

Interfaith Marriage Between Sunni And Shia: A Phenomenological Study In The Bondowoso Arab Community

Musdhalifah^{1*}

¹Dakwah Science Al-Hadid College Surabaya, Indonesia

* Corresponding Author: Musdhalifah1412@gmail.com

Submitted:	Revised:	Accepted:	Published:
24 Mar 2022	20 May 2022	23 Jun 2022	30 Jul 2022

Abstract

This study aims to analyze phenomenologically related to the phenomenon of marriage across streams, between Sunnis and Shi'a, who have been known to have striking differences in beliefs. The difference is not only related to furu'iyah matters, but also related to things that are akidah. But in the Arab Community in Bondowoso has a unique phenomenon that makes Sunnis and Shi'a coexist, even holding marriages between them in order to become a strong familial relationship. This research uses a qualitative-based field research approach. The method used for the analysis of researchers used the phenomenological method of transcendental Edmund Hursell. This method researchers use to explain the meaning "as it is" in the phenomenon of marriage in the Arab Community. The study found: In the community of bondowoso Shi'a and Sunni Bondowoso Arab communities although they have differences in terms of faith and harmony Islam, but the attitude of tolerance (*Tasamub*), precisely to affirm this they use marriage ties. Nevertheless, tensions are precisely in the territory of the elite religious organizations CENTRAL MUI and MUI Bondowoso. Differences of opinion between the Majelis Ulama Indonesia (MUI) on the fatwa of misguidance of Syi'ah by MUI JATIM, NO: Kep-01 / SKF-MUI / JTM / I / 2012 and the views of the Indonesian Ulema Council (MUI) Bondowoso which does not consider Shia heresy in Bondowoso.

Keywords: Cross-Stream Marriage, Sunni, Shia, Bondowoso.

INTRODUCTION

Marriage or divorce conflicts are often caused by differences, both small differences (opinions, tastes, hobbies, and so on) and fundamental differences, namely differences in ways views (mindset, life principles, values of beliefs (religion /sect).¹ Small differences alone allow for a space of conflict that can destroy a marriage. How

¹ Zanariah Noor, "‘Isteri Sementara’: Perselisihan Pendapat Ulama Mengenai Nikah Mut’ah Dalam Mazhab Sunni Dan Syiah," *Jurnal Fiqh* 11 (December 30, 2014): 141–74, <https://doi.org/10.22452/fiqh.vol11no1.7>.

is it possible to build, maintain and maintain a household with fundamental differences, one of which is the difference in traditions in one religion, namely Islam. Several phenomena of interfaith marriage occurred in several cities in Indonesia including Madura, Bangil, Bondowoso and other countries, revealed by a journalist Mina al-Lami, who is also a product of a Shia Sunni wedding, also asserted the same. The tradition of "interbreeding" between Sunnis and Shiites is common in Lebanon and Iraq. Where the Shia population is quite large, marriage between Sunnis and Shiites is a commonsight in the community.

Any concerns felt by inter-sectual marriages. One of the important things to know is that withn willingness a n between the two to keep an open mind, they can overcome any problem. As is the case during Ramadan, the Shi'a Husband goes for tarawih prayers. dan The wife of the Sunnis goes to a muharam lecture. They both realized that her marriage would only be successful if she was willing to accept new things, open up to new concepts, and accept the differences between the two partners.⁴

Reviewing the above phenomenon, the marriage between Sunni and Shi'a that took place in the village of Kademangan Bondowoso was likewise. It is found that marriages between people from Sunni circles and other people from shi'a circles in this village are considered to be commonplace. But interestingly, because the marriage took place in a country/society that adheres to the Sunni sect, while the Shi'a sect is considered heretical by many people and even scholars. So logically, surely marriage between the two people requires extra tolerance in maintaining and maintaining the marriage household, because it not only capitalizes on love, but also understands and respects the differences between a two religious understandings, both differences in values, belief systems, and traditions in the family.

Considering that the main differences between Shi'a and Sunni are quite basic and touch on differences in the aspect of aqidah, such as: differences in viewing a

² Chibli Mallat, "Religious Militancy in Contemporary Iraq: Muhammad Baqer as-Sadr and the Sunni-Shia Paradigm," *Third World Quarterly* 10, no. 2 (1988): 699–729.

³ Abdul Haris, "Perkawinan Lintas Aliran (Sunni-Syi'ah)," *MENARA TEBUIRENG: Jurnal Ilmu-Ilmu Keislaman* 12, no. 01 (2016): 83–102.

⁴ Muhammad Amanudin and Jumni Nelli, "Titik Temu Pendapat Sunni Dan Syiah Tentang Nikah Mut'ah," *JISR AH: Jurnal Integrasi Ilmu Syariah* 3, no. 1 (April 30, 2022): 1–7, <https://doi.org/10.31958/jisrah.v3i1.5587>.

government (imamah) that must make up with a imam, then without the chosen imam's baiat, is considered infidel, a cult of Ali ibn Abu Tholib so as to consider Gabriel to be mistaken in revealing the word of Allah to the Prophet Muhammad, when it should be given to Ali ibn Abu Talib, then the claims of these groups that were considered demeaning to the companions of the prophet who became khulafaur rasyidin, such as Abu Bakr Ash Shidiq, Umar ibn Khatab, and so on.⁵

Because the majority of Indonesian Muslims are adherents of the Sunni understanding (Ahlu Sunnah wal Jama'ah) who do not recognize and reject the Shi'a understanding because of its principles that are contrary to Islamic principles and potentially in general and its teachings, so the Indonesian Ulema Council h appeal to Indonesian Muslims who understand Ahlus Sunnah wal Jama'ah to increase vigilance against the possibility of the entry of understandings based on Shi'a teachings. The attitude and response shown by the Indonesian Ulema Council (MUI) towards the Shi'a understanding is a form of concern about the excessive development of Shi'a understanding in Indonesia⁶because the public's interest in Shi'ah is getting stronger.⁷

This is evidenced by the increasingly forthrightness of Shi'a admirers demonstrating their existence by establishing Shi'a educational institutions. Until finally the Fatwa of the Indonesian Ulema Council (MUI) appealed to all Muslims in Indonesia who have Sunni views to increase vigilance against the possibility of the entry of understandings based on Shi'a teachings. In fact, the majority of Muslims in Indonesia are adherents of the Sunni understanding (Ahlussunnah al Jamaah) who do not recognize and reject the Shi'a understanding in general and specifically the Mut'ah Marriage and information about the deviation of Shi'a teachings from the purity of Islamic teachings strengthened by ten criteria of heresy established by the National Assembly of Indonesian Ulema Council (MUI) on Tuesday, November 6, 2007, and

⁵ Abdul Hamid, "Syiah Antara Paradigma Dan Problematika Masyarakat Madani," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 8, no. 2 (2017): 59–85, <https://doi.org/10.34005/alrisalah.v4i2.382>.

⁶ Hary Widyantoro, "Undemocratic Response Towards" Deviant" Judgement and Fatwa: Sunni-Shiite Conflict in Sampang, Madura, East Java," *Mazhabib* 16, no. 1 (2017): 18–32.

⁷ Moh Hasim, "Syiah: Sejarah Timbul Dan Perkembangannya Di Indonesia," *Harmoni* 11, no. 4 (December 30, 2012): 22–33.

the affirmation of the Shi'a misguided fatwa by the East Java MUI, No: Kep-01/SKF-MUI/JTM/I/2012.⁸⁹

However, the Indonesian Ulema Council (MUI) Bondowoso in the midst of the Milad Fatimah and Shi'ah debates is interesting, because it is not like agreeing with the MUI of East Java Province and the MUI in other areas that are usually harsh on Shi'a. Mui Bondowoso chose to be more tolerant, including in responding to the existence of Shi'a in Bondowoso. The issue of interfaith marriage between Sunni and Shi'a is very interesting to study because of the attitude and response of MUI Bondowoso which is not in harmony with the MUI of East Java Province about the existence of Shia in Indonesia. As well as the opinions of these scholars about the reality of marriage between sunni-shia citizens in the Arab Community, Kademangan Village, Bondowoso Regency. This study tries to explore people's views on the Arab community, in particular the practice of marriage between Sunnis and Shi'a in the Arab Community in Bondowoso. This community was chosen because this area was once claimed to be one of the provinces that appreciates the growth and development of diversity, becoming a comfortable place for religious and faith minority groups.¹⁰

The process of accepting marriage across these traditions is very rare, because Sunni and Shi'a marriages in non-Arab communities are prone to clashes even if they are family or friends. Because of the culture that exists in the Arab community bondowoso has an Indogamous marriage tradition in which marriages are performed with surnames and do not accept marriages outside their group. Unity in the Arab community, they were so strong that they caused and defeated the ideological sentiment of Sunni Shi'a marriage meaning that although there were different understandings between Sunnis and Shi'a but they preferred the integrity of the family. In the region, there are different marriage practices between Sunnis and Shi'a because

⁸ Resta Tri Widyadara, "Konflik Sunni-Syiah Di Indonesia," *Religi: Jurnal Studi Agama-Agama* 11, no. 2 (2015): 103–20, <https://doi.org/10.14421/rejusta.2015.1102-06>.

⁹ Rachmah Ida and Laurentius Dyson, "Konflik Sunni-Syiah Dan Dampaknya Terhadap Komunikasi Intra-Religius Pada Komunitas Di Sampang-Madura," *Masyarakat, Kebudayaan Dan Politik* 28, no. 1 (January 1, 2015): 33–49, <https://doi.org/10.20473/mkp.V28I12015.33-49>.

¹⁰ Ibnu Hasan Muchtar, "Syiah Di Tasikmalaya: Pengelolaan Kerukunan Dengan Komunitas Lain," *Harmoni* 16, no. 1 (June 30, 2017): 109–29, <https://doi.org/10.32488/harmoni.v16i1.64>.

they have different points of view due to many differences, both in principle and ideologically, especially in the practice of Sharia and sharia.

METHODS

The form of this research is field research (field research). Field research is a form of research that tends to focus on collecting empirical data in the field using Edmund Husserl's Transcendental Phenomenology method. The research approach used in this study is a qualitative approach. Because qualitative research is research that produces descriptive data on spoken, written, and behavioral words that can be observed from the people studied, and requires researchers to be directly involved in the field.¹¹

In obtaining data, this study used observation, interviews, and documentation. The object of this study is the Arab Community, which is located in Kademangan Village, in the center of the city. This Arab community in Bondowoso includes Jalan KH Ashari, H.O.S. Cokroaminoto, Imam Bonjol, Supriadi, which if drawn a straight line reaches 1 kilometer. The Arab community is inhabited by people of Arab descent, with a variety of schools. There is Al-Irshad, there is Persis, there is Salafy, there is Maliki, there is Shafi'i, also Shia. Their number is more than 2,500 inhabitants, with many mushala, and two mosques.

RESULTS

Dynamics of Sunni and Shia Relations

Dissent is one of the phenomena that has existed since the formation of a human community, no matter how small it is. These differences can cover all aspects of life including religion and beliefs. Allah speaks in the Qur'an in Sura Al-Maidah verse 48.¹² This verse explains that man from time immemorial to the present is an inseparable unity of humanity, because man - person by person - cannot stand alone. The needs of a human being cannot be met without cooperation. Thus, difference is a necessity,

¹¹ Dr Muhammad Farid dkk M. Sos, *Fenomenologi: Dalam Penelitian Ilmu Sosial* (Prenada Media, 2018).

¹² Ahmad Deni Rustandi et al., "Konteks Lokal dalam Penafsiran Ayat-Ayat Toleransi dalam Kitab Tafsir Al-Mishbah Karya M. Quraish Shihab," *AL QUUDS : Jurnal Studi Alquran dan Hadis* 6, no. 1 (May 6, 2022): 319–42, <https://doi.org/10.29240/alquds.v6i1.3321>.

while unity is a necessity that must be realized. Diversity and difference are inevitable even though at the same time, man is required by his position as a social being to come together in the form of helping and supporting support.¹³

The split in the body of the Islam is an inevitability. Islam is divided into many groups and groups and in various religious understandings. One with the other stings each other and releases each other and Islam puts it all together. The leader of the ahlussunnah group, Abul Hasan al Asy'ari noted that the beginning of the Muslims split into many groups and the faction came from ten major groups which then each group was further divided into many other groups. Among the ten are : ¹⁴Shia, Khawarij, Murji'ah, Mu'tazilah, Jahmiyah, D, Husainiyah, Bakriyah, 'Amah, Ashabul Hadist and finally Kullabiyah.¹⁵

Especially for Shia itself is divided into several large groups, according to Imam Abul Hasan AL Asy'ari, Shia is divided into three major groups, namely Shia Zaidiyah, Shia Imamiyah (Rafidhah) and Shia Ghulat (extreme). The total number of Shia sects according to him amounted to forty-five sects. Shia Ghulat is divided into fifteen sects, imamiyah is divided into fourteen sects, and Zaidiyah is six sects. Shia Imamiyah Itsna Assyariyah is referred to as Rafidhah and belongs to the most numerous Shia groups today. Just like Abul Hasan Al Asy'ari who also divided ¹⁶Shia into three major groups was Imam Fakhruddin Ar-Razi, namely Shia Zaidiyah, Imamiyah and Kaisaniyah. According to Imam Abdul Qahir Al-Baghdadi in addition to dividing ¹⁷Shia into Shia Zaidiyah, Imamiyah, Kaisaniyah he added Shia Ghulat (extreme) to one of the Shia sects. The emergence of various sects within the ¹⁸Shia group cannot be separated from the main issue, namely around imamah or leadership. All Shia groups agree that

¹³ M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Mizan Pustaka, 1996).

¹⁴ Dwi Putri Robiatul Adawiyah and Moch Choirul Arif, "Strategi Komunikasi Pemerintah Kabupaten Sampang dalam Merukunkan Penganut Sunni-Syiah," *Jurnal Komunikasi* 15, no. 2 (2021): 131–44, <https://doi.org/10.21107/ilkom.v15i2.11477>.

¹⁵ Widyantoro, "Undemocratic Response Towards" Deviant" Judgement and Fatwa."

¹⁶ Hamid, "Syiah Antara Paradigma Dan Problematika Masyarakat Madani."

¹⁷ Ken Miichi and Yuka Kayane, "The Politics of Religious Pluralism in Indonesia: The Shi'a Response to the Sampang Incidents of 2011–12," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (May 2020): 51–64, <https://doi.org/10.1017/trn.2019.12>.

¹⁸ Dini Sari, Yuminah Yuminah, and Benny Herlena, "The Dynamics of Sunni and Shia Relationship: Majority and Minority Conflicts, in Psychological Perspective," 2020, <https://eudl.eu/doi/10.4108/eai.7-11-2019.2294584>.

the first imam after the Messenger of Allah was Sayyidina Ali, then Hasan bin Ali, then Husain bin Ali. Dissent within Shia arose after Husain, who was entitled to be the leader.¹⁹

Sunni and Shia are two groups in the Islam that have different views in Islam. The existence of Sunnis in Indonesia as the understanding of the majority of the population cannot be denied anymore, which does not recognize or even reject shia understanding in general. Even the central MUI as the parent of Islamic mass organizations in Indonesia released a book explaining Shia understandings. Here's a look at the Shia understanding: first, the Imamah issue. Imamah in Shia is a staple that must be believed. This imamah has 2 forms of belief, including: a) the party who was entitled to be the leader after the Prophet died was Ali ibn Abi Talib, although history has recorded that it was Abu Bakr who dreamed after the Prophet died, b) Imamah or the complicity of the imams. In terms of the congregation of the imams, Shia differs in itself from those outside of Shia. For Shia the priests are obliged to ma'sum or be free from sin and maksiat. For for them, if the priests were not ma'sum then they would surely follow his passions, even though his person was as a priest followed by his followers. As sayid Muhammad Amin argues, bahwa Imam is obliged to be the choice of Allah Almighty. then the postulate of kema'suman nabi is the postulate of kema'suman imam, because he is the successor of the Prophet who occupies his position in keeping the sharia dan explain it to the people".²⁰

Second, Halal Marriage mut'ah. Mut'ah marriage is unrelentingly a debate between Shia and others. Shia remained in its stance that mut'ah marriages were halal forever and ever. Meanwhile, apart from Shia, let's call it ahlussunnah wal pilgrims argue that mut'ah marriage is haram.²¹ Third, the Qur'an loses its true takwil. In the matter of tahrif al-Quran when Shia are accused of having the belief that the Quran is no longer authentic, then spontaneously Shia will reject these accusations, including

¹⁹ Taufani Taufani et al., "The Dynamics Of Sunni-Shia Relations In The City Of A Thousand Churches Manado," *Al-Qalam* 27, no. 1 (July 21, 2021): 119–30, <https://doi.org/10.31969/alq.v27i1.920>.

²⁰ Moh Hasim, "Syiah: Sejarah Timbul Dan Perkembangannya Di Indonesia," *Harmoni* 11, no. 4 (December 30, 2012): 22–33.

²¹ Muhammad Muhajir and Muhammad Fadli Kamil, "The Views of Contemporer Mut'ah Marriage among Yogyakarta Shi'ite Leaders," *Dialog* 44, no. 2 (December 28, 2021): 216–29, <https://doi.org/10.47655/dialog.v44i2.478>.

Shia in Indonesia. They say that the Shia Quran is the same as the quran in general that muslims have. Although it is undeniable that Shia scholars believe in the indifference of the Quran.²²

Fourth, para imam knows the ghaib and has Mu'jizat. In terms of knowledge of the supernatural, Shia believe that the twelve priests knew about it, even about something that had not yet happened. And also believed that the Imam also had Mu'jizat. Fifth, Shia have a taqiyah or conceal what they believe in with the aim of preventing conflict and seeking to create peace.²³ Sixth, Obedience to the priest. Shia believe that obligatory obedience to the priests, obedience to the priests is a form of obedience to Allah, as well as being devoted to the priests in the sense that disobedience is a form of disobedience to Allah.²⁴ Seventh, Imam Mahdi. Shiites also believe Imam Mahdi to be a savior.²⁵

Sunni Cleric's Fatwa On Shi'ah and His Ability to Marry

The fatwas of Sunni clerics regarding Shia can be broadly said to give a negative impression on Shia, ranging from the lightest assessments such as ungodliness to infidel fatwas against Shia that are classified as heavy beyond the status of the ungodly. Like Imam Malik's fatwa which does not allow Shiites to berate the companions of the prophet.²⁶ Thus fatwa Imam Shafi'i: The Shiites are in danger of lying. In line with the opinions of the 2 Imams above, Al Imron al Shafi'i justifies Imam Shafi'i who assigns paganism to people (Shiites) who argue the Qur'an is a being and claim that

²² Ali Muhtarom, "Titik Temu Sunni – Syiah," *Saintifika Islamica: Jurnal Kajian Keislaman* 2, no. 02 (June 16, 2017): 61–72.

²³ Fadlan Fahamsyah, "Ideologi Politik dan Doktrin Agama Syiah," *Jurnal Al-Fawa'id: Jurnal Agama dan Bahasa* 11, no. 1 (March 30, 2021): 28–37, <https://doi.org/10.54214/alfawaid.Vol11.Iss1.159>.

²⁴ Mila Febrianti, "Aliran Syiah Dan Pemikirannya," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 6, no. 1 (April 30, 2020): 86–97, <https://doi.org/10.47435/mimbar.v6i1.805>.

²⁵ Slamet Mulyono, "Pergolakan Teologi Syiah-Sunni: Membedah Potensi Integrasi Dan Disintegrasi," *Ulumuna* 16, no. 2 (December 31, 2012): 245–78, <https://doi.org/10.20414/ujis.v16i2.185>.

²⁶ Sulaiman Sulaiman, "Relasi Sunni-Syiah: Refleksi Kerukunan Umat Beragama Di Bangsri Kabupaten Jepara," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (June 10, 2017): 19–36, <https://doi.org/10.14421/panangkaran.2017.0101-02>.

Ali was indeed the one who deserved to be the prophet and Gabriel was mistaken in delivering revelation. ²⁷

Shia is understood as a fuqaha that is always different from Sunni from political aspects, even though there is a fundamental issue that makes the two always different, namely on the issue of proposal and furu of Islam. On the issue of proposals, Shia fuqaha is often referred to by the cult of Ali ibn Abi Talib, while on the issue of furu' he is entrusted with the practice of mut'ah marriage. On the basis of the differences in perspectives above, the order of marriage in the Quran also becomes multi-interpretation. From a textual point of view it is understood, as an appeal to obedience to shari'a and from an essential point of view it is precisely understood as a medium towards the shari'a itself. The textual point of view has a consequence on whether the marriage is permissible, as the essential point of view has a consequential on the intent of the marriage. ²⁸

Marriage is one of the dimensions of life that is very important in human life in any world because of its function as a medium for channeling human biological needs and the continuity of offspring. . So important is marriage, it is not surprising that the world's religions regulate marriage issues and even the traditions or customs of the community and the juag of the institution of the canyon do not miss out on regulating marriages that prevail in the future of their society .

It has become a common fact that the arrangement of marriage issues in the world does not indicate the existence of manliness. The difference is not only between one religion and another, even in one religion there can be differences in marriage arrangements due to different ways of thinking because they adhere to different schools or traditions. ²⁹ The two opinions of the imam above are supported by the opinions of Indonesian scholars, namely KH. Hashim Asy'ari", Prof. Dr. Hamka, National Hero, Muhammadiyah Figure and Chairman of Umum MUI Pusat period

²⁷ Al Hafidh Nasution, "Identifikasi Tokoh Abdullah Bin Saba' Dalam Literatur Sunni Dan Syi'ah," *Jurnal Penelitian Medan Agama*, no. 0 (June 23, 2018), <http://jurnal.uinsu.ac.id/index.php/medag/article/view/3966>.

²⁸ Benny Afwadzi, "Wasiat Khilāfah Pada Ali Bin Abi Thalib: Studi Komparatif Hadis Ghadir Khum Dalam Tradisi Sunni Dan Syiah," *Hermeneia: Jurnal Kajian Islam Interdisipliner* 14, no. 1 (June 2014): 27–49.

²⁹ Ali Trigiyatno, "Persaksian Talak: Perspektif Ulama Sunni Dan Syi'ah Imamiyah," *Al-Manabij: Jurnal Kajian Hukum Islam* 14, no. 2 (December 3, 2020): 267–80, <https://doi.org/10.24090/mnh.v14i2.3928>.

1975-1980, and Dr. Muhammad Natsir. National Hero, Former Prime Minister of the Republic of Indonesia and Founder of the Indonesian Islamic Da'wah Council is the same as the opinion of the 2 Indonesian scholars.³⁰

Arab Communities in Bondowoso County

Bondowoso, is a district of 740,000 people, and is inhabited by the majority of madurese ethnicities who are Muslims and have ahlu sunnah wal pilgrims (Sunni). The majority of Bondowoso's population is farmed (and farmworkers), traders, and works in the service sector as well as civil servants. Here there is the Arab Community, located in Kademangan Village, in the middle of the city. This Arab community in Bondowoso includes Jalan KH Ashari, H.O.S. Cokroaminoto, Imam Bonjol, Supriadi, which if drawn a straight line reaches 1 kilometer. The Arab community is inhabited by people of Arab descent, with a variety of schools. There is Al-Irshad, there is Persis, there is Salafy, there is Maliki, there is Shafi'i, also Shia. Their number is more than 2,500 inhabitants, with many musalas, and two mosques.

The beginning of Shia in the Arab Community dates back to the beginning of the 20th century. But, it was only done by a few people and did not expand into Sunni circles. After 1979, the Mullahs pioneered the revolution in Iran, the Shiite movement in Bondowoso slowly came to the fore. And in the 1980s, Habib Hamzah Al-Habsyie, blatantly claimed to be Shia. Nevertheless, Habib Hamzah continued to teach sunnah jurisprudence, and was supplemented by the Ja'fari fiqh embraced by Shiites. And in the end Habib Hamzah died in 2005.

Description of the Bondowoso Arab Community The Arab community, Kademangan Kulon Village, Bondowoso District is part of the Bondowoso City District, Level II Region of Bondowoso Regency. This village is bordered by several villages from different sub-districts, including: the Western part borders dabasah village, Bondowoso district, the south is directly adjacent to Taman Sari village, Bondowoso district, the eastern part is bordered by Bataan village, Tenggaran district,

³⁰ Muhamad Ali, "Hukum Nikah Mut'ah Dan Hubungannya Dengan Pembentukan Keluarga Sakinah (Studi Keluarga Sakinah Model Kementerian Agama)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 3, no. 1 (2106): 30-41, https://doi.org/10.31943/jurnal_risalah.v3i1.23.

and the northern part is bordered by Pajetan village, Tegal Ampel district. The area of Kademangan Kulon Village is 170.18 Ha / m³, which is divided into several parts, including: residential area 84-Ha / m², rice field area 23-Ha / m², plantation area 01Ha / m², grave area 1.98 Ha / m², yard area 21.1-Ha / m², office area 9.1-Ha / m² , garden area 0-Ha / m² , and general infrastructure area 31-Ha / m².

The location of the Arab Community is quite strategic, located near the eastern city of Bondowoso, to get to the location can be accessed using several public transportations, such as: rickshaws, two-wheeled vehicles (motorbikes), cars, or mini buses (between cities). The Arab community is between KH Ashari Street and Imam Bonjol Street. The residents of the Arab Community of Kademangan Kulon Village are mostly people of Arab descent, besides that there are also people who are nonArab. The atmosphere of the Arab Community seems Islamic with a Middle Eastern feel. For the Arabs themselves had long settled in the Bondowoso Arab Community, whose original purpose in coming to Bondowoso was to trade and preach, then they lived settled in Bondowoso for generations, forming their own an Arab community until now.³¹

From the author's assessment, the environment of the Arab Community looks beautiful and peaceful, harmony between communities is also evident from daily activities and communication. The language used by the people of the Arab Community for daily communication is dengan using Madurese, a mixture of three languages, namely between Madurese, Indonesian dan also Arabic, the use of this mixed language is due to their linguistic factor which is mixed with the local residents who are the majority of etnis Madura. In reference to the Arabs, the locals have a special designation to them, namely "Iyek" (an abbreviation of Sayyid) for men, and "Fah" (an abbreviation of Sharifah) for women.³²

Sunni - Shia Relations in the Arab Community of Kademangan Village In Bondowoso

³¹ Imam Syaokani, "Konflik Sunni-Syiah Di Bondowoso," *Harmoni* 8, no. 31 (2016): 81–102.

³² Abd Halim Soebahar and Abdul Karim, "Pola Konflik Keagamaan dan Analisa Peran Stakeholder (Kajian Multisitus di Kabupaten Jember dan Kabupaten Bondowoso)," *Akademika* 14, no. 02 (December 26, 2020), <https://doi.org/10.30736/adk.v14i02.440>.

The history of the beginning of Shia in the Bondowoso Arab Community dates back to the 1800s, Ghasim Baharmi was the first to come to Bondowoso around the 1800s. 30 years later it was followed by the arrival of Habib-Muhsin, who had a child named Habib Ahmad who was born in the same year until the death of Habib Muhsin, namely in the 1842s. Habib Ahmad at the age of 14 had been sent by his mother to the land of Yemen to study Islamic studies to Yemeni scholars, where he also studied Arabic. After studying at Yaman, Habib Ahmad returned to Bondowoso, it was there that he devoted his knowledge by teaching religious sciences to children in the Arab Community, one of which was teaching Shafi'i jurisprudence, although beliau was a Shia Zaidiyah.

The Zaidiyah Shia school followed by Habib Hasan did not develop in the Arab Community, as it was not taught to anyone else except those who wanted to learn it. The Bondowoso Arab Community society used to be Shia Zaidiyah, then after 1948 AD the arab community community which was shia turned into a shia imamiyah or shia dua belas Imam, in that year there were not a few arab community children studying in iraq. After they returned home from Iraq they began to introduce and publicize the Shia-Imamiyah madzhab. Then came a Habib from Yemen Hadramaut namely Habib Muhammad al-Muhdhar carrying the Shia Imamiyah/Itsna Asy'ariyah Madzhab who died in 1984.

Habib-Muhammad was a poet, so many verses he composed, one of which was "Khayr al-madhzahib madzhab ahlal bayt". However, it was not necessarily that Habib-Muhammad and his followers practiced Shia teachings in furu'iyah. But they preached and performed the ordinances of worship according to the Shafi'i madzhab. When they are outside their homes and gathering with sunnis, they pray by following the Sunni madzhab, but when they return home they return to the madzhab-Shia. They think that being inqiyah is better, because otherwise it can cause trouble among ordinary people.

In the 1950s, Habib Hamzah bin Ali al-Habsyi (Uncle of Muhammad Bagier) together with Habib Muhammad Muhdhar proselytized in the Besuki area and its surroundings (Bondowoso - Situbondo - Jember and Banyuwangi). Habib Hamzah was a ustad who had a charismatic karamah dan. They both mengraised how important

the unity of Muslims and ukhuwah Islamiyah is. The introduction of the Shia sect also targeted the habaibs who lived in the Arab Community. Although they are Shia, it is strange to gather with Sunnis while worshipping the branda also follows the Sunni madzhab. When introduced jurisprudence, the existence of Shia in Bondowoso began to be known and developed among the people of the Arab Community. The environment that became the learning center of the previous scholars and kyai, the kyai generation who had occupied an important role in the Besuki area. On the other hand, the Shia understanding is not taught and introduced to non-Muslim communities, because for them morals are more important than fiqh, so they only teach Shia understanding to their group. And in the Arab Community, the people, both of Arab and non-Arab ethnicity, are familiar with the shia religious agenda.

Such is the early history of the emergence of the Shia community in Bondowoso, where this community still exists today. Over time, the existence of the Shia community in Indonesia in general began to be discussed and even opposed by those who deliberately made propaganda to create an anti-Shia movement. In East Java itself there is a fatwa of the East Java MUI 94 that misleads the Shia sect, there are many anti-Shiamovements in various regions¹ in Indonesia, including in Bondowoso Regency. It is as if the Shia sect is a new sect in Bondowoso that endangers and detracts from Islam, even though the Shia sect in Bondowoso has existed for a long time and there have been no serious problems during its existence.

In 2000 located in the city of Bandung, Jalaluddin Rahmat founded a Ikatan Jamaah Ahlul Bait Indonesia or abbreviated as (IJABI). At the time of the establishment of the IJABI, the Shia Community in the Bondowoso Arab Community was happy. Furthermore, on June 4, 2006, the inauguration of the IJABI Bondowoso Regional Board was held at the Palm Hotel, and it turned out that the public's response did not like the activity, which gave rise to an act of rejection at the inauguration site. Thankfully the masses of society can be controlled and activities can take place accordingly.

DISCUSSION

Views of Sunni People in Bondowoso

The phenomenon of Cross-sect marriage between Sunnis and Shi'a in bondowoso Arab community society has been going on for a long time. Because the relationship between the Sunni majority group and the Shia minority group in this area is relatively conducive and or harmonious. This can be seen in the activities of community life that are tolerant, harmonious, and peaceful. So cross-stream marriages in the Bondowoso Arab Community are widely encountered. Cross-sect marriage between Sunnis and Shi'a according to KH. Qadir Syam (chairman of mui Bondowoso) said that cross-sectary (Sunni-Shia) marriages have become a disambiguation of the bondowoso Arab community thus forming a large family. It's different to have a marriage that allows it. For him who is turpentineg in marriage is the condition of his harmony is appropriate, thus according to him the marriage of mut'ah does not meet the requirements of marriage harmony, hence the law.

Agreeing with K.H Qadir, KH As'ari Fasha confirmed the practice of cross-sect marriage between Sunnis and Shi'a in the Arab Bondowoso community. However, he stipulated that if the marriage has a difference of views in the aqidah and will become disharmony in the family, the marriage should not be carried out, especially if there is no guarantee of happiness in the household. Regarding the legal status of sunni and shia marriages beliau argued that if the conditions and pillars are met in the marriage then it is legal for the marriage.

According to KH's view. Hasan Muiz pengasuh Pondok Pesantren Al Maliki koncer argued that marriages are different in the flow of good inavoiding, and not done considering that later there will be debates in the house. The marriage law between Sunni and Syiah is also okay because they are both part of Islam. To avoid conflicts that can disrupt religious harmony, the potential for religious harmony must be maintained by fostering inter-harmony, between religious people and the government together with law enforcement officials.

Shia Views on Sunni and Shia Cross-Sect Marriage in the Bondowoso Arab Community

The testimony that there is no Tuhan but Allah and Muhammad is the messenger of Allah, establishing prayers, fasting, praying, and worshipping the hajj for the able. Shia have practiced the pillars of Islam. "Those who carry out these five basic things are referred to as Muslims,". Said Habib Baqir that the two (Sunni-Shia), have a lot in common. Both believe in one God (Allah), follow the same prophet, Muhammad pbuh., perform five-time prayers, fast in the month of Ramadan, go to Mecca for hajj, recite the Qur'an yang sama, and perform zakat. All religious human beings have the opportunity to go to heaven, God is merciful, what we believe is true and we do our best. Memarry orang Shi'ah ya ordinary. What mau questioned? because they are both Islamic.

Only a difference in terms of pe divorce, when in Sunni sah talak is pronounced kepda wife directly falls talak, but for shia pronouncing talak is obligatory there must be two new witnesses to fall talak. And According to Shia Talak 3 is not one utterance. Habib Baqir added "As long as someone sees something as different then that's where the difference is. The mainset is that the important thing according to the law of syar'i is true that there is a qabul ijab that is completed, if Shia ija qabul must be in Arabic. It is not legal for a marriage if you do not use ijab qabul in Arabic. "

Approximately 60% of Shia Sunni marriages in Bondowoso. They Blend in the community, when Syiah there is an event come tolerant of each other. And never talk about differences. In Bondowoso, according to Habib Bagir, the atmosphere is quite conducive, and if anyone disputes Shia, it is usually done by the speakers who come from outside Bondowoso. "The speakers from outside Bondowoso are the ones who often become stoves,". To his Sunni friends, Habib Bagir always warned, lest it be di-kuyo-kuyo. "Our cook has been infidelized, going to hell, how come it is even kuyo-kuyo in the world?" Lha wong has been convicted of heresy and went to hell, how come he is still expelled, not even pitied?" this phrase is often uttered by Habib Bagir to religious leaders among Sunnis. With such a joke, according to Bagir, the originally tense atmosphere became fluid.

According to a Shi'a leader named K.H Musawwir, the caretaker of Ali wafa's cottage admitted that in his family there were many marriages between Sunnis and Shi'a and the surrounding community also practiced marriage across these traditions.

In Habib Murthadlo's view, the Shiites glorified the family of the Prophet SAW because they were saints. What is meant by the family of prophet SAW is Prophet Muhammad SAW, Fathimah, Ali bin Abi Talib, Hasan and Hussein. The majority of habaib (descending sons of prophet SAW) are in the Bondowoso Arab Community. Here, between the Sunni and Shia ones mingle. The houses inhabited by Shia families, at the front door are generally written "Ya Hussein" in Arabic. Hussein was the grandson of the Prophet SAW who became an icon of the Shia struggle. "In this Arab community, harmonization is maintained, respecting each other," said Habib Murthadlo.

CONCLUSION

This study found that the phenomenon of cross-sectary marriage between Sunnis and Shi'a in bondowoso Arab community communities was 60% occurring. Interestingly, despite the different traditions, their households have never had any disputes and tensions between adherents of the sunni and other shi'a sects. In the community of bondowoso Shi'ah and Sunni Bondowoso arab communities although they have differences in terms of faith and harmony Islam, but the attitude of tolerance (Tasamuh), does not interfere with each other, and helping each other is done in order to maintain harmonious relations in the kebe various streams in society, precisely to affirm this they use the bonds of marriage. Nevertheless, tensions are precisely in the territory of the elite religious organizations CENTRAL MUI and MUI Bondowoso. Differences of opinion between theMajelis Ulama Indonesia (MUI) on the fatwa of misguidance of Syi'ah by MUI JATIM, NO: Kep-01 / SKF-MUI / JTM / I / 2012 with the views of the Indonesian Ulema Council (MUI) Bondowoso towards the misdeeds of the Shia group in Bondowoso, with the reason that the people in Bondowoso are safe and tentram, it had made people worry that there was a decrease in the credibility of thebag and the public's trust in conveying fatwas or legal views on an Islamic group.

REFERENCES

- Adawiyah, Dwi Putri Robiatul, and Moch Choirul Arif. "Strategi Komunikasi Pemerintah Kabupaten Sampang dalam Merukunkan Penganut Sunni-Syiah." *Jurnal Komunikasi* 15, no. 2 (2021): 131–44. <https://doi.org/10.21107/ilkom.v15i2.11477>.
- Afwadzi, Benny. "Wasiat Khilāfah Pada Ali Bin Abi Thalib: Studi Komparatif Hadis Ghadir Khum Dalam Tradisi Sunni Dan Syiah." *Hermeneia: Jurnal Kajian Islam Interdisipliner* 14, no. 1 (June 2014): 27–49.
- Ali, Muhamad. "HUKUM NIKAH MUT'AH DAN HUBUNGANNYA DENGAN PEMBENTUKAN KELUARGA SAKINAH (Studi Keluarga Sakinah Model Kementerian Agama)." *Risalah, Jurnal Pendidikan Dan Studi Islam* 3, no. 1 (2106): 30–41. https://doi.org/10.31943/jurnal_risalah.v3i1.23.
- Amanudin, Muhammad, and Jumni Nelli. "Titik Temu Pendapat Sunni Dan Syiah Tentang Nikah Mut'ah." *JISRAH: Jurnal Integrasi Ilmu Syariah* 3, no. 1 (April 30, 2022): 1–7. <https://doi.org/10.31958/jisrah.v3i1.5587>.
- dkk, Dr Muhammad Farid, M. Sos. *Fenomenologi: Dalam Penelitian Ilmu Sosial*. Prenada Media, 2018.
- Fahamsyah, Fadlan. "Ideologi Politik dan Doktrin Agama Syiah." *Jurnal Al-Fawa'id : Jurnal Agama dan Bahasa* 11, no. 1 (March 30, 2021): 28–37. <https://doi.org/10.54214/alfawaid.Vol11.Iss1.159>.
- Febrianti, Mila. "ALIRAN SYIAH DAN PEMIKIRANNYA." *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 6, no. 1 (April 30, 2020): 86–97. <https://doi.org/10.47435/mimbar.v6i1.805>.
- Hamid, Abdul. "Syiah Antara Paradigma Dan Problematika Masyarakat Madani." *Al-Risalah : Jurnal Studi Agama Dan Pemikiran Islam* 8, no. 2 (2017): 59–85. <https://doi.org/10.34005/alrisalah.v4i2.382>.
- Haris, Abdul. "Perkawinan Lintas Aliran (Sunni-Syi'ah)." *MENARA TEBUIRENG: Jurnal Ilmu-Ilmu Keislaman* 12, no. 01 (2016): 83–102.
- Hasim, Moh. "Syiah: Sejarah Timbul Dan Perkembangannya Di Indonesia." *Harmoni* 11, no. 4 (December 30, 2012): 22–33.
- . "Syiah: Sejarah Timbul Dan Perkembangannya Di Indonesia." *Harmoni* 11, no. 4 (December 30, 2012): 22–33.
- Ida, Rachmah, and Laurentius Dyson. "Konflik Sunni-Syiah Dan Dampaknya Terhadap Komunikasi Intra-Religius Pada Komunitas Di Sampang-Madura." *Masyarakat, Kebudayaan Dan Politik* 28, no. 1 (January 1, 2015): 33–49. <https://doi.org/10.20473/mkp.V28I12015.33-49>.
- Mallat, Chibli. "Religious Militancy in Contemporary Iraq: Muhammad Baqer as-Sadr and the Sunni-Shia Paradigm." *Third World Quarterly* 10, no. 2 (1988): 699–729.
- Miichi, Ken, and Yuka Kayane. "The Politics of Religious Pluralism in Indonesia: The Shi'a Response to the Sampang Incidents of 2011–12." *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (May 2020): 51–64. <https://doi.org/10.1017/trn.2019.12>.
- Muchtar, Ibnu Hasan. "Syiah Di Tasikmalaya: Pengelolaan Kerukunan Dengan Komunitas Lain." *Harmoni* 16, no. 1 (June 30, 2017): 109–29. <https://doi.org/10.32488/harmoni.v16i1.64>.

- Muhajir, Muhammad, and Muhammad Fadli Kamil. "The Views of Contemporer Mut'ah Marriage among Yogyakarta Shi'ite Leaders." *Dialog* 44, no. 2 (December 28, 2021): 216–29. <https://doi.org/10.47655/dialog.v44i2.478>.
- Muhtarom, Ali. "Titik Temu Sunni – Syiah." *SAINTIFIKA ISLAMICA: Jurnal Kajian Keislaman* 2, no. 02 (June 16, 2017): 61–72.
- Mulyono, Slamet. "Pergolakan Teologi Syiah-Sunni: Membedah Potensi Integrasi Dan Disintegrasi." *Ulumuna* 16, no. 2 (December 31, 2012): 245–78. <https://doi.org/10.20414/ujs.v16i2.185>.
- Nasution, Al Hafidh. "Identifikasi Tokoh Abdullah Bin Saba' Dalam Literatur Sunni Dan Syi'ah." *Jurnal Penelitian Medan Agama*, no. 0 (June 23, 2018). <http://jurnal.uinsu.ac.id/index.php/medag/article/view/3966>.
- Noor, Zanariah. "'Isteri Sementara': Perselisihan Pendapat Ulama Mengenai Nikah Mut'ah Dalam Mazhab Sunni Dan Syiah." *Jurnal Fiqh* 11 (December 30, 2014): 141–74. <https://doi.org/10.22452/fiqh.vol11no1.7>.
- Rustandi, Ahmad Deni, Dody S. Truna, Rosihon Anwar, and Asep Muhyidin. "Konteks Lokal dalam Penafsiran Ayat-Ayat Toleransi dalam Kitab Tafsir Al-Mishbah Karya M. Quraish Shihab." *AL QUDS : Jurnal Studi Alquran dan Hadis* 6, no. 1 (May 6, 2022): 319–42. <https://doi.org/10.29240/alquds.v6i1.3321>.
- Sari, Dini, Yuminah Yuminah, and Benny Herlena. "The Dynamics of Sunni and Shia Relationship: Majority and Minority Conflicts, in Psychological Perspective," 2020. <https://eudl.eu/doi/10.4108/eai.7-11-2019.2294584>.
- Shihab, M. Quraish. *Wawasan Al-Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat*. Mizan Pustaka, 1996.
- Soebahar, Abd Halim, and Abdul Karim. "Pola Konflik Keagamaan dan Analisa Peran Stakeholder (Kajian Multisitius di Kabupaten Jember dan Kabupaten Bondowoso)." *Akademika* 14, no. 02 (December 26, 2020). <https://doi.org/10.30736/adk.v14i02.440>.
- Sulaiman, Sulaiman. "Relasi Sunni-Syiah: Refleksi Kerukunan Umat Beragama Di Bangsri Kabupaten Jepara." *Panangkar: Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (June 10, 2017): 19–36. <https://doi.org/10.14421/panangkar.2017.0101-02>.
- Syaukani, Imam. "Konflik Sunni-Syiah Di Bondowoso." *Harmoni* 8, no. 31 (2016): 81–102.
- Taufani, Taufani, Muh Natsir, Nurman Said, and Andi Aderus. "The Dynamics Of Sunni-Shia Relations In The City Of A Thousand Churches Manado." *Al-Qalam* 27, no. 1 (July 21, 2021): 119–30. <https://doi.org/10.31969/alq.v27i1.920>.
- Trigiyatno, Ali. "Persaksian Talak: Perspektif Ulama Sunni Dan Syi'ah Imamiyah." *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (December 3, 2020): 267–80. <https://doi.org/10.24090/mnh.v14i2.3928>.
- Widyadara, Resta Tri. "Konflik Sunni-Syiah Di Indonesia." *Religi: Jurnal Studi Agama-Agama* 11, no. 2 (2015): 103–20. <https://doi.org/10.14421/rejusta.2015.1102-06>.
- Widyantoro, Hary. "Undemocratic Response Towards" Deviant" Judgement and Fatwa: Sunni-Shiite Conflict in Sampang, Madura, East Java." *Mazahib* 16, no. 1 (2017): 18–32.



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).