

Adaptation Patterns of An-Nadzir Congregation in Building Social Relationships (Study of the An-Nadzir Congregation Community in Gowa Regency, South Sulawesi)

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ABSTRACT

This research aims to; analyze the phenomenon of the emergence of alternative ideology Jemaah An-Nadzir among adherents of mainstream religion, its ability to adapt, and build social relations with the community which consists of people with various backgrounds, traditions of beliefs, beliefs and different religions, as well as being rejected. This type of research is qualitative research with a phenomenological approach to describe how Jemaah An-Nadzir adapts and builds harmonious social relations with people who previously rejected it. The main data collection techniques are observation and in-depth interviews with key informants who are considered to know and understand the existence of Jemaah An-Nadzir, as well as analyze various documents that are considered relevant. The results of the study show that with the pattern of social adaptation built by Jemaah An-Nadzir, they can establish harmonious social relations with people who reject their existence, and then can exist and become part of the population of the Gowa community whose existence is recognized, even its existence becomes an important part in the progress of society Gowa.

Keywords: *Adaptation Pattern, Social Relations, An-Nadzir Congregation, Gowa Regency, South Sulawesi*

1. INTRODUCTION

Observing the dynamics and development of the religious life of the community, both in Indonesia and in the world, the past few years have been marked by the birth of various alternative ideologies or splinter sects in religious institutions that are considered to deviate from their original teachings. The existence of this splinter sect is even believed to be far more obedient and loyal to the teachings that were previously held. Alternative ideological movements which are better known as sects or splinter have the characteristics of a very strong organization and high discipline. The strength of the sect of a sect is usually strongly influenced by charismatic figures who are very well-established and charming in the eyes of their followers, have high rhetorical power and promise salvation and true happiness in life [1].

The types and forms of ideologies or institutions that emerged after the birth of the divine religions were not only limited to the emergence of a splinter sect that was somewhat different from the teachings of previous religions. More than that, it is usually also a total

reconstruction of the form of ideology or institution that previously existed or was widely embraced by the community. Forms of ideology that are somewhat different from the main teachings above are often known as sects or splinter schools or alternative ideologies. In the current era, alternative ideologies are increasingly emerging in the community as a form of fragmentation or new developments from mainstem ideologies or institutions that are considered to have been previously established [2],[3].

The emergence of this alternative ideology is one of the problems faced by Islamic institutions in recent times. The existence of a community which consists of people with various backgrounds, beliefs, beliefs and religions living together in social interaction. The main issue is how to better understand and explain the alternative ideologies that emerge in these Islamic institutions. Where its emergence is often considered a cult or a splinter, because it gives rise to a new and completely different form of the previous teaching or ideology which became the breeding ground for the adherents in question [4].

The dynamics of alternative ideologies or splinter schools that have emerged in Indonesia from mainstream religious teachings show symptoms of continuous improvement. However, academic studies on alternative ideologies or splinter schools have not received an adequate portion. Whereas on the other hand, it is acknowledged that the symptoms of the emergence of alternative ideologies are actually considered to be a problem that is no less problematic because it can cause conflicts between various adherents and admirers among various emerging teachings. Even in social reality, its emergence often triggers unrest and leads to divisions among people who are in religious institutions that were previously shared together. In South Sulawesi, especially in Gowa Regency, there is a sect that is considered different from *aqidah*, worship, or practice in Islam. Such a flow is usually called a splinter school, which in sociological studies is usually called an alternative ideology. The sect in question is the Islamic teachings of the An-Nadzir community in Mawang, Gowa Regency, South Sulawesi [5], [6].

The beginning of the emergence of the An-Nadzir congregation in the Gowa community raised pros and cons because its existence was not as common as other Muslims who are commonly known in the Gowa community. The community of An-Nadzir congregation is somewhat different from the adherents of Islam in general. For example, followers of the An-Nadzir community have dyed hair or blonde hair and wear black clothes. The An-Nadzir congregation has its own village, not scattered among other residents' housing [7].

The community of the An-Nadzir congregation became interesting because its initial arrival in the midst of the Gowa community was not well received. But then it can exist and become part of the population of the Gowa community that is recognized for its existence. In fact, its existence is an important part of the progress of the people of Gowa. This is the reason for the author to take a deeper look at the patterns of adaptation and social relations of the An-Nadzir congregation with the general public around them [8].

2. METHOD

This study uses phenomenological studies as is common in the study of religious movements or alternative ideologies. Phenomenology is often used as a general presumption to refer to subjective experiences of different types and types of subjects encountered. Phenomenological studies aim to be practically useful for anyone who undertakes qualitative studies and maintains the perspectives studied. The main empirical idea of phenomenology is that scientific explanations should be based on the source and statements of actors, that is, in a sense according to what comes from their own [9]. Husserl's interprets Phenomenology as: 1) subjective experience or phenomenological experience; 2) A study of consciousness from the basic perspective

of a person. According to Husserl's researchers in phenomenological view attempt to understand the meaning of events and their relationships to people who are in certain situations [10]. In this understanding, researchers observe in the field with the understanding that the activities of the actors or actors examined are a social reality or empirical reality that cannot be engineered by the researcher, but presented as is the case to understand the appearance of the An-Nadzir Community, which is very appropriately analyzed with a qualitative approach of phenomenology [11].

Qualitative data on this study was obtained through the source of a broad description of various phenomena that are closely related to religion and belief as a spirit tool in interacting with the Congregational Community of An-Nadzir and the local community [12]. Likewise, it contains descriptive explanations of various numbers obtained from the field, and contains an explanation of the social processes that occur in the community environment. The qualitative data is designed to find what can be studied and analyzed from various phenomena observed, especially the behavioral phenomena of the An-Nadzir congregational community as a basis for acting and trying to.

Researchers investigate and respond to exploration, and ask descriptive questions about what causes religious beliefs and rituals to be in demand and flourish in Gowa Regency [13]. This method is used in an effort to analyze and describe the extent to which the ability to adapt the Islamic Community of An-Nadzir in the Gowa community so that it can be accepted and survive in a different religious environment understanding Islamnya. Even realistically his followers are growing from the surrounding community. This research process is carried out with research stages consisting of the pre-ground stage, field worker stage, and data analysis stage [14].

3. RESULTS AND DISCUSSION

An-Nadzir is a religious group in Gowa Regency, South Sulawesi. In the historical record of this congregational group was introduced by a figure named KH. Syamsuri Abdul Madjid. This figure is considered an imam for followers of Jemaah An-Nadzir. It is known that KH. Syamsuri Abdul Madjid comes from Dumai, Riau Islands. To spread his teachings KH. Syamsuri Abdul Madjid traveled to several areas such as Batam and in 1998 to South Sulawesi and also in Gowa, bringing this teaching with him. This then gained sympathy from several people from Gowa, Palopo, Maros, and the surrounding areas which later grew into tens to hundreds of people. (Ir. Lukman Asli Bakri and Drs. Samiruddin, M.M, interview 14 February 2010 and 30 October 2019). Efforts to spread the teachings of Jemaah An-Nadzir are carried out through adaptation patterns and social relations [15].

3.1 Openness and Socialization

Historically, before this religious group was given the name An-Nadzir, this congregation was known as the Jundullah Assembly which is defined as a collection of people who will become the soldiers of Allah. This is in line with the opinion of this council, that the manifestation of the end-time life will be a massive battle between the armies of God and the armies of Satan. On its journey around 1999 the Jundullah Assembly then began to form a separate community on the Edge of Lake Mawang, Gowa Regency. Lake Mawang was chosen as the place for this group of pilgrims because it is believed to have its own specialties, believed to be the bathing place for kings to the place where Imam Mahdi will appear at the end of time [15].

The Jundullah Assembly has developed over time, so this has raised concerns from several Islamic organizations, especially from KPPSI, which also has a wing organization called Laskar Jundullah. In 2002, the leader of Laskar Jundullah named Agus Dwi Karna then went to the headquarters of the Jundullah Assembly to file a protest related to the similarity of names between Laskar Jundullah and the Jundullah Assembly. After negotiations took place between the leadership of Laskar Jundullah and the Jundullah Assembly, it was finally agreed to change the name of the Jundullah Assembly on the shores of Lake Mawang. This is also an attempt to avoid divisions among people who claim to be Muslims.

The name that was later chosen to replace the Jundullah Assembly was An-Nadzir. An-Nadzir was chosen as the name of this congregational group did not come suddenly. However, through long contemplation, it was finally decided by inspiration or guidance from the divine. The word An-Nadzir comes from Arabic which means a warner, or it can also be referred to as waiting. As stated by the leadership of An-Nadzir as follows: An-Nadzir was formerly known as Majelis Jundullah, but has the same name as the wing of the KPPSI, Laskar Jundullah, so that our leadership agreed to give in and in the end, we found a name that was considered suitable, namely An-Nadzir, which means the giver of warnings [16].

The warning giver is intended as an effort to convey the teachings brought by Imam Al Mahdi Abdullah who in An-Nadzir's belief is KH. Syamsuri Abdul Madjid to all his congregation including those who came to learn about this teaching. This is in accordance with the statement from Ustadz Lukman and in line with Ustad Samir as follows:

‘That we are trying to articulate Islamic values at the time of the prophet. Of course, with the guidance of the teacher (KH. Syamsuri Abdul Madjid). Therefore, our presence is a form of attitude towards the values of Allah's law and the Sunnah of the Prophet (sallallahu ‘alayhi wa sallam) as well as our presence as a warning

to anyone who is commemorated by our presence. Of course, when speaking internally, those who should be commemorated are those who serve as a forum and reference for warning are the people who are gathered in the An-Nadzir community itself, both individually and collectively as well as a warning to anyone.” ([15]). To maintain its existence, the An-Nadzir congregation is open to the surrounding community and people from outside who want to enter and stay in touch with the An-Nadzir congregation. The An-Nadzir congregation initially spread in various regions in Indonesia, such as Palopo, Maros, Gowa, Medan, to the island of Java and then chose the area in Gowa Regency as the basis for forming and developing the teachings of their community. The reason Jemaah An-Nadzir chose Gowa Regency because this area is considered strategic compared to other areas such as Jakarta, Dumai, and other important areas is because of the various features that this place has [17].

3.2 Establish Togetherness

The social life of Jemaah An-Nadzir is considered unique because it tends to be different from other general people. Nevertheless, the relationship with fellow pilgrims remains well established and conducive. Likewise, with the outside community still maintain good relations. As stated by the leadership of An-Nadzir as follows: We, the An-Nadzir congregation, received a positive response from the outside community. This area used to be a gathering place for robbers. But since our arrival the area has become safe. So, outsiders feel very helped by our existence. This area used to be quite dark, later we will have lighting here. We are also usually assigned to guard the agricultural school as security guards. [18].

Based on the statement above, that Jemaah An-Nadzir has good relations with the outside community who are around. The existence of An-Nadzir is considered a positive thing for the community because it is able to provide a sense of comfort and security in the area. What's more, the An-Nadzir community has never caused problems for outsiders who are around their environment.

The Jemaah An-Nadzir community highly values the form of togetherness. This is done in a congregation and in one tray. The family atmosphere that was so thick with fellow An-Nadzir made many of their family and friends finally join through an invitation from their family or friends who had already entered as followers of An-Nadzir.

The togetherness of the Jemaah An-Nadzir community was also based on the division of the Borongloe sub-district into two, namely Borongloe Village and Romang Lompoa Village, which was marked by the issuance of PP No. 8 of 2005 on December 26, 2005 exclusive life has begun to change. This was marked by the entry of Romang Lompoa's

government ranks into the An-Nadzir residential area to stay in touch with the An-Nadzir community. They even managed to record the An-Nadzir community itself in the hope that they could get an Identity Card [19].

He existence of the expansion of the region, making access from outside more open. This also encouraged many An-Nadzir congregations from outside to come to Gowa to migrate or move places to join the existing An-Nadzir. They mostly come from Palopo, then Makassar and its surroundings, Pare-Pare, Selayar, Sinjai and even from outside Sulawesi such as Medan, Bandung and Jakarta. In 2006 those who are members of this settlement are as many as 400 people with 90 families. This made the people around the settlement of An-Nadzir begin to mingle. Vice versa, An-Nadzir has started to open up from the outside world. Even since 2007, buying and selling relations have begun to be intensely carried out between Jamaah An-Nadzir and the surrounding community until now [17].

3.3 Build Social Networks

The An-Nadzir congregation builds a social network by creating various social safety networks such as health clinic facilities, markets and grain factories, as well as money diversion efforts for underprivileged families to be utilized by the An-Nadzir community and by the surrounding community. In 2007 their number has increased to approximately 500 people with 100 families. Since then, various studies conducted by the mass media, research from within and outside the country have also often taken An-Nadzir as the object of research. An-Nadzir has also begun to receive frequent guests from various regions in Indonesia and even from abroad, both those who want to learn about An-Nadzir or just looking for information about An-Nadzir.

At this time, their existence has been recognized by the local government and the surrounding community. In fact, their relationship is very close, starting from buying and selling activities, Eid together to collaboration with the Agricultural Extension College in managing lakes with ponds and plantations owned by STTP. In 2009, their number has reached about 800 people [18].

To maintain its existence, the An-Nadzir congregation built a cooperative and business unit such as drinking water depots and managing grain produced from rice fields. Then in 2009, development in the economy was further enhanced. The mini market and the printing press as well as the An-Nadzir stall have been carried out and all of them are placed near the water depot which is near the headquarters. This mini market sells various basic needs such as fish, vegetables, fruits, soap, and other daily necessities.

The Jamaah An-Nadzir community was once considered a deviant sect that developed in Indonesia and became the spotlight of various Islamic

organizations, and was even accused of being a terrorist group. However, this does not detract from An-Nadzir's consistency in carrying out and developing his teachings. In its development, this community received a very good response to the wider community as well as to the government.

4. CONCLUSION

An-Nadzir is a congregation which was originally named Mejlis Jundullah and later changed its name to An-Nadzir because of the similarity in the name of the KPPSI wing organization. An-Nadzir is interpreted as a warning to mankind in facing the end of this age. The Mawang area, South Sulawesi Regency, which is now occupied by An-Nadzir is believed to be a very special place because this land is the land promised by Allah for the coming of Imam Mahdi. The Mawang area in particular and Gowa in general is an area of the Eastern hemisphere which is allegedly the base of the Imam Mahdi along with his laskars.

The initial presence of the An-Nadzir congregation in the Gowa community caused a lack of sympathy because it was considered unusual and different in religious procedures and practices like adherents of other religions. However, his ability to adapt, open himself up by establishing relationship activities through the development of social safety nets by developing various social and economic businesses to help underprivileged families both from his community and to the surrounding community outside the An-Ndzir community. With these various efforts, Jamaah An-Nadzir was able to build harmonious social relations with the local community so that it further strengthened its existence in areas that had previously rejected it.

AUTHORS' CONTRIBUTIONS

1. Najamuddin as the chief research officer is responsible for the coordination and research ideas
2. Bustan as member I, assisting in data analysis and completing article manuscripts
3. Abdul Rahman as member II acts as an initial problem analysis at the research site

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