



SURVIVAL STRATEGY OF THE PEOPLES BAHAI BY NAHDLIYIN COMMUNITY: CASE STUDY IN PATI CENTRAL JAVA

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Abstract

This paper based on research carried out in 2020 about the Baha'i religious in Cebolek Kidul, District Margoyoso, Pati, Central Java. Baha'i is a independent religion although sometime people mistaken as a religious sect. Baha'i was in Iran in 1840s and be accepted in Indonesia at 1870 brought by medical experts joint a UN's program. Data this paper was obtained with interview, observation, documentation and discussion. In Cebolek, there are 25 peoples of 9 familiers who observe Baha'is. The contributing factors to the consistency of the Baha'is in Pati (1) understand the meaning of prayer and worship, (2) the Bahai declarator, Mirza Husein, has the title Baha'u'llah who is believed to be a descendant of the saint, (3) Baha'i teachings have no conflict with the principles of humanity, (4) the Baha'i were inspired by the Baha'ullah spirit which was opposed by the religious community which previously existed (Islam) in Persia (Iran) from the beginning he spread his religion. The Bahai people face this opposition as a consequence, (5) the Baha'i people realize that the Baha'i experienced a phase of development through the stages of majhuliyah (unknown period), maqhuriyah (a period of opposition/ hindrance), infisoliyah (a period of isolation /separation) with the majority community, istiqlalayah (period of deliverance), rosmiyah (period of legalization / inauguration), gholabiyah (period of victory), and dzahabiyah (golden periode).

Key words: *Baha'i, survival, nahdliyin.*

INTRODUCTION

The religion sciences perspektif (especially sosiologi of religion) two disparity, religion resourches from god (vertical, abrahamic) and from culture (culture religion, *wad'i* or horizontal). The essentially abrahamic the oneness and culture religion is etic and social harmony. Perspektive Rosyidi the religi3n essencial is *dedication* or *contentment*, every religious/community to dedication for religi3n.

As the son of the nation must understand that Indonesia is not (1) the secular state religion in the jurisdiction of the interests of individual countries, removing the state ideology of the influence and importance of religion, the state is not set up and no intervention of the problem of religion, the state never prohibit or recommend its citizens for religious matters of religion are separated with the problem of the state, (2) the secular republic, the state of the kingdom, atheist state (countries that prohibit when religion was made as a way of living citizens, religions of the synagogue and even religious prohibited countries), (3) countries theocracy (*theocratic state*) or *religious state* (countries using the law of religion as

a positive law based on the norms one of religion which came into force in a country), but (4) the state of the Republic of on Pancasila, i.e. the basis of state that was drawn from nationhood and statehood with melting each views of science and the state of the existing constitutional in mindset in Indonesian culture. The goverment of the Republic of national principle on Pancasila rest on Article 29 (1) The Constitution of the state based on the deity of the One True God. The article 1 Perpres No 1/PNPS/1965. However, explanation article 1 Perpres No 1/PNPS/1965 noncompliance by state administrators, let alone citizens who are Baha'i considered heretics and not served by cipil rights properly by well. This is a problem for the people Bahai.

This problems research Baha'i religious in Cebolek Kidul, District Margoyoso, Pati, Januari-Juni 2021, how a effort community Bahai trying to maintain until now ?

METHOD

This research at 2021 in the Cebolek Kidul. The exposure interaction of social between Baha'i people by muslim nahdliyin. The way of data collected the was indepth interviews, observation, literature, and discussion. This research by qualitative perspective.

RESULT AND DISCUSSION

1. Baha'i Institution

Baha'i religion the exsistensially handled for institution, don't individual leader. The institution the highest Balai Keadilan Sedunia for nine person the central in Israel. The teaching Baha'i, every human are equal, no body have right for interpretative teaching Bahai and writing Baha'ullah. The authority only at Abdul Baha from Baha'ullah. After Abdul Baha, right to interpretative only at Shoghi Effendo an than for Balai Keadilan Sedunia. Every city established Majelis Rokhani especially for rohani, married, funeral, rohani meeting, the funding, problem solving community. Every institution nine person to choose community every years. The internal effort of Baha'i be (1) based on institutions (protecting the Baha'i at state) do construction with routine visit on the Baha'i in the area (Local Organization) and (2) the Porch of Judgment Day (International Organization) always give pay attention on each Majelis Rohani Nasional.

Baha'i interrelation by UN, Bahá'í International Community ("Masyarakat Internasional Bahá'í"), ECOSOC, UNICEF), WHO, UNIFEM, and UNEP. Commuity of Bahá'í International have secretary in UN in [New York](#) and [Jenewa](#), representative

in UN region in Addis Ababa, [Roma](#), [Santiago](#), [Wina](#), Nairobi, and [Bangkok](#). Institution environment of and for progress woman is International Baha'i Community.

2. *Baha'i Principels Teachings*

The religion of Baha'i is independent religion. The declaratory is Sayyid 'Ali Muhammad from Shiraz Persia/Iran (by title Baha'ullah). at 23 Mei 1844 H/1260 M in Iran when age 25 year, to publication is declaratory new from god for change live. The declaration in Ridwan Garden in Persia/Iran for unity and harmony between religions. As a religion, Baha'i have 19 principels teachings (1) believe in an almighty god, (2) believe in the apostle as a messenger, (3) believe in the afterlife, (4) basic all religions is one, (5) unity of humanity, (6) free truth investigation, (7) religion match with knowledge/science, (8) equal rights man and woman, (9) purity and purity are very important, (10) all prejudice must be abolished, (11) education mandatory for all children, (12) world peace, (13) world language, (14) deliberate for all, (15) must work to earn a living, (16) economic solution by spiritual, (17) alleviate poverty and hiper and excessive wealth, (18) not political, (19) loyalty for government. The all is unity although don't have yet guidance form institution Bahai. The teaching Bahai to considerance live dynamic in the world

3. *Actions Baha'i People in Pati Central Java*

Makassar is firt city in Indonesia stop by the religion of Baha'i at 1878 years carried by the merchants of Persia and Turkey namely Jamal Effendi and Mustafa Rumi. It was part of efforts of Baha'i believers to spread Baha'i all over the world. At the Old Order, organization of Baha'i was frozen by Instruction Presidential Soekarno Number 264 of 1962 about Banned Organization Liga Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Agung Indonesia), Moral Rearmament Movement, Ancient Mystical Organization Of Rosi Crucians (AMORC) dan Organisasi Baha'i. The President Abdurrahman Wahid remove by Kepres No 69/ 2000, 23 Mei 2000 about The Remove Kepres No 264/1962. The impact political condition because the President Soekarno era national condition instabil. Consideration remove, Kepres No 264 don't corresponding by principal democracy. Although the Kepres No 69/2000 not yet positive for Baha'i.

The Baha'i became polemic in Indonesia on 24 July 2014. Lukman Hakim, Minister of Religious Affairs, in his twitter account that he was research Baha'i, whether it may be accepted as the new religion or not. The research was done after the Gamawan Fauzi, Minister of Domestic Affairs sent a letter to the president asking on Baha'i matters related to administration of people.

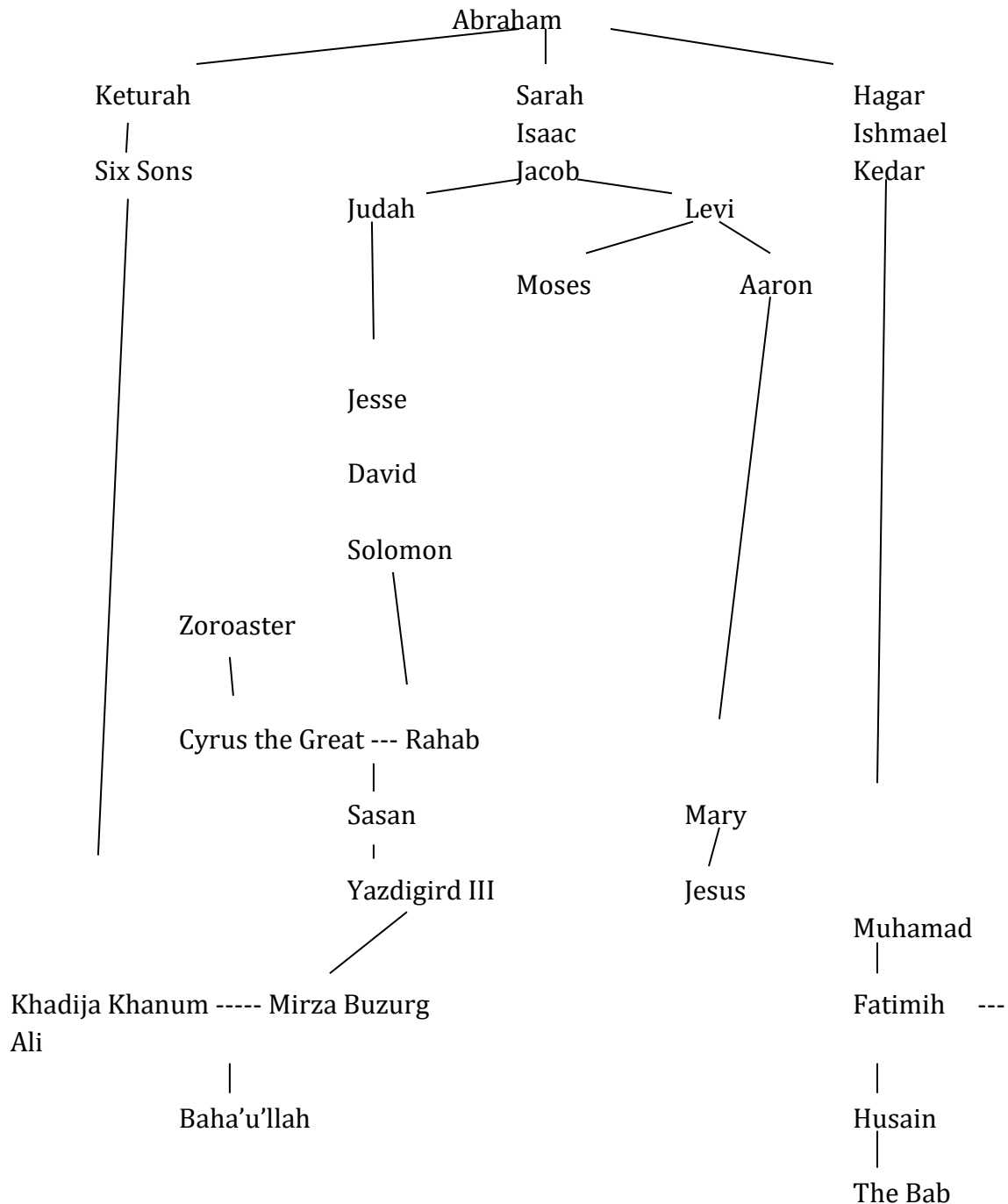
@lukmansaifuddin Twit on 24 July 2014 at 19:55 briefly "Indonesian government add a list of the Baha'i that was officially recognized, after Islam and Hindu, Christianity, Catholics, Buddhists, and Khonghucu. The state said the Baha'i is a religion whose existence recognized by the rules". The basic for recognition as a religion was uploaded in ten serial in twitter. Than received a letter from the Qamawan Fauzi answer: "The religion of Baha'i is many religions in Nusantara that exist in twenty countries. Baha'i is a religion, not a local indigenous or not local religion. There Baha'i in Banyuwangi are 22 people, Malang 30, Surabaya 98, Jakarta 100, Medan 100, , Palopo 80, and Bandung 50 people.

4. *Survival People Baha'i in Cebolek at Government*

Baha'i in Cebolek Kidul, trying to maintain the community. Since the Old Order era, some effort Bahai community complain for government, mass organization, legal aid service, all attempts was a failed. This action result the Kepres, Baha'i as an organization was banned by Kepres Number 264/1962.

The effort is failed because the response government officials central level don't understand form local level. Example, education rights Bahai religion at formal school, married certificate after married Bahai, and than funeral set apart. Bahai response (1) to get the hang of public by give opened about teaching Bahai in laman www.bahai.org; www.bahaiindonesia.org; Kantor Koordinasi Hubungan Luar E-mail: info@bahaiindonesia.org, telepon (021) 3451509; mobile 081318448889; Baha'i International Community Southeast Asia Office Po Box, Jakarta Pusat (JKP) 10032; Jakarta@bic.org, www.bic.org; Dalam web tertuang ajaran Baha'i, (2) to distribute Bahai book '*Agama Baha'i*' published from Majelis Rohani Nasional, (3) doing non-formal education Baha'i (Institut Ruhi) about life etic, and (4) inviting holiday celebrations.

5. Family tree Baha'u'llah



6. Strategy Eksise Baha'i in Pati

The effort Bahai to eksis (1) the social interaction in Cebolek Kidul adaptation by traditions of *nahdliyah*. This tradition are paying homage to men, visiting sick people to hospitals or home after returning from hospitals, visiting

when neighbors give birth to babies, visiting neighboring homes that are grieving women with something (usually rice), visiting people after returning from the pilgrimage, attend the *selametan* (a) *syukuran* after being spared from disaster, getting a gift, passing a school exam, etc. Tradition is are fellow Javanese who preserve Javanese traditions acculturated by *nahdliyah*, (b) the cycle of life, that is, from the bride or circumcision, to the delivery of the baby, that is, post 7 days, 40, 100 and 1000 days to the post-death slametan on a daily basis. Positive interactions are bound by friendship, neighbors, brotherhood, and work partners. Effect of positive on the behavior received by Baha'is from local Muslims, (2) blend in by muslim, (3) follow citizen activity: community gathering (RT nan) every month, visit at hospital or at home, to visit at home after pilgrim, visit at home after give birth, dead, praying for dead, reseption, (4) every month visit in Bahai home for prayng and discussion (ziafat), (5) to visit activity MRN.

Some effort positive effect for Baha'i. First, the nahdliyin dug up the funeral and attended the tomb when the died, even though there were two grave diggers in Cebolek, the first group was not pleased to reverse the tomb under the pretext of different faith, while the second group reversed the tomb under the pretext of pity. Rural government to facility land tomb village rules No 7/2016. Secondly, pray together for the Baha'is of house nadliyin (read tahlilan) after the interred for five days meetings. The Baha'is also come to the post-mortem prayer at the interred home. Third, the Baha'i responsive for nahdliyin some tradition in the village.

CONCLUSION

The factor consistence Baha'i in Pati, first, understanding the mean pray and praying to translate in Indonesian. Second, deklaration Bahai, Mirza Husein by tittle *Baha'u'llah* at 1817 to receive reveled from God, to declar is prophet at 21 April 1863. Bahauallah is descendants of saints. Secondly, Baha'i teach humanity opposed muslim in Iran at 1863. Third, fase development Bahai, *majhuliyah* (unknow era), *maqhuriyah* (opposed era), *infisoliyah* (ostracized era), *istiqlaliyah* (freedom era), *rosmiyah* (legitimate era), *gholabiyah* (victory era), and *dzahabiyah* (golden era).

Strategy of eksist Baha'i in Pati (1) the Baha'i adaptation some local tradition muslim nahdliyin, (2) follow activity: community gathering (RT nan) every month, visit at hospital or at home, to visit at home after pilgrim, visit at home after give birth, dead, praying for dead, reseption, (5) every month visit in Bahai home for prayng and discussion (ziafat), (5) to visit activity MRN. Village

government prepare a grave at Peraturan Desa Cebolek Kidul No 7/2016. Secondly, praying for the house of Baha'i nahdliyin (read tahlil) after the funeral for five meetings. The Baha'is also attended the post-mortem prayer at the funeral home. Third, the Baha'i funeral is separated from Muslim funerals by local Muslims, with special land provided by the village government. This happens because public cemetery are only inhabited by Muslims, not allowed to bury the Baha'i people. The positive impact is that interred.

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