

# The Role of Civil Society in Maintaining Communal Peace between the Sunni Group and the Ahmadiyyah Followers in Lenteng Agung, South Jakarta

Suryani<sup>1,3</sup>, Chusnul Mar'iyah<sup>2</sup> and Fajar Fachrian<sup>3</sup>

<sup>1</sup>Doctoral Programe Students of Political Sciences Department, FISIP UI;

<sup>2</sup>Departement of Political Science, University of Indonesia, Jakarta, Indonesia

<sup>1,3</sup> Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

**Keywords:** Communal Peace, Civil Society, Ahmadiyyah, Sunni

**Abstract:** This article explains the active role of civil society in maintaining communal peace between Sunni groups and Ahmadiyyah followers in Lenteng Agung. Factually followers of Ahmadiyyah often get discriminatory treatment from society, especially from the Sunni group. The community rejection toward the existence of Ahmadiyyah congregations often leads to violence such as burning the worship places, beatings and expulsions. This paper observed the reasons for the maintenance of the communal peace between the Sunni group and the Ahmadiyyah Followers in Lenteng Agung by using interview and observation method. The findings of the research revealed that there had been an excellent social interaction among the Ahmadiyyah group in LentengAgung. There is no rejection or horizontal conflict that occurs in the community related to Ahmadiyyah followers. Several factors determine the public peace in Lenteng Agung. First, the active role of the citizens from both sides can synergize the community. Second, the existence of similar identity between Ahmadiyyah leader and the elders of community. Third, social activities can create a positive interaction and mutual interest among each other.

## 1 INTRODUCTION

Ahmadis are divided into two groups; Ahmadiyah Lahore and Ahmadiyah Qadian. The difference lies in the belief of Mirza Ghulam Ahmad (Adamson, 2010). Ahmadiyya Qadian argues that Mirza Ghulam Ahmad is a prophet because they believe that prophethood will remain after Muhammad (Amir Jemaat Ahmadiyyah Indonesia, 2015). Ahmadiyya Lahore claims that Mirza Ghulam Ahmad is not a prophet but a religious reformer [mujaddid] because prophethood after the Prophet Muhammad was no longer exists (Kenang-Kenangan 20 Tahun Gerakan Ahmadiyyah Lahore Indonesia 1928-1979, 1979).

The existence of the Jamaat Ahmadiyya in Indonesia, and in some Sunni-majority areas, often leads to rejection leading to social conflict. In Jakarta, June 2008, there was a mass attack of celebrating the birth of Pancasila using Islamic Defenders Front (FPI) symbols against the National Alliance for Freedom of Religion and Belief [AKKBB] in Monas (Hutabrina, 2008).

The Minister of Religious Affairs, the Attorney General and the Minister of Home Affairs On July 9, 2008, issued a Joint Decree [SKB] containing warnings and commands to adherents members and administrators of Ahmadiyya Jamaat Indonesia and citizens. Maarif Institute in 2010 also noted that violence against the Ahmadiyah congregation occurred in many provinces of West Java. The region is regarded as a reason for the violence against the Ahmadiyya community with a total of 117 cases of abuse by mid-September 2010. Violence against the Ahmadiyah community increased compared to in 2009 by 114 (Kasus Ahmadiyah). The most violent incident of public interest was the attack on the Ahmadiyya community in Cikeusik on February 6, 2011; the latest event was the attack and expulsion of the Ahmadiyya congregation in East Sakra, East Lombok on May 20, 2018, making about 300 Ahmadi were evacuated.

Out of Jabodetabek area, from five branches of Ahmadiyah Indonesia in Jakarta as the chapter of Balikpapan, Kebon Bawang, Ciputat, Bukit Duri, and Lenteng Agung, Only Lenteng Agung did not experience any severe conflict with the Sunni group;

there was never any attempt to expel and violate the Ahmadiyya Community, peaceful communal relations reflects cooperation in various activities. That is interesting to examine in depth how the public peace between SUNNI and Ahmadiya can be well preserved in Lenteng Agung area in the midst of the continuing denial of the Ahmadiyya community throughout Indonesia

## 2 CIVIL SOCIETY, COMMUNICALISM AND CONFLICT MANAGEMENT

### 2.1 Civil Society

Alexis de Tocqueville has a view of the Civil Society derived from his observations of American culture and considers the Civil Society as a counterweight to state power. According to Tocqueville, political power and civil society have high endurance, because it has a plural, independent, and politically mature.

Anwar Ibrahim describes a civil society with different terms (Masyarakat Madani) which is a social system based on moral principles and ensures a balance between individual freedom and the stability of society. The initiative of the individual in the form of thinking, art, the implementation of government based on the Act, and not individual desire or desire. Ibrahim also states that Civil Society has distinctive features: cultural plurality, reciprocal relationships, and mutual understanding and respect.

AS Hikam says that Society in the concept of Civil Society is a mediocre society, therefore, it cannot separate the internal contradictions. The inter-class, ethnic, and gender issues are potentially damaging the Civil Society at some level (Hikam, 2000). The embryo of the emergence of civil society is a community group that is bound in the organization and have a specific goal objective depending on the policy of the organization.

The main features of the Civil Society are self-reliance and volunteerism, independent and independent of any party. As a tool for democracy, civil society becomes a check and balances that actively oversees the social dynamics that flourish in society (Hikam, 2000). Puan Amal Hayati, Khudamul Ahmadiyah and Lajnah Immaillah are some civil society that plays an active role in maintaining the social interaction of Agung Lenteng community so that the conflict is avoidable.

### 2.2 Communalism: Primordial Identity

Communalism is a grouping of people based on identity similarity; it refers to the political and conflict based on the religious group (Varshney, 2009). The term of identity is interpreted as (a) condition or reality about the same thing, or a situation similar to each other; (b) circumstances or facts that describe something equal between two persons [individuality] or two groups or objects, can be concluded that the identity is a symbolization or characteristic that means having a difference (Varshney, 2009).

Identity is divided into three forms:

1. Cultural Identity: is a feature that arises because a person is a member of a particular ethnic group, including acceptance of tradition, innate nature, language, religion, and descent from a culture.
2. Social Identity: are similarities and differences, about personal and social in general, about what distinguishes you from others.
3. Self Identity: identity is generally a distinction that distinguishes the person from others and is at the same time integration of the stages of development that have been passed before. Personal identity is based on the uniqueness of one's characteristics. Cultural behavior, sounds, gestures of body parts, color clothing, and hair clippings show the features of someone who is not owned by someone (Varshney, 2009).

This paper uses the concept of identity as Alo Liliweri stated that In her study, the primordial factor is also one of the supporting item that maintenance of communal peace in Lenteng Agung. Primordial means tribal identity, that is Betawi, where the average resident of Lenteng Agung is a native of Betawi tribe.

### 2.3 Conflict Management and Peace Building

Conflict is a relationship between two or more parties [individuals or groups] who have, or who feel that they have objectives that are not aligned. Conflict occurs when community goals are not equidistant. From a micro-level, interdisciplinary group, organizations, communities, countries and all forms of human social, economic and power relations-experience growth, change, and conflict. Conflict occurs because of the imbalance between those relationships which creates problems such as discrimination, unemployment, poverty, oppression, resulting crime. Each of these levels is

interconnected, forming a chain of potential strengths to bring about both constructive and destructive change (Kartikasari, 2001).

Conflicts that are vertical between the community and the government as well as the horizontal among the people due to political factors or SARA systematically become a barrier for development. Therefore, the handling of the conflict becomes a grave concern for the government to make progress run properly. Here are the terms that show the various approaches to dealing with conflict, which is also considered as stages in the process. Each phase will involve the previous step [e.g., conflict resolution will include conflict prevention measures] (Kartikasari, 2001):

1. Conflict Prevention: Aims to prevent the emergence of violent conflict that refers to strategies to resolve potential disputes in the hope of avoiding increased violence.
2. Conflict Resolution: Aims to end behavioral violence through a peace agreement.
3. Conflict Management: Aims to limit and avoid violence by encouraging positive behavioral change for the parties involved.
4. Conflict Resolution: Addresses conflict causes and attempt to build new and lasting relationships between hostile groups that address strategies for addressing open conflict in the hope of reaching an agreement to end violence.
5. Conflict Transformation: is the most comprehensive and broad strategy, which is also a strategy that requires the most extended and most extensive commitment that seeks to tackle the broader sources of social and political conflict and instead attempt to transform the negative forces of warfare into power social and political rights.

Peace is believed to be a never-ending process of multidimensional intervention and fighting in an attempt to transform violence whether those who agree with the use of force including violence or those who embrace nonviolence wholeheartedly agree that peace should be upheld. The development of peace is more focused on the underlying contexts and behaviors that promote violence such as unequal access to employment, discrimination, unrecognized and unforgivable past misconduct, unskilled, unbelieving, fear and inter-group hostility. Therefore this peace-building is inconspicuous but continues at all stages of the conflict. Peace-building is most often used to describe work that results in peace-building and the importance of the process (Kartikasari, 2001).

The United Nations [UN] distinguishes several ways of intervening to achieve peace (Kartikasari, 2001);

1. Creating Peace: They are forms of intervention to end the hostility and produce the agreement through diplomatic, political, military, and other means.
2. Maintain Peace: Monitor and enforce agreements, use force if necessary. The tricks include supervision of respect for the agreement and the implementation of agreed self-development activities.
3. Raising Peace: implementing programs designed to address the causes of past conflicts and suffering and improve long-term stability and equity.

This paper uses the concept of conflict management as suggested by SN Kartikasari because in the prevention and prevention of conflict involving all levels of society both from civil society groups from SUNNI and Ahmadiyah, also engaged in apparatus such as neighbourhood (RT) and Hamlet (RW) which consistently respond quickly on any potential conflict that arises.

## 2.4 The History of Ahmadiyyah at Lenteng Agung

The Ahmadiyyah of Lenteng Agung is part of Ahmadiyya Qadian. Ahmadiyya first entered Lenteng Agung brought by Haji Sya'ban, a native of Betawi descent Engkong Sakam, who is a Defender (landlord who is quite respected by society because of his wealth and proximity to the government) (Encep, 2017). But at that time Haji Sya'ban was still part of a network of champions in Lenteng Agung who had lack of knowledge regarding religion (Idris, 2017). The conversion of Haji Sya'ban to Ahmadiyya members is inseparable from the role of the Ahmadiyya preachers in Batavia back then. Initially during the struggle, many champions of Jawara who seek knowledge of silat. At the beginning of the independence day, Haji Sya'ban heard of a great man living in Jalan Gerobak, Petukangan [now Jalan Balikpapan], His original intention was to study martial arts, but after some time he studied there, instead of the martial arts he got religious knowledge. From this beginning, he was familiar with Ahmadiyah teachings.

After several years of Hajj Sha'ban studying Ahmadiyya teachings, he brought and tried to share knowledge with his family and close relatives in Lenteng Agung. Initially the wife of Haji Sha'ban

who first followed Bai'at to Ahmadiyah, supported by other figures such as Haji Suparman the headmaster and Mi'at the original merchant Babakan village. They are the first champions who participated in Ahmadiyah teachings in 1935. The official of Ahmadiyya was in 1960, although Ahmadiyya in Lenteng Agung existed from 1935. The number of Ahmadiyya followers in Lenteng Agung is about 80 families or just 0.26 percent of the population of Lenteng Agung (Encep, 2017).

The development of Ahmadiyya in Lenteng Agung started from the study of Ahmadiyya groups in Lenteng Agung which is divided into several study places such as Pasar Minggu, Ragunan and Camat Gabun. Ahmadiyah also always hold Jalsah Salanah [Annual Meeting] held in several branches in turn.

## 2.5 Religiosity in Lenteng Agung

Lenteng Agung is one of the six urban villages in Jagakarsa Sub-district, South Jakarta Administrative City formed based on Local Government Regulation No. 60 of 1990 dated December 18, 1990 Article 12 covers: urban village Lenteng Agung, Srengseng Sawah, Tanjung Barat, Cipedak, Jagakarsa, and Ciganjur. The population of Lenteng Agung is 60,803 people (Laporan Bulanan Kelurahan Lenteng Agung, Kecamatan Jagakarsa, 2017).

Residents of Lenteng Agung are Betawi people, so the customs applied is Betawi culture. The majority of residents in Lenteng Agung are Moslems. In organizing the government, development and community in Lenteng Agung generally run well and smoothly. The success of the task is because of the integration of Muspikal, Lembaga Musyawarah Kelurahan, Community Leaders, the Heads of RT and RW, Karang Taruna and PKK (Laporan Bulanan Kelurahan Lenteng Agung, Kecamatan Jagakarsa, 2017).

## 2.5 The Picture of SUNNI Lenteng Agung

The SUNNI community in Lenteng Agung itself has the majority of NU and is a Betawi tribe. In Betawi societies themselves, various commitments are ideological dimensions of the highest value, and ritual aspects are in the final sequence. For the Betawi people, everything grows and develops in the middle of cultural life is perceived as its own without questioning where the culture comes. The life motto of the Betawi people is not bothering the polemic of that originality (Purbasari, 2010).

The influence of Malay is strong enough among the Betawi society. Europe, China, and Arabia influenced Betawi culture, but Betawi culture also changed these three cultures when they developed in Indonesia, so based on the difficulty of determining the authenticity and authenticity of the Betawi tribe. The mixed character in Betawi dialect is a reflection of Betawi culture in general, which is the result of the marriage of various kinds of ethnicity, both from other regions in the archipelago, as well as foreign cultures. It means that Betawi people can absorb foreign cultures adapted to their environment and culture (Purbasari, 2010).

## 3 RESEARCH RESULTS AND DISCUSSION

As explained earlier, since the inception of Ahmadiyya in Lenteng Agung, there has never been any conflict of Ahmadiyah existence with SUNNI people in Lenteng Agung, South Jakarta. Therefore, in addition to threats coming from outside such as that of FPI against the Ahmadiyah community in Lenteng Agung, there has never been a dispute. The element of religious differences that have occurred in the community has ended since the time of the elders and the elderly who have made the present society protect each other against the threats that come from outside. The behavior of the people in Lenteng Agung is called Civil Society which according to Muhammad AS. Hikam declared it as a modern society of various independent and independent citizenship-oriented with respect for human rights.

The strength of civilization and brotherhood cannot be separated from some Civil Society groups as initiators of creating communal peace in society. This can be seen as reflected in the excellent relationship between Lajnah Imaliah and Khudamul representing the Ahmadiyya Community with Yayasan Puan Amal Hayati formed by Sinta Nuriyah Wahid and the local government officials as well as RW officers who play an active role as the initiator of the creation of Communal Peace between Ahmadiyah - SUNNI at Lenteng Agung.

### 3.1 Civil Society Contribution in Maintaining Communal Peace in Lenteng Agung

Hikam stated that civil society should be a check and balances that actively oversees the social dynamics that flourish in society (Hikam, 2000). Puan Amal



Hayati, Lajnah Imaillah and Khudamul Ahmadiyah carry out the functions of civil society by maintaining the balance of society by carrying out social programs that are planned carefully and carried out in a synergistic manner involving the community of two different groups.

### 3.1.1 Puan Amal Hayati Foundation

Puan Amal Hayati Foundation is a non-governmental organization engaged in social and humanitarian affairs which concerns about the empowerment of women and children, especially in the effort to eliminate violence against women and children which established in Jakarta July 3, 2000. The foundation headquarter is in Jalan Warung Silah number 32A Complex Al-Munawwaroh Ciganjur; the distance is only about 20 kilometer from Al Mubarak Mosque belonged by Ahmadiyya Lenteng Agung. Mrs. Dra Hj. Sinta Nuriyah A. Wahid, M. Hum, and some academics founded the foundation, civitas pesantren, and other social activists.

Ibu Sinta Nuriyah as the founder of Puan Amal Hayati Foundation initially got to know Ahmadiyya Lenteng Agung from Neneng. Neneng is a chancellor as well as Leaders of Lajnah Imaillah Jemaat Ahmadiyah Indonesia. At first, Neneng started a good relationship with Sinta's mother because she often came to her residence for advice. They meet regularly become closer. Ibu Sinta usually holds religious and humanitarian events with Neneng (Sinta Nuriyah Wahid, 2017). Not only that, the relationship between the two was initially a personal relationship, and became the relationship between organizations since Puan Amal Hayati Foundation in cooperation with Ahmadiyah through Lajnah Imaillah in various events like Sahur around every Ramadan, Haul Abdurahman Wahid [Gus Dur], and Halal Bihalal at the celebration of Idul Fitri.

Ibu Sinta also stated that he and Yayasan Puan Amal Hayati are ready to do advocacy if the Ahmadiyya mosque in Lenteng Agung is sealed. He explained that he always helps Ahmadiyya open their sealed mosques such as in Cirebon, Manislor, and Bekasi because he thinks Ahmadiyya's problem is not a matter of different beliefs and religious understanding but about a humanitarian issue (Sinta Nuriyah Wahid, 2017). This is in line with what Tocqueville said that civil society has a strong endurance because it has a plural, independent, and politically mature.

As a Civil Society, Puan Amal Hayati Foundation has a vast network. Especially with other social organizations that are partners of Nahdatul Ulama [NU], which is the largest religious organization in Indonesia. Every event held by

Yayasan Puan Amal Hayati in Ciganjur is always packed by hundreds of people who not only come from around Ciganjur but from all regions in Indonesia. In each event, Puan Amal Hayati always invites interfaith, trans-tribal, local government and other community organizations including the Jemaat Ahmadiyah congregation.

Puan Amal Hayati Foundation is always campaigning to against violence in the name of religion in every moment of the event that she attended. So the citizens who participate in the event with Puan Amal Hayati also always keep in mind that there is no conflict in the name of religion. Through effective communication between Yayasan Puan Amal Hayati, local officials and the Ahmadiyya Community board, Lenteng Agung Community is given the freedom to use Ahmadiyya owned facilities such as Ahmadiyya mosque and its equipment to conduct social activities. It becomes an effective social interaction and can combine a way to maintain communal peace in the area of Lenteng Agung.

### 3.1.2 Lajnah Imaillah and Khudamul Ahmadiyah

Besides Puan Amal Hayati Foundation which actively initiated the communal unity of Ahmadiyya - Sunni Community in Lenteng Agung society. The initiation of communal peace also came from Ahmadiyya congregation, Lajnah Imaillah, and Khudamul. The participation of Lajnah Imaillah and Khudamul in initiating communal harmony in the community was reflected when the Jalsah Salanah [annual meeting of Ahmadiyah Muslim Community undertaken by Mirza Ghulam Ahmad lasted for three days] (Anis, 2017). At the meeting Ahmadiyah Lenteng Agung invited Sinta Nuriyah Wahid, the leader of the Puan Amal Hayati Foundation movement, elements of the surrounding community as well as some NU figures such as Zuhairi Misrawi, Guntur Romli, and Dawam Raharjo (Anis, 2017).

In addition to Jalsah Salanah, Ahmadiyah Lenteng Agung congregation in several occasions also invited Yayasan Puan Amal Hayati and NU elements in the study held by Ahmadiyah. Lajnah Imaillah and Khudamul also participated actively in neighborhood RT / RW at Lenteng Agung. As in the activities of Independence anniversary celebrations, Maternal and Child Health Care, community service, and other gathering activities. Besides participating in RT / RW activities, Ahmadiyya Jama'at in Lenteng Agung also attended in PKK management at district level (Salim, 2017).

The involvement of Puan Amal Hayati Foundation, Lajnah Imaillah, and Khudamul Ahmadiyah in

Lenteng Agung helps to create communal peace. SN Kartika Sari mentioned that the elements of civil society are trying to establish peace with other forms of intervention to end hostilities by implementing programs designed to address the cause of the conflict and suffering from the past and enhance long-term stability and justice as Lajnah Immaillah and Khudamul Ahmadiyya did.

### 3.2 The Dinamic of Intercommunal Relations

Since the inception of Ahmadiyya in Lenteng Agung, there has never been any conflict of Ahmadiyya. Resistance to Ahmadiyya only emerged in 2008 after the issuance of the 3 Ministerial Decree on warning and order to Ahmadiyya and citizens. On June 1, 2008, after the mass of the Islamic Defenders Front and the National Alliance for Religious Freedom were involved in a clash in Monas. Several times the Islamic Defenders Front walked to Mubarak Mosque belonging to Ahmadiyah branch of Lenteng Agung. Arriving FPI mass at Jalan Lenteng Agung, FPI masses have been intercepted by some young men from around Lenteng Agung to stem the FPI masses that will go to Mubarak Mosque belonging to Ahmadiyah Jamaat.

In 2016, FPI held a Tabligh Akbar for the dissolution of Ahmadiyya led by Habib Selon at Jalan Raya Lenteng Agung, FPI masses who were holding Tabligh Akbar then walked to the Ahmadiyah Mosque Branch Lenteng Agung to seal the mosque. But not yet reached the mosque owned by Ahmadiyah, the masses of the youth of the mosque that exist in Sebrang Ahmadiyya mosque have gathered to form a line to save the mosque. Habib Selon went to the local RW chair to help unsealed the mosque, but the chairman of the RW rejected the invitation, he argued that the Ahmadiyya in Lenteng Agung had existed since he was a child. He even claimed that FPI should have gone from Lenteng Agung because FPI is a migrant in its territory.

Saih acknowledged as the chairman of RW 01 who is also an NU citizen that religion is a personal matter respectively and cannot be forced (Babakan), 2017). Puan Amal Hayati Foundation also contributed to fortifying the attitude of Sunni Lenteng Agung residents in solving the nuanced problem of violence that concerns the issue of Ahmadiyah Jamaah with the residents of Lenteng Agung who are Sunni majority.

The mosque of Ahmadiyyain Lenteng Agung in the recent year has always been a center of activity for residents, has been a center of HUT RI activities, maternal and child health care, a regular social gathering of RT, and work of devotion. Misman

adds, if every community activity exists, the residents of RT 007 are always in unity, except when they are running religious activities, they run together. Misman also participated in mediation between Ahmadiyah and FPI when there was anti-Ahmadiyya demonstration in Lenteng Agung. Misman also appreciated his people for not participating in the FPI.

Ahmadiyyah and Sunni in Lenteng Agung reflect intercommunal relations their daily interactions, such as work in the neighborhood of Lenteng Agung, social services in Ahmadiyah mosque and seasonal activities such as breaking fast together and sharing sacrificial meat (Encep, 2017), as well as a bazaar of wearable clothing. The increasing number of people packing the courtyard of the Mubarak mosque shows high enthusiasm.

The conflict between Sunni and Ahmadiyya followers in Lenteng Agung has never been a severe problem in other places because the officials take the preventive steps. Potential conflicts can arise at any time as Kartikasari said that preventive measures in anticipating battle must be carried out so that the community situation can be adequately controlled. Preventive action is the main thing that must be considered as Kartika said: "Conflict Prevention is the prevention of increasing violence." (Anis, 2017)

The local government authorities such as RT and RW participated in the split which, as explained by Kartikasari, local environmental authorities such as RT and RW contributed to the conflict resolution as described above. Also, Ahmadiyya Community in Lenteng Agung itself also conducts conflict prevention by avoiding violence and prioritizing peace.

### 3.3 Identity in Primordialism

Alo Liliweri says that identity is a symbol of distinctive features that contain differentiation and represent an organizational image that can be derived from history, philosophy or vision or ideals, mission or function, strategic or program objectives (Liliweri, 2007). This is reflected in the people of Lenteng Agung is generally a Betawi society. It is this factor of cultural identity that makes the communal relationship between the Ahmadiyya community and the Sunni majority in Lenteng Agung, South Jakarta.

The FPI demands the closing of Al-Mubarak Mosque of Ahmadiyya. The existence of the Ahmadiyah community in Lenteng Agung which is considered to have a blood relation with the surrounding community leaders makes the hereditary ties between communities keep each other

one another as stated by Pak Mismam who rejects violence in his region (Mismam, 2017).

The similarity of identity as Liliweri said, about cultural identity, social identity and self / personal identity (Liliweri, 2007), people in the area of Lenteng Agung who are both followers of Sunni and Ahmadiyah followers can coexist, support and look after each other because this is the basis of the formation of public peace in Lenteng Agung.

### 3.4 The Ahmadiyah Humanism Movement

One uniqueness of the Ahmadiyah is their struggle to assert themselves as Muslims, especially for Ahmadis living in Islamic countries. The slogan "Love For All Hatred For None" became the basic principle of their da'wah and humanitarian values (Ahmad, 2013). The mission to create peace is believed to be the ultimate goal of this slogan. In Lenteng Agung community, the presence of Lajnah Immaillah and also Khudamul Ahmadiyah who participated in maintaining peace and contributing in helping Lenteng Agung society both in social and economy make the existence of Ahmadiyah Community in Lenteng Agung well received. Coupled with the presence of Ahmadiyah figures who are the original residents of Lenteng Agung who have been hereditary to live and settle and have a family relationship with the Sunni community, in this case, NU make the existence of Ahmadiyah Congregation is well received and recognized as part of the community Lenteng Agung.

One of the social movements conducted by the Ahmadiyah Congregation is the holding of humanitarian cooperation programs such as blood donation, health care for the poor, and compensation for orphan education. Even Ahmadiyah members in Indonesia as stated by Fazal have registered themselves as eye donors in eye banks that also establish Ahmadiyah institutionally included in the record of Indonesian Record Museum [MURI] as the biggest eye donor. The large board widely initiated this movement until the Ahmadiyah branch office (Jakarta), 2017).

## 4 CONCLUSION

From the above explanation can be concluded that the role of Civil Society and public relations exist in Lenteng Agung able to maintain peace between SUNNI and Ahmadiyah. These factors explain how existing communal relationships can function to keep the peace. First, the closeness of the relationship between Ahmadiyah both Lajnah Immaillah and

Khudam with NU's great figures as well as Sinta Nuriyah Wahid as the initiator of the foundation of Puan Amal Hayati Foundation made the Ahmadiyah community relationship with the people of Lenteng Agung that the SUNNI majority understand well preserved. Also, the Puan Amal Hayati Foundation movement regarding initiating tolerance and non-violence contributed to the maintenance of communal peace and good relations of the Sunni community - Ahmadiyah community in Lenteng Agung. Second, the ability of actors to utilize the network of primordialism / tribal identity.

Ahmadiyah Humanism movement that carries *Love For All Hatred For None* which the spirit of this movement to make fragrant not only Ahmadiyah but also able to reduce the fears of western society will Islamophobia that occurred.

## REFERENCES

- Adamson, I. 2010. *Mirza Ghulam Ahmad dari Qadian*. Yogyakarta: Pustaka Marwa.
- Ahmad, M. M. 2013. *Krisis Dunia dan Jalan Menuju Perdamaian*. Jakarta: Neratja Press.
- al, A. U. 2011. *Pendidikan Kewarganegaraan (Civil Education): Demokrasi Hak Asasi Manusia, dan Masyarakat Madani*. Jakarta: ICCE UIN Syarif Hidayatullah Jakarta.
- Amir Jemaat Ahmadiyah Indonesia. 2015. *Jawaban Jemaat Ahmadiyah Indonesia atas Pertanyaan Komisi VIII DPR RI*. Rapat Dengar Pendapat Umum Komisi VIII DPR RI.
- Anis, N. M. (2017, April 14).
- Babakan), S. (. (2017, Juni 9).
- Encep, K. A. (2017, April 14).
- Hikam, M. A. 2000. *Islam Demokratisasi dan Pemberdayaan Civil Society*. Jakarta: Departemen Agama .
- Hutabrina, P. O. 2008, Juni 8. Insiden monas Dalam Bingkai Media, Analisis Framing Terhadap Berita Seputar Insiden Monas, 1 Juni 2008. *Harian Kompas dan Republika*.
- Idris, K. A. (2017, April 14).
- Jakarta), F. (. (2017, Desember 9).
- Kartikasari, S. (Ed.). 2001. *Mengelola Konflik: Keterampilan & Strategi Untuk Bertindak*. Jakarta: The British Council Indonesia.
- Kasus Ahmadiyah*. (n.d.). Retrieved Februari 20, 2017, from [http://www.wahidinstitute.org/v1/Berita/email\\_page?id=222/hl=id/Gus\\_Solah\\_2011\\_Rawan\\_Kekerasan\\_Agama](http://www.wahidinstitute.org/v1/Berita/email_page?id=222/hl=id/Gus_Solah_2011_Rawan_Kekerasan_Agama)
- Liliweri, A. 2007. *Makna Budaya Dalam Komunikasi Antar Budaya*. Yogyakarta: PT. LkiS Pelangi Angkasa.

- Misman. (2017, Juni 9).
- Purbasari, M. 2010, April 1. Indahnya Betawi. *Journal of Humaniora*, 1.
- Salim, N. (2017, April 14).
- Sinta Nuriyah Wahid, P. P.(2017, Desember 9).
- Varshney, A. 2009. *Konflik Etnis dan Peran Masyarakat Sipil*. Jakarta: Departemen Agama.
- (n.d.). Retrieved from <http://ahmadiyah.id/jamaah-muslim-ahmadiyah/baiat>
- (n.d.). Retrieved from [kemenag.go.id/file/dokumen/SEBAhadiyah.pdf](http://kemenag.go.id/file/dokumen/SEBAhadiyah.pdf)
- (n.d.). Retrieved from [digilib.uin-suka.ac.id/3744/1/BAB%201%2C%20IV.pdf](http://digilib.uin-suka.ac.id/3744/1/BAB%201%2C%20IV.pdf)
- (1979). Kenang-Kenangan 20 Tahun Gerakan Ahmadiyah Lahore Indonesia 1928-1979. In H. M. Bachrun (Ed.), *Pedoman Besar Ekeskutif Gerakan Ahmadiyah Lahore Indonesia*.
- (2017). *Laporan Bulanan Kelurahan Lenteng Agung, Kecamatan Jagakarsa*.

