drowned. But remember that the savior is the family of Muhammad SAW."²
- c. Entitled "If you are Ahlussunnah, this is your attitude towards Imam Husain AS" In the video, Ustad Miqdad Turkan (caretaker of the Darut Taqrib Islamic Boarding School) explains that if you are an Ahlussunnah wal Jama'ah follower then your responsibility, your duty is to respect Imam Husain as the Messenger of Allah respected him, you must love him as the Messenger of Allah loved him, *ahabballah man ahabba husaini...*³
- d. Entitled, "if you are a sayyid, this is your attitude towards Imam Husain a.s." This time UstadMiqdadTurkan explained, "If you are someone who is related to Imam Husain as. So Imam Husain is your grandfather. All honor, glory and advantages came from him and came from his grandfather Muhammad Saw..."⁴

Next, the author sought further information regarding Shia ideology from Ustad Alamsyah Kaharuddin Manu (alumni of the Darut Taqrib Islamic Boarding School). In our interview, he said that the purpose of Imam Husain's rise was to improve the body of the Muslim community, *amar ma'ruf nahi mungkar* and ready to sacrifice for the people as stated in the statement, "*innamakharajtu li ishlahiummatijaddi*" (In fact, I came out to improve my grandfather's people).⁵ And the Ahlul bait follow Imam Husain's fighting spirit to uphold truth, justice and *amar ma'ruf nahi mungkar*.

According to the Shia version, the concept of Imam Mahdi was born from the ninth descendant of Imam Husain. 9th Imam Ali Ridho, 10th Ali Al-Hadi, 11th Imam Hasan Al-Askari, 12th Imam Mahdi. Throughout his life, Imam Hasan Al-Asyikari (Imam Mahdi's father) was under the supervision of the Bani Abassiyah. Since the birth of Imam Mahdi, he was always hidden and

²<https://www.facebook.com/reel/3528300304094256>

³<https://www.facebook.com/reel/1708325969627263>

⁴<https://www.facebook.com/reel/323685296702002>

⁵Interview with UstazAlamsyahKaharuddin Manu on 18 Oktober 2023.

when his father died, Imam Mahdi was 5 years old, he appeared and said, "I am unseen so I won't be killed".

There are two types of unseen, small unseen and great unseen. The little invisible lasted for 80 years, during that time there were 4 substitutes or special representatives and all of them were appointed directly by Imam Mahdi in turn. When someone claims to be a special representative of Imam Mahdi, they are asked for proof, then what is the proof? if that person can show a letter written directly by Imam Mahdi using *Tauqi'* (signature stamp from Imam Mahdi's ring) means it is justified.

The biographies of the four Special Representatives of Imam Mahdi are as follows:

1. Utsman Bin Sa'id 'Amri, served as the first special representative of Imam Mahdi AS. He tried to understand the common people that Imam Hasan Al-Asyikari (a.s.) died without a replacement, with the hope that Imam Mahdi (a.s.) would be saved from the threat of the Abbasid dynasty.
2. Muhammad bin Utsman 'Amri, second deputy Imam. He was the son of the first representative, he carried out this noble task for half a century. In his time, many claimants and claimants of fake representatives emerged, so one of his duties was to fight these fake representatives. His wakalah period was during the reign of Mu'tamid and Mu'tadhid and 10 years of Muqtadir's reign. He died in 305 Hijriyah.
3. Abu Qasim Husain bin Ruh Nubakhti, special representative of the third Imam as. Contemporary with Muqtadir and had some experience of Radhi's reign. His niyabah period was around 21 years and he died in 326 H.
4. Abu Hasan Ali bin Muhammad Samari, special representative of the fourth Imam Mahdi AS. Appointed by the third deputy Husain bin Ruh in 326 as the Imam's successor. He was one of Imam Hasan Askari's loyal friends. One week before he died, something arrived *tawqi'* from Imam Mahdi AS who said that the period *gaibah sugro* will soon end

and *gaibah kubrawill* begin. The period of *hisniyah* is from 326 H to 329 H.⁶

In the period of *ghaib kubra* there is a testament that says, "whoever narrates our hadiths, which is *wara'* and fair, let people follow him because you cannot relate to me." What is meant in this case is following the Shia ulama. Imam Mahdi (Muhammad bin Hasan) disappeared in 255 H after his father was buried. Starting from the 3rd century until now, thanks to the revolution of Imam Khomeini (the founder of *wilayatul Faqih*), the Faqih has the right to determine the territory, politics and economy (*zakat, infaq, etc.*) throughout the world. Before Imam Mahdi appeared, Shia people had made improvements in the fields of economics, socio-politics, culture, etc. and when things became conducive, Imam Mahdi appeared.

Shia nationality is ideological, meaning that Shia national values are based on ideological values, not political values. It is mandatory for them to prosper Indonesia so that if Imam Mahdi steps down, Indonesia must be prosperous. Imam Mahdi spread peace and ruled within 100 years (a long time) after he died.⁷

Imam Husein, who is commemorated on the 10th of Ashuro, is the sunnah of the Prophet. As for the way of commemoration, sometimes things go wrong, such as hitting and lashing oneself until one bleeds. Even though Shia scholars agree that this method is wrong (*haram*) but it has become a culture such as in India, Afghanistan, Iraq, Iran (before the revolution) it is difficult to eliminate these wrong customs, but nevertheless Shia people must continue to follow the Shari'a, which means eliminating or eradicate this wrong culture as was done in Iran after the revolution.

In Indonesia, there are Shia followers of traditions who deviate, for example during the Ashura tradition, they hurt themselves, curse their friends and when reciting the shahada, add sentences containing hate speech (*reviling*) friends. This tradition is dubbed the *jahiliyyah* tradition. They were followers of Yasir Habib (a Quwaite living in London). This sect is known as

⁶<http://imamalmahdi.com/html/ind/html/konsep/khusus.htm>

⁷Interview with Ustadz Alamsyah Kaharuddin Manu on 18 Oktober 2023.

London Shia or American-British infiltrated Shia and is condemned as heretical Shia whose aim is to divide the ummah.⁸

3. Understanding Shia Nationality at the Darut Taqrib Jepara Islamic Boarding School as Conveyed in Da'wah on Social Media

In ArbainSaiyidina Husain's haul, Chairman of the Jepara MUI, Dr.Mahudi invited Shiite youth to be at the forefront of protecting the country. He also added to protect the country from common enemies. He said that Shia youth would definitely be able to be at the forefront of protecting the country from common enemies, together with other components of the nation to protect Indonesia. (Mashudi, 2023)at the ArbainSaiyidina Husain haul event, Sunday (3/9), at the Jepara Women's building.

The event of *Arbain Imam Husain* (the fortieth day of the national Ash-Shura event) held in Jakarta with the theme "strengthening religious ma'rifat and moderation",⁹The event pumped up the jargon, "We are the Shia can do more for Indonesian".

However, it cannot be denied that there are groups of people or groups who criticize or claim that the Shiites are joining Iran. This accusation is clearly not based on evidence. For example, if we say that the Shiites in Azarbaijan adhere to a secular system of government, when there was a conflict with the country of Armenia, whose majority population is Christian, it was Armenia that Iran defended. Meanwhile, Azarbeijan, with a population of 90 percent Shia, was defended by Israel (Jews). Based on this information, we can see that Shia is not a transnational movement because not all Shia people are defended by Iran, unlike HTI which obeys one command.¹⁰

Iranian Shia groups recognize the concept of Wilayatul Faqih (Wali Faqih), in this concept the fatwa of the Wali Faqih is not binding in matters relating to the constitution, but in matters of fiqh all Shia people must follow the fatwa, including those outside Iran. Therefore, Shiites in Indonesia, in

⁸Wawancara dengan Ustad Alamsyah Kaharuddin Manu pada 18 Oktober 2023.

⁹Eka Yuda Saputra, "muslim syiah serukan toleransi dalam peringatan hari asyura Nasional" on <https://nasional.tempo.co/read/1753397/muslim-syiah-serukan-toleransi-dalam-peringatan-hari-asyura-nasional>, accessed on 18 Oktober 2023

¹⁰Interview with Ustaz Alamsyah Kaharuddin Manu on 18 Oktober 2023.

constitutional matters, determine their own ideology in order to defend their country, not follow or be subordinate to Iran. Shia Indonesia thinks about advancing the Indonesian nation, not just the Shia group.

Based on the explanation above, it can be concluded that Wali Faqih's fatwa is on the one hand related to the whole world (his fatwa is followed by Shiites all over the world). Wali Faqih's position here is as the general representative of Imam Mahdi. Another position is that the Imam or Deputy Faqih gives a fatwa as the head of state of Iran, which means that it is not mandatory for Shiites all over the world to follow it but only for Shiites in Iran. So, Shiites in Indonesia sometimes have to follow the Wilayatul Faqih (Iran) fatwa and sometimes follow the Indonesian constitution. The concept of Wilayatul Faqih is in accordance with the Al-Qur'an and Sunnah, namely that Indonesian Shiites are required to obey the Indonesian constitution, in which it is written, "*must obey the constitution of their respective countries*".¹¹

C. CONCLUSION

Based on the description in the discussion above, the author concludes that the Shia da'wah of the Darut Taqrib Page Fanpage is divided into 2 parts. First, related to ideology. Among them include studies on Imam Mahdi, according to them Imam Mahdi came from a descendant of the Prophet Muhammad through the path of Imam Ali ra who was believed to have come out but was still unseen and when the Shia people had made improvements in various sectors and the situation was conducive, then Imam Mahdi appeared himself. Second, regarding nationality, in this case Shiites recognize the Wilayatul Faqih concept which is in accordance with the Al-Qur'an and Sunnah, namely that Indonesian Shiites are required to obey the Indonesian constitution, in which it is written, "*must obey the constitution of their respective countries*". So there is no fear that Shiites in Indonesia will rebel against the legitimate government, in fact they are required to adhere to it as a nationality and are required to be at the forefront in fighting the enemies of the Indonesian nation.

¹¹Interview with UstazAlamsyahKaharuddin Manu on 18 Oktober 2023.

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