

these miracles is his claim that whoever hostiles him will be die, he will live over 80 years, he will marry a beautiful woman, Muhammadi Begam, and his versatility to write a book in Arabic while he is not Arab. In reality he died at the age of 70 years, unmarried with Muhammadi Begam, and the people who had been hostiled him do not die.

MUI in the Second of National Congress which took place from 26 May to 1 June 1980 in Jakarta published about Ahmadiyah as sect outside of Islam. This fatwa was reinforced with the Fatwa in seventh of National Congress of MUI on July 28, 2005 in Jakarta that the Ahmadiyah sect is outside Islam, astray and misleading¹.

Shi'a Imamiyah which is a Shi'a school that still exists and develops nowadays. The center of Shi'a adherents is in the Islamic Republic of Iran, and has many followers in Iraq, Syria and Lebanon. In Indonesia, Shiite Imami followers are increasing but not significant, and spreading in Aceh, North Sumatra, Jakarta, West Java and East Java. Shi'ite adherents in Indonesia build a number of organizations and foundations. Among of its' organizations is the Ikatan Jamaah Ahlul Bait Indonesia (IJABI), the Ahlul Bait Indonesia (ABI), and the Association of Youth Ahlul Bait Indonesia (IPABI). At present, less than 77 Shia foundations in Indonesia are scattered in Aceh, North Sumatra, Palembang, Jakarta, West Java, Central Java, Sulawesi, Kalimantan and East Java. Some publishers in Indonesia publish books that written by Iranian scholars, such as Mizan publisher, Pustaka Hidayah, and Shadra Press. The Islamic Cultural Center in Jakarta is regarded as a Shia carriage in Indonesia. Some Shiite leaders have become politicians; among of them have become legislative members representing nationalist parties².

The Indonesian Ulama Council has recommended the status of the Shi'a school in Indonesia. In the National Working Meeting on Jumadil Akhir 1404 H./Maret 1984 M, the MUI appealed "to the Indonesian Muslims who in Ahlussunnah Waljamaah concept to raise awareness to possibility of inclusion its' concept that based on Shi'a ideology." MUI states that "Shiism as one of the concept which exists in the Islamic world have major differences with the Sunni school of thought (Ahlussunnah Waljamaah) adopted by Indonesian Muslims".

The existence of Shites indeed began to get a reaction from the Sunni community in Indonesia. In Sampang, Madura, the Sunni-Shiite conflict occurred since 2004 that led to violence. The real conflict occurred on Sunday, August 26, 2012 where the Sunni group burned 37 houses of Shiite followers, and physical fights resulting in one death and

dozens wounded³. This case rose to become a national case. However, similar cases have not occurred in other areas such as Jakarta, West Java, North Sumatra, and Aceh. MUI has also published a book entitled *Mengenal dan Mewaspadai Penyimpangan Syiah di Indonesia* (Know and Be Careful of Diversity Shi'a in Indonesia) written by KH. Ma'ruf Amin, Prof. Yunahar Ilyas, H. Ichwan Sam, and Dr. Ir. Amirsyah. The book is expected to be a guidebook for Muslim community that related to Shiite development in Indonesia.

MUI has prohibited contract marriage which is part of Shi'a school. The MUI ruled that "the *mut'ah* marriage in unlawful and one who practiced the *mut'ah* marriage must be brought to the justice in accordance with the prevailing laws and regulations.

VI. CONCLUSION

It can be concluded that although the majority of Indonesian population embraces Ahlussunnah Waljamaah, it is undeniable that the religious sects that once emerged in the Islamic world grew and developed. Even within the Sunni school community there is a new understanding of religion which is considered by the MUI as a deviant school in Islam. MUI as an Islamic religious institution is supported by Islamic organizations in Indonesia such as NU, Muhammadiyah, Al Jam'iyatul Washliyah and Al-Ittihadiyah. Assessing the growth and development of new concept, schools and understandings in Indonesia, the MUI has addressed and issued fatwas for these new schools and understandings. Among of the religious sect and concepts that get response from MUI are Shi'a, Ahmadiyah, the Community of Islamic Liberal, and a number of small and non-international sects.

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- [3] *Ibid.*, pp. 61-62
- [4] *bid.*, pp. 49-50
- [5] *Ibid.*, pp. 96-97
- [6] *Ibid.*, pp. 41-42
- [7] Mohammad Baharun (Ed.), *Mengenal dan Mewaspadai Penyimpangan Syi'ah di Indonesia*, Jakarta (2013), pp. 62-81
- [8] *Ibid.*, pp. 62-65