

DISTINCT SECTS IN THE PERSPECTIVE OF INCLUSIVE-PLURALISTIC ISLAM

By: Miftahuddin*

Abstrak

Pluralitas seperti ras, etnis, agama, dan isme-isme (aliran) adalah sunnatullah yang keberadaannya tidak bisa dihindari. Maka dari itu, munculnya aliran-aliran keagamaan, berdasarkan bukti-bukti sejarah, adalah bagian dari pluralitas agama. Dalam hal ini, untuk menjelaskan hal tersebut, tulisan ini mencoba untuk menekankan perlunya kesadaran semua orang akan keberadaan pluralitas aliran-aliran keagamaan sebagai bagian dari sikap inklusif terhadap pluralitas tersebut. Jika hal tersebut bisa dilakukan, maka masyarakat akan bisa membangun dialog konstruktif dan munculnya aliran-aliran keagamaan yang berbeda di masyarakat tidak akan menimbulkan konflik berdarah, melainkan akan melahirkan rahmat bagi umat manusia.

الخلاصة

وهذا يلزم أن يزاح بأن التنوع الذي يشتمل قبائل و عنصرات وأديان و مذاهب هومن سنن الله التي لا ترد حضورها. وكذلك حضور الحرائك التشبية في الحال، إذا عرضنا إلى التاريخ الماضي هي من التنوعات التي لا بد لحضورها. وهذه المقالة ستعرض مرة لأهمية تثبيت وعي التنوع والإشتمال وبنائه على كل شخص وفرقة ليوقف تنوعات الحياة. ونقطع إذا كان وعي التنوعات و موقف المشتمل على الاختلاف قد بني فالمجادلة والمناقشة المبنية والديناميكية ستسير في المجتمع. وكذا ظهور الحرائك التشبية لا يكون سببا لسفح بل رحمة.

Key words: dialogue, distinct sects, inclusive-pluralistic, sunnatullah.

A. Introduction

It will always matter that human beings all over the world are different from one another, in any aspects of life, because all of that kinds are a God's law (*sunnatullah*). History has also shown that in terms of religion, especially in Islamic thought, difference is very natural. Differences in Islam can be based on the different experience of religious life, or different understandings on the one of law-sources, i.e. Al-Qur'an and Al-Hadits. Viewed from this point, the diverging sects in Islam constitute a part of the pluralities which its existence cannot be ignored. The pluralistic-inclusive Islamic thoughts seem to be appropriate as the end-used paradigm to face this phenomenon. The pluralistic-inclusive Islamic

*An Academic Staff on History Study Program, History Education Department, Faculty of Economics and Social Science, Yogyakarta State University.

thoughts offer a way of how Islam answers the challenge of time and answers any social problem as manifestations of Islam as blessing for the universe (*rahmatan lil'alamin*).¹

Considering the recent phenomenon which contradicts Islamic thoughts in handling the existence of diverging sects, this study tries to analyze what the inclusive and pluralistic thoughts offer in seeing it. With this inclusive-pluralistic perspective, it is highly hoped that this article will find what way or attitude which is actually suitable to the Islamic values in facing the differences. Therefore, it is a must for Muslims to make the plurality as a basis to behave, so that Islam can be the truly belief with *rahmatan lil'alamin*.

B. Distinct Sects as a Must

The first concept to be understood is that plurality does not uniquely belongs to a certain nation or community, because in reality there is no one community which is homogenous or unitary, without any differences in it. Al-Qur'an itself strongly admits that plurality is a kind of destiny (*taqdir*) from Allah.² Plurality, then, is a *sunnatullah* that naturally exist in any community. Everyone is a unique individual who lives together with their own uniqueness. It shows indeed that people share their life in diversity.³ This diversity-awareness feeling can be the basis of inclusive and pluralistic attitude. This attitude does not merely admit the existence of diversities, but is more likely as an attitude to be "actively involved" in the pluralities.⁴

Actually, if we look back at the history, plurality is not a new phenomenon, as it has existed even since the period of the Prophet Muhammad saw, although it

¹See Ahmad Syafi'i Maarif, "Memahami Kebhinekaan Islam Indonesia" (Understanding Varieties in Indonesian Islam), *Foreword* in Aden Wijdan SJ. et.al, *Pemikiran dan Peradaban Islam (Islamic Thoughts and Civilizations)*, (Yogyakarta: Safiria Insania Press, 2007), p. xi.

²For example, in the Holy Qur'an, *surah* al-Hujurat 13, "O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other))..." See Nurcholish Madjid, *Islam Doktrin, dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*, (Jakarta: Paramadina, 2005), p. 175.

³Miftahussurur, "Islam, Toleransi, dan Pluralisme", in M. Imdadun Rahmat (*et al.*), *Islam Pribumi: Mendialoguean Agama Membaca Realitas*, (Jakarta: Erlangga, 2003), pp. 200-201.

⁴Aden Wijdan SJ. et.al., *Pemikiran dan Peradaban Islam*, Yogyakarta: Safiria Insania Press, 2007), p. 138.

did not turn to conflict because the Prophet's disciples can faithfully accept the rules and decisions taken by the Prophet. It was in the second century of *Hijriyah* that the different opinions started to be a source of dispute and conflict among Muslims. Nevertheless, this difference was not in questioning the oneness (tauhid) of God, the place of Prophet Muhammad as the final messenger, and the certainty of the Judgment Day. Although later, the difference grew and varied in many terms, including distinction of the Holy Scriptures interpretation, political intrigue, and ethnical issues. As a result, Muslims became separated into many groups, such as Syiah, Khawarij, Asy'ariyah, Maturidiyah, Mu'tazilah, and so on.⁵

It is quite clear that the difference in tribes, nations, opinions, understanding, and even beliefs and religions, is natural and cannot be ignored. Al-Qur'an itself recognizes the existence of religion diversities⁶ and it is theologically impossible for Islam to conform to other religions.⁷ Surely, it also admits the difference of opinions in Islam, which often started from the different ways in understanding the Al-Qur'an and Al-Hadits, and which later turned to different "movements" or "distinct sects". It is also clear that Al-Qur'an admits the existence of those "distinct sects" in terms of diversity which, theologically, exclude any fundamental discrepancy with, for example, "orthodoxy".⁸ If this diversity is fairly understood, everyone in the society hoped to behave such

⁵M. Quraish Shihab, *Membumikan Al-Qur'an*, Bandung: Mizan, 2007), p. 362.

⁶For example, in the Holy Qur'an *surah* Yunus, verse 99, Allah states "and if it had been thy Lord's will, they would all have believed, – all who are on earth! Wilt thou then compel mankind, against their will, to believe?".

⁷As has been stated that "in order to mutually understand the God's will, all the believers of Islam and Christian can cooperate positively. For the first step to create the cooperation, each part is expected to correct the wrong and mistaken image and impression about the other believers that may be in their hearts. The fundamental difference between these two religions is unwaived, but the dialogues between the two believers should not be aimed at the doctrinal-theological difference which always turn to dead-end. In order to achieve a better, wider understanding, the dialogues should focus on the similarities and shared concepts between the two religions. Among the similarities are the creation of civilized life which gives high respect to religious values in all aspects of human life." See Alwi Shihab, *Islam Inklusif: Meniju Sikap Terbuka dalam Beragama*, (Bandung: Mizan, 1997), p. 117.

⁸Compare, for example, between NU and Muhammadiyah which represent the "mainstream" with Darul Arqam, Islam Jamaah, "Gerakan Usrah", *tasawuf* beliefs with their concept of *wahdatul wujud*, and the others which represent the "distinct sects"; theologically, all of them have no fundamental difference.

attitude, so that they can consider what the background of the difference before taking something into action.

It is necessary to realize that the “distinct sects”, not to say the “deviant sects”, do not only exist in Indonesia, but also in other countries. Why the “distinct sects” in Indonesia are closely related to Islam is because the majority of Indonesian people are Muslim. In the United States, however, since the majority are Christians, many “distinct sects” emerged among Christian community such as the *People’s Temple* sect headed by Jim Jones, who committed mass suicide with all his 900 followers in Guyana in 1978. They also claimed that they are the truest believers of Christianity. The other “distinct sects” had also emerged in Japan and in other countries.⁹ Concerning with this matter, Martin has once stated that the appearance of many kinds of sects and movements, such as “mysticism”, is not uniquely found in the developing countries, even in the developed and industrial countries, this phenomenon is very protruding.¹⁰

As a social phenomenon which is very natural, it is important to understand what the “distinct sects” are and why this group appeared, particularly in the context of Indonesian society. Waryono noted that “the distinct groups” (*gerakan sempalan*) could be said as “sects”. Psychologically, a sect is a group of individuals who express their religious experience and thoughts which are different from the mainstream of religious values, norms and thoughts. Such a definition, Waryono gives some understandings; *first*, a sect appears and emerges in a religious organization, *second*, a sect grows and develops as an inherent part of the religion, which wants to separate from the hegemony of well-established group, and *third*, a sect separates because they have a different belief or experience from what the majority have practiced.¹¹

The definition of “distinct sects” above seems close in meaning with that of Martin. According to Martin, objectively, the “distinct sects” are those groups

⁹“Aliran Sesat dan Penyadaran” in Tajuk Rencana, *Suarakarya*, (31 October 2007).

¹⁰Martin van Bruinessen, “Gerakan Sempalan” di Kalangan Umat Islam Indonesia: Latar Belakang Sosial-Budaya, *Ulumul Qur’an*, Vol. III No. 1, 1992, p. 32.

¹¹Waryono Abd. Ghofur, “Mencari Agama Baru: Studi Terhadap Munculnya Sekte-Sekte Agama”, *Al-Jāmi’ah*, No. 61/1998, pp. 147-148.

who consider themselves truer and more genuine than the others. Usually they extremely believe that their beliefs or opinions are on the right path.¹² Further, it can be said that discussing about “distinct sects” cannot be separated from the concept of “orthodoxy” or “mainstream”. In this case, the “distinct sects” are those who separate or deviate from orthodoxy in general, before understanding what groups are perceived as the “distinct”, it is important to define what orthodox mainstream means. In the case of Muslim community in Indonesia, according to Martin, the mainstream can be represented by the outstanding *ulama* organizations, MUI, *Majelis Tarjih* Muhammadiyah, and *Syuriah* NU.¹³

Meanwhile, based on an Ridwan’s observation, there are some factors in the emergence of “distinct sects”. According to Martin, in this modern era, everyone have more interactions with others. But, unfortunately, this relationship is so narrow and brings no significant responsibility. Therefore, many people feel isolated and tend to feel that nobody can be trusted, because, on the one hand, the social control system with all of its sanctions is no more available, and people put their own individual interest as their most prioritized thing. In such situation, the religious movement may fill the empty area due to the missing of extended family role in the society.¹⁴ This is in line with what Waryono states, that: *first*, a sect may rise in the group of people who experience a relatively similar social alienation. *Second*, the existence of a sect is related to the crisis of life value, due to the lack of religion functions to answer the life problems and to give meaning of life.¹⁵

Further, Ridwan’s observation is also interesting to consider. He argued that there are three factors of the emergence of the distinct sects: *first*, the “distinct sects” in Islam usually grow among the people who do not have sufficient Islamic teaching background. Usually, they use the practical logics to give reasoning to their group. *Second*, the “distinct sects” constitute a trend to rupture the tie of *ukhuwah* (brotherhood) in Muslim community by presenting Islamic symbols, so

¹²Martin van Bruinessen, *op. cit.*, p. 19.

¹³*Ibid*, p. 17.

¹⁴*Ibid*, p. 25.

¹⁵Waryono Abd. Ghofur, *op. cit.*, p p. 148-149.

it can deceive those who don't have enough knowledge about Islamic teachings.¹⁶ If this is the problem, it surely needs a fundamental revision and betterment in the teaching strategy of the “mainstream” groups. So that the Muslims society in general can obtain sufficient knowledge about Islam in order not to be trapped in logical practices of Islam.

C. Islamic Actions over the “Distinct Sects”

“O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety, and fear Allah, for Allah is well-acquainted with all that ye do.” (Q.S. 5: 8).

As it is known that the existence of “distinct sects” is a social phenomenon which cannot be ignored, the most important thing to consider now is how to behave and what appropriate actions to take regarding this social problem. It is not true that Islam allows or even suggests violence ways against the distinct sects, or on the contrary prohibits it. It is clear that actions in the name of justice and peace are the main thing to be taken in Islamic teaching. There is no violence in Islamic dictionary for such social phenomenon, instead there is always a suggestion for peaceful solution. Therefore, dialogues or discussions should be put forward to gain the best result.

Another thing to consider is that Islam as a universal-humanistic religion is inclusively open to receive any kinds of righteous thoughts wherever they come from and whoever carries them out. In this case, universality of Islam covers all aspects of geographical boundaries, race, ethnic, culture, language, etc. Therefore, taking one concept or ideology blindly as the truth is an attitude which becomes exclusive, counter-productive and conflicting to development and advancement in Islam itself. On the contrary, inclusive attitude is a form of readiness to collaborate with and give respect to anybody without any barrier in ideology, religion, race, party, language, etc.

¹⁶M Ridwan Lubis, “Agenda Berat Umat Islam”, *Republika*, (9 November 2007).

It is necessary to know that the relationship between Islam and pluralism has a strong fundamental argumentation. It is based on the humanity and universality of Islam as human (*fitriah*) religion, or in other words, Islamic ideals is in line with the universal humanistic ideals. Pluralism has been strongly rooted in Muslims' awareness, that Islam is universal which is given to all human beings all over the world. This means, the universal teaching of Islam is suitable to all human with no limitation to the place, culture, religious institutions, ethnicity, and so on.¹⁷

Unfortunately, however, in facing the existence of different principles, particularly the “distinct sects”, these pluralistic teachings faces dilemma. It is due to the fact that on the one hand, pluralism is an –ism which regards freedom of thinking, giving opinions, belief, or even to keep the faith, so that when facing the “distinct sects” which have contradictory vision, i.e. a group of people who have very exclusive opinion. As stated by Martin, objectively, the “distinct sects” viewed themselves as more correct than the other group. They are more confident and sure with their belief or concepts. Later it is said that the “distinct sects” are typically groups or movements who intentionally separate themselves from the “mainstream”, tend to be exclusive and often critical to the well-established *ulama*.¹⁸ They are *exclusive* (deny or get away from relationship with other people outside their groups) or *gnostic* (claim that they have a special teaching which is not understandable by lay persons) and they conduct *bai'at* system.¹⁹

Along with that, Amin Abdullah once stated that the founders of sects in Muslim community, such as the sects of Khawarij, Syia'ah, Mirza Ghulam Ahmad, and in Indonesia, like Islam Jama'ah, Dar al-Arqam, and the *ustadz* (Islamic teacher)s founding the *usroh belief* all possessed exclusive attitude. They were the sects who tried hard to with many reasons and argumentations (*hujjah*) to

¹⁷Abidin Wakano, “Memahami Konsep Inklusifisme dan Pluralisme Cak Nur”, on http://www.psik-paramadina.org/id/files/Abidin%20Wakano_Memahami%20/ accessed on 26 November 2007.

¹⁸Martin van Bruinessen, *op. cit.*, p. 17.

¹⁹*Ibid*, p. 21.

make their *ijtihad* (decision) the only truth.²⁰ However, even if they are the exclusive sects, could it be true if violence was addressed to them, whereas they never physically attack the “mainstream” groups? If a more polite way is still open in the form of dialogues or discussion, why don’t we try to do that?

As a reminder, in 1992, Martin once grouped some examples of the notorious “distinct sects” such as: *Islam Jamaah*, *Ahmadiyah Qadian*, *DI/TII*, Warsidi’s *Mujahidin* (Lampung), *Syi’ah*, *Baha’i*, “*Inkarus Sunnah*”, *Darul Arqam* (Malaysia), *Jamaah Imran*, *usroh movement*, the *tasawuf* beliefs with their concept of *wihdatul wujud*, *Tarekat Mufarridiyah*, and *Bantaqiyah* movement (Aceh).²¹ Meanwhile, some groups who have different religious belief emerged lately, and they are principally different from the “mainstream”, such as Yusman Roy (Malang), Lia Eden (Jakarta), *Pondok Nabi* (Bandung), Ardhi Hussein (the Cancer and Drugs Foundation *Cahaya Alam*) in Probolinggo,²² Madi group in Palu, *Hari Kiamat* (the Judgment Day) sect in Bandung, and Al-Qiyadah Al-Islamiyah, which was founded by Ahmad Mushaddeq, in Bogor.²³ This phenomenon shows that the movements or groups which are then categorized the “distinct sects” will always appear over times.

Further, will this phenomenon be sentenced as “diverging”, which implies to a violent action in stopping them as the only way out? Isn’t it possible to find a more polite, smoother, and peaceful way, such as inviting the “distinct sects” to have dialogues and discussions in order to find the shared principles, similarities, not to say asking them to return back to the right path? Perhaps, one thing to hold on tight, as pluralism is known indispensable, is that to create peace and tolerance, the dialogue among different religions is highly supported, let alone a dialogue with the “distinct sects” which are still from the one belief or religion (*akidah*), which only based on the different understanding of Al-Qur’an and Al-Hadits. Indeed, as stated before, the “distinct sects” are so exclusive that it is difficult to

²⁰Amin Abdullah, *Filsafat Kalam di Era Posmodernisme*, (Yogyakarta: Pustaka Pelajar, 2004), p. 13.

²¹Martin van Bruinessen, *op. cit.*, p. 16.

²²Ufi Ulfiah, “Mengawal Perdamaian Dari Bawah Belajar Dari Peran Tokoh Agama dan Adat”, *Afkar*, Edisi No. 22/2007, p. 69.

²³“Aliran Sesat dan Penyadaran”, *loc. cit.*

have them on the same table for a dialogue, and even when there was a dialogue, it turned out to a dead-end. Nevertheless, such a way should always be prioritized. On the contrary, the violence way out will never be a solution, even it can trigger to other problems.

The emergence of “distinct sects” in the society will always come one after another. One problem has not yet been finished in one area, another problem emerges in the other area. And it makes agenda of Islam struggle become heavier, especially in Indonesia. On the other hand, Muslim community is still burdened with the classical problems of overcoming the illiteracy, poverty, and underdevelopment. Finally, it is difficult for the Muslims to formulate the development of Islam struggle in Indonesia, due to the endless internal conflict. So, according to Ridwan, taking a solution by stating a decree (*fatwa*) like those of MUI, to say that a sect of movement is diverging will not suffice anymore. Moreover, if the ulama institution states such a decree too often, there will be an impression that this institution is no more powerful in preventing the growth and spread of the “distinct sects”.²⁴

Therefore, as has been stated by Novrianto, the “mainstream” groups of Islam are not necessarily worry about the emergence of the “distinct sects”. The “mainstream” groups do not need to get away from the “distinct sects” either or to state them as “diverging”, nor beating them violently. It seems that as long as the dialogue between the orthodoxy or the “mainstream” and the “distinct sects” can be carried out, this phenomenon will still have positive function.

The lack of communication and the alienation of the “distinct sects” will instead bring harmful consequences. If the orthodox groups are not responsive or communicative, and only react by prohibiting (or just ignoring), they can be pretended as one of the factors of the “extreme deviation” emergence.²⁵ Concerning with that, the quotation below is important to be examined:

Every individual is unique, a uniqueness which grows together with other people’s uniqueness, which in turn will clarify our uniqueness. We live

²⁴M Ridwan Lubis, *loc. cit.*

²⁵Novriantoni, “Aspek Sosiologis Kelompok Sempalan”, on <http://islamlib.com/id/index.php?page=article&id=1304/> accessed on 23 November 2007.

together in diversity, and we are different in togetherness. One who cannot accept and give respect to other people's uniqueness is the one who failed to understand himself and his fellows. Further, the process of dialogue is necessary to be taken, because life is a process of continuing dialogues. In a dialogue someone will be able to give and receive. To be able to perform a dialogue maturely and productively, of course we need patience, experience, self confidence, and individual maturity.²⁶

In facing the "distinct sects", it is necessary to consider an illustration written by Ra'fat Sa'id. He stated that certain attitudes to do in facing the emergence of "distinct sects" are: *first*, patient. Patience is the attitude shown by *Rasulullah* (the Prophet) and his disciples in facing all kinds of challenges. In this case, *Rasulullah* often asked his disciples to furnish themselves with patience. This order is often mentioned in the Holy Qur'an, for example: "*Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (unbelievers).*" (Q.S. Al-Ahqaf: 35). *Second*, give correct explanation to those who does not know *Rasulullah* (the Prophet). This can be seen from the statement of Ja'far bin Abi Thalib, in front of the Najasy king, when one of the representatives from Quraisy tribe wanted to humiliate the essence of teachings and described *Rasulullah* with bad characteristics which did not belong to him. Ja'far denied that accusation in a polite way. *Third*, reply rationally and objectively whatever statement question given by Islamic enemies. It can be done by explaining the magic contained in the Holy Al-Qur'an.²⁷

Similarly, in facing the difference of the emergence of the "distinct sects", it is not appropriate to use the Al-Hadits which stated: "*The Jews has separated into 71 groups, the Christian has broken into 72 groups, and my people (Islam) will be splitted into 73 groups, all will be in hell except one...*" to be a guideline. If it is used as the principle, mankind seems to only have two alternatives, be diverged or be blessed. Then, is he was diverged, he will be but in the hell, and if he was blessed, he will be in the heaven. If this is the case, as explained by Muhith,

²⁶Komaruddin Hidayat, "Membangun Teologi Dialogeis dan Inklusifistik", in Komaruddin Hidayat and Ahmad Gaus AF (ed.), *Passing Over Melintas Batas Agama*, (Jakarta: Gramedia, 1998), p. 43.

²⁷Muhammad Ra'fat Said, *Islam di Antara Kelompok-Kelompok Sesat*, translated by Ainul Heri Abbas, (Yogyakarta: Abbas Press, 2006), pp. 121-122.

someone will easily list all the groups in Islam and stated them as diverged, and will say that his group is only group to be the blessed. In the other words, one can count the census of the inhabitants of heaven and hell much earlier. This, of course, is not appropriate, because it will not open any opportunity for a death of one sect and the emergence of another sect. They forget that the phenomenon of emerging sects in Islam is a reality and cannot be denied by whomever in whatever way.²⁸

The Hadits which states “*my people will be grouped into 73 groups and all will be in hell except one. Which group is the one? (the disciples asked). The Prophet replied*” *The one which is in accordance with me and my disciples*” often influences the vision of the various groups. Therefore, if this Hadits is taken as the principle or guideline, someone will tend to blame all groups except his own groups. If this is the case, we can be sure that it will make the fragmenting more severe, and not create peace and tolerance.²⁹ However, if this Hadits is still to be principle, the attitude towards the Hadits should be like that exemplified by Muhammad Abduh. Here, as a person who set free himself from fanaticism, Muhammad ’Abduh explained the hadith as “all the 73 groups will be safe (not taken to the hell) as long as the believe in the main principles (*ushul*) in the religion, such as the oneness of God, the Muhammad saw as the final prophet and messenger, and the existence of Judgment Day.”³⁰

Peaceful, then, can take place if all religious organizations do not only give the label of “diverging” to the “distinct sects” but also approach them by dialogue and discussion to the disciples of the “distinct sects”.³¹ As a basis, the quoted verse below needs to be understood, or even taken into heart:

“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah’s) forgiveness for them; and consult them in affairs (of moment)...” (Q. S. 3: 159).

²⁸Nur Faizin Muhith, “Review Hadist Sekte Islam”, on <http://www.gusdur.net/indonesia/index.php?option=com/> accessed on 11 November 2007.

²⁹M. Quraish Shihab, *op. cit.*, pp. 362-163.

³⁰*Ibid*, p. 366.

³¹“Aliran Sesat dan Penyadaran”, *loc. cit.*

D. Conclusion

If the values of plurality and inclusiveness are taken by whomever from whatever party, or by groups with whatever belief, to act and interact in the context of community, respectfulness, tolerance, and peaceful condition will surely appear in the Muslim community. There will not be a violence action and there will always be dynamic dialogues between social groups. This is actually the essence of Islamic teachings, the religion that speak about the value of justice, peace, and universality. In this way, for the Muslim, there is no real problem with the “distinct sects”, because these sects are not totally different from that who holds a different religion. The problem is how the culture of dialogue can be given as a priority to find the best solution. It can be sure that, dialogue or “arguing” in the constructive context is a part of Islamic teachings. The case of a “distinct sect” *Al Qiyadah Islamiyah* perhaps be taken as an example, that due to the smooth dialogue and discussion with several leading figures from the “mainstream” groups, i.e. Head of PBNU, KH Said Agil Siradj; Head of MUI, H Amidhan; the former ambassador of RI in Egypt, Bachtiar Ali; a Muslim intellectual, Nazri Abdul Hamid; and some other leading figures, finally the leader and founder of this movement, Ahmad Moshaddeq, claimed himself guilty and returned to the right path by saying:

I deny my own statement to be the messenger and prophet of Allah. I state here now that I am just a human being, an ordinary man like you all. I believe that the only religion before Allah is Islam.³²

In this case, it proved that the dialogue given by the “mainstream” groups to take the leader of *Al Qiyadah Islamiyah* back to the “right path”. And there was also a deep blessing that solution could be taken without necessarily triggering any new problems and successfully brought the leader of the “distinct sect” and his followers back to the “right path”.

³²“Pemimpin Al Qiyadah Tobat”, on http://hidayatullah.com/index.php?option=com_joomlaboard/ accessed on 26 November 2007.

BIBLIOGRAPHY

- Abidin Wakano. "Memahami Konsep Inklusifisme dan Pluralisme Cak Nur" on [http://www.psik-paramadina.org/id/files/Abidin Wakano Memahami/](http://www.psik-paramadina.org/id/files/Abidin_Wakano_Memahami/) accessed on 26 November 2007.
- Aden Wijdan, et. al. 2007. *Pemikiran dan Peradaban Islam*. Yogyakarta: Safiria Insania Press.
- "Aliran Sesat dan Penyadaran". *Suara Karya*. 31 October 2007.
- Alwi Shihab. 1997. *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*. Bandung: Mizan.
- Amin Abdullah. 2004. *Filsafat Kalam di Era Posmodernisme*. Yogyakarta: Pustaka Pelajar.
- M. Imdadun Rahmat, et. al. 2003. *Islam Pribumi: Mendialogan Agama Membaca Realitas*. Jakarta: Erlangga.
- Komaruddin Hidayat dan Ahmad Gaus AF (ed.). 1998. *Passing Over, Melintas Batas Agama*. Jakarta: Gramedia.
- Van Bruinessen, Martin "Gerakan Sempalan di Kalangan Umat Islam Indonesia: Latar Belakang Sosial-Budaya" in *Ulumul Qur'an*. Vol. III No. 1, 1992.
- Muhammad Ra'fat Said. 2006. *Islam di Antara Kelompok-Kelompok Sesat*, translated by Heri Abbas. Yogyakarta: Abbas Press.
- Novriantoni. "Aspek Sosiologis Kelompok Sempalan" on <http://islamlib.com/id/index.php?page=article&id=1304/>. accessed on 23 November 2007.
- Nurcholish Madjid. 2005. *Islam Doktrin, dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*. Jakarta: Paramadina.
- Nur Faizin Muhith. "Review Hadist Sekte Islam" on <http://www.gusdur.net/indonesia/index.php?option=com> accessed on 11 November 2007
- "Pemimpin Al Qiyadah Tobat" on http://hidayatullah.com/index.php?option=com_joomlaboard/ accessed on 26 November 2007
- Shihab, M. Quraish. 2007. *Membumikan Al-Qur'an*. Bandung: Mizan.
- M. Ridwan Lubis. "Agenda Berat Umat Islam" in *Republika*. 9 November 2007.
- Ufi Ulfiah, "Mengawal Perdamaian Dari Bawah Belajar dari Peran Tokoh Agama dan Adat", in *Afkar*, No. 22/2007
- Waryono Abd. Ghofur. "Mencari Agama Baru: Studi Terhadap Munculnya Sekte-Sekte Agama" in *Al-Jāmi'ah*, No. 61/1998.