



THE FATWA OF MUI ON GAFATAR FROM THE PERSPECTIVES OF FARID ESACK AND JACQUES DERRIDA

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Abstract: *This article discusses the controversies emerged as a result of the the MUI Fatwa on Gafatar. The data of this article is gathered through series of literature review, and is analysed using descriptive analysis method. The aim of this study is, to examine the MUI fatwa from the perspectives of Farid Esack's hermeneutic liberation and Derrida's concept of deconstruction. The comparative between liberation hermeneutic and deconstruction on dissecting Gafatar heretical fatwa which is issued by the Indonesian Council of 'ulama (MUI) are purposed to see how different views can just happen among the society. As one of the citizen of the big heterogeneous nation (Indonesia), it is important to understand well those differences among people in order to have the wise respond toward those differencences. This study shows that Gafatar does not expect the liberation of discrimination, but, Gafatar actually destructs the teaching of Islam; Gafatar's teachings opposed Esack's hermeneutical keys;Gafatar is a mere organization that wants to interpret Islam in a different way of interpretation which purposed to fulfill the willingness of freedom from God's commands; from the perspective of Derrida's deconstruction theory, MUI gain a domination of truth in interpretation of al-Qur'an which close other's interpretation.*

Keywords: *Fatwa, MUI, Gafatar, Farid Esack, Jacques Derida*

Introduction

Indonesian constitution provides the obligation to the people to believe in th God as it has stated by the formulation of the first *sila* of Pancasila. To have the belief on certain religion, actually, is a basic important right for every Indonesian people which must be

protected and guarded by the government, as it is the mandatory of 1945 constitution, chapter 28E. Yet, there are many groups of people do not understand the limit of, what is called by, freedom. It could be seen in the emergence of some sects that considered doing the insult towards Islam. In Java, there are around 30% moslems mixing the teachings of Islam and Javanese doctrines. Then, no wonder if there are people who admit themselves as a moslem, while the habits they done are identified as Javanese or Hinduist traditions.¹

Indonesian council of religious scholars (MUI) is a non-government organization which was founded in 1975 as the implementation of the ideas of *'ulama* (moslem scholars) and *zu'ama*. This organization purposed to oversee the condition of Indonesian religiosity, finding the formulation of Islamic law through its *fatwas*, and protecting against the compound religiosity that found in the society. The controversy of Islamic legal opinion (*fatwa*) product indicates that there have no justice in it. Some group said, that *fatwa* Number 6 2016 would trigger a social injustice, both physically and mentally. In brief, KOMPAS has reported that there were violence experience of women and children as the result of stigmatization of Gafatar former members.²

Previous study on the topic of Gafatar, however, mostly focused on the history of Gafatar development, teachings and the way of member recruitment. Wildan, for example, mentioned that the Gafatar was born as the continuation of *al-Qiyādah al-Islāmiyah* and Komar movement, where Ahmad Musadeq been its leader. In addition, he mentioned that this movement was born as the result of people's disappointment on the economical and political issues.³ Hasan discussed about the factors of the conflict between Gafatars'

¹ Hilman Hadikusumo, *Antropologi Hukum Indonesia* (Bandung: PT. Alumni, 2013), p. 154.

² Kristian Erdianto, "Setelah diusir, Perempuan Dan Anak Eks Gafatar Mendapat Tindak Kekerasan," *Kompas*, June 8, 2016, <https://nasional.kompas.com/read/2016/06/08/17152441/setelah.diusir.perempuan.dan.anak.eks.gafatar.mendapat.tindak.kekerasan?page=all>.

³ Muhammad Wildan, "GERAKAN FAJAR NUSANTARA (GAFATAR): Krisis Ideologi & Ancaman Kebangsaan," *Temali: Jurnal Pembangunan Sosial*, vol. 2, no. 1 (2019), pp. 1–25.

member and the people of Mempawah.⁴ Furthermore, Khamim talked about the *fatwa* of MUI regarding the perverted teaching of Gafatar in the West Borneo. This perverted *fatwa* based on the 10 criterias of perverted teachings which have been published by head office of MUI.⁵

This article is qualitative research that employs data analysis technique, which is not implemented by calculating statistical data; but, rather on how to read and understand at the processed data. The discussion will be started by describing the *fatwa* MUI Number 06 2016 in order to find the differences.

The History of Indonesian Council of Religious Scholar

The council of religious scholar (MUI) was formed on 7th Rajab 1395 H, at the same time of 26th July 1975. It was aimed to be a meeting point for moslem leaders, especially, as a counterpart of government dealing with the moslem community. MUI had, at least, four main responsibilities at the beginning of its incepton, there are: issuing *fatwas* and advicing on religious and social affairs to the government, as well as to the moslem community. This responsibility is the representatation of commanding right deeds and forbidding wrong deeds (*'amar ma'ruf nahi munkar*); second responsibility is strengthening the bond of moslem brotherhood, keeping and enhancing the harmony of interreligious society with the purposes of maintaining national unity and integrity; third responsibility is representting moslem community in the interreligious dialogue; last responsibility is as interpreter between government and religious community.⁶

Actually in the phase of political decline, the government

⁴ Hasan al Mutahar, "Penyebab Konflik Antara Pengikut Gerakan Fajar Nusantara (Gafatar) Dan Masyarakat Mempawah Timur," *Sosiohumaniora*, vol. 19, no. 1 (2017), pp. 18–20.

⁵ Khamim Khamim, "ANALISIS FATWA SESAT MUI PROVINSI KALIMANTAN BARAT NOMOR: 01/MUI-KALIMANTAN BARAT/I/2016 TENTANG AJARAN GERAKAN FAJAR NUSANTARA (GAFATAR)," *JIL: Journal of Islamic Law*, vol. 1, no. 1 (2020), pp. 64–82.

⁶ Azyumardi Azra, *Ensiklopedi Islam* (Jakarta: Ichtiar Baru van Hoeve, 2002), p. 123.

asked Indonesian *'ulama* to form Indonesia *'ulama* council. More than support and appreciation, the government were also ready to involve their self to give the directions in Indonesian *'ulama* conference. But, proposal was not received directly by *'ulama* as on the *qui vive* of government's mean. They were worried that would be just intended by government as the tool to control *'ulama* and set them as the government's hand. The idea to form MUI was appeared since 1970, that was the year before the general election was held. So, it could be concluded that the idea of forming Indonesian *'ulama* council was a strategy to scoop up the support from *moslem* in general election that would be held in 1971.⁷

An other occurrence should be noticed, that for about two years before the forming of Indonesia *'ulama* council, was the government's announcement to the parlement about the draft of marriage regulation in 31 Juli 197332. According to *'ulama* preceptions, there are many points in the draft that honestly government were trying to secularly a marriage regulation in Indonesia and that was really disadvantageous point of Islamic law in Indonesia. Based on those complicated relationship between *'ulama* and government, the government needs for about five years to assure *'ulama* in forming Indonesia *'ulama* council. MUI was established in 1975 from the idea of the *'ulama* ' and *zu'ama* to develop the Indonesian spirituality when Indonesia was at the phase of revival after 30 years of independence while most of people were concerned on struggling for the political groups and they are less concerned on the spiritual aspect.⁸

Indonesian scholar religious council (MUI) is a non-government organization that consists of scholars, *zu'ama*, and Islamic scholars in Indonesia to guide, educate, and protect the Indonesian moslems. MUI has five principal roles: *first*, as heir to the duties of the Prophet (*waraṣatu al-anbiyā'*); *second*, as the *fatwa* giver (*mufti*); *third*, as the movement of *iṣlah wa tajdīd*; *fourth*, as

⁷ Atho Mudzhar, *Fatwa-Fatwa Majelis 'ulama Indonesia: Sebuah Studi Tentang Pemikiran Hukum Islam Di Indonesia 1975-1988* (Jakarta: INIS Jakarta, 1993).

⁸ "Sejarah MUI," n.d., <https://mui.or.id/sejarah-mui/>. Accessed January 2020.

the people's adviser and servant (*ri'āyah wa khādimu al-ummah*); and *fifth*, as the agency of *'amar ma'ruf nahu munkar* enforcement. The missions of MUI is to run the leadership and Islamic organization effectively in order to guide Indonesian *moslems* to cultivate *aqidah islamiyah*, running the islamic sharia and taking *'ulama* as a figure to build good morality (*al-akhlāq al-karīmah*) to realize (*khaira al-ummah*) society.⁹

Fatwa in MUI are appointed by *Fatwa* Commission through MUI national conference and *fatwa ijtima'* of MUI *fatwas* Commission all around Indonesia. They have many duties such discussing and releasing certain *fatwa* in some cases about islamic law which happen around society. Since the day MUI formed in 1975, *fatwa* commission consists of seven members. Those quantities are flexible and conform the necessity, and the leader of *fatwa* commission automatically stands as one of the vise of MUI leader.¹⁰ The primacy of *fatwa* MUI in *istinbāt* is from its result that cover/encompass all *mazhab*. So, every *fatwa* that will be legalized should reflect the diversities.

There are three approaches which are used by MUI *fatwa* Commission in *fatwa* assigning: *naş qaṭ'i approach*, *qauli* and *Manhaji approach*. *Naş qaṭ'i* means stickling al-Qur'an and *hadis* to solve the problem. But if it can not be found in both al-Qur'an and *hadis manhaji* approaches.¹¹

Manhaji approach will be applied when *qauli* and *qaṭ'i* approaches are impossible to use. This approach will be applied with the principle rules of *uşul al-fiqh (al-qawā'id al-uşūliyah)* and other methods which are developed and modified by *mazhab* scholars in formulating and determinating the law for certain problem. The practice of this approach could forms the collective *ijtihād (ijtihād jama'i)*, collecting together the dissenting opinions (*al-jam'u wa at-taufiq*), choosing the most accurate argument (*dalil/tarjih*) which

⁹ Majelis Ulama Indonesia, *Pedoman Organisasi MUI* (Yogyakarta: Sekretariat MUI DIY, 2000).

¹⁰ Mudzhar, *Fatwa-Fatwa Majelis 'ulama Indonesia: Sebuah Studi Tentang Pemikiran Hukum Islam Di Indonesia 1975-1988...* p. 79.

¹¹ Ali Sodiqin, *Fiqh Dan Usul Fiqh* (Yogyakarta: Beranda Publishing, 2010), p. 281.

related the problem (*tarjih*), or making the analogy of the contemporary problem toward the similiar previous problem whose laws are written in the 'ulama jurisprudence books (*ilhāqi*).¹² But, the most important of all is all those methods and *approaches* should be based on collective benefits (*maslahatu al-'am*).

MUI *Fatwa* in The Perspective of Freedom of Religion

Indonesia is nation that consists of diversities. The motto which sounds *Bhineka Tunggal Ika* presents as Indonesian awarness about their diversities. This awareness strikes out the commitment to build and evolve the state which is hoped to secure and ensure those diversities. The preference of being republic state and fitting Pancasila as the ground norm of Indonesia are the representation of collective awareness that reflects the plurality.

In republic state, sovereignty is in populace's hand. Every single people has the same position and opportunity before the law. The state does not distinguish and discriminate, basically the ethnic group, reigion, or the other thing that concerns about beliefs. That's why Indonesia ideally becomes the beautiful and harmonious home for every people who stay there. Every person or group are also protected to express their freedom, including the freedom of their conviction or religion and beliefs. The firs sila of Pancasila that sounds belief in one and only God informs us about the universal concept which is hoped to shade every religion and beliefs which are believed by the people.

The present of *fatwa* MUI about the heretical sect in Islam is to pure islamic value from the misleading understanding about Islam itself. This phenomena effects made MUI becomes the only otority which is -likely- legalized by government to chose and classify which is right (*haq*) and wrong (*bāṭil*). So, what really happens here is the contestation of rereligious otority by MUI: included rational and affirmative otority. MUI as the organization which has good relationship with the government seems affirmates what becomes its otority by publishing *fatwa* which is legalized by government. As the following that causes two big problem; MUI authority problem and

¹² *Ibid.*, p. 282.

government authority problem which may reap the cons from people.¹³ As it is known that Islam for some people is frequently considered more than religion. Islam is civil society, integrated and whole culture indeed the state and religion¹⁴ that must be kept its purity radically neglected the justice.

The justice basically is a part of morality, but in other side it has been run with a tight normative regulation. In social life, the justice has the objective (the capacity to follow the prevailing norms to reduce the biased prejudice) and subjective (the distribution capacity or the procedure to raise the appraisal of justice by certain parties which is burdened by norms) side. Ideally, those two sides are walking in tandem.¹⁵

The MUI's Identification Guidelines on Heretical Sects

MUI has specific procedure to categorize the heretical sect as it is listed in chapter 3 of MUI national meeting decisions about identification of heretical sect: *first*, before determining the digression of certain sect, the assesment committee will research to get some datas, informations, evidences, witness, and observe their habbit and view of religion; *second*, the assesment committee will examine their views bassed on imam *mazhab* and grand *'ulama* thoughts; *third*, the assesment committee will call the the leader of that sect and his expert witness to adjust and clarify the datas, informations, evidences and witness that have been collected by the assesment committee. When those are proved, the assesment committee will ask them to back in the true 'aqidah of Islam; *fourth*, the result of the assesment committe effort as it is listed at point 1, 2, and 3 will be conveyed to MUI directorate; *fifth*, if it is necessary, MUI directorate will ask *fatwa* committee to discuss about the listed sect and state the *fatwa*.

¹³ Zuly Qodir, "New Prophet versus the State (A Study of the Phenomenon of New Religious Streams in Indonesia)," *Millah: Jurnal Studi Agama*, vol. 7, no. 2 (2008).

¹⁴ Bahtiar Effendy, *Islam Dan Negara, Transformasi Gagasan Dan Praktik Politik Islam Di Indonesia* (Jakarta: Prenadamedia Group, 2009), p. 63.

¹⁵ Faturochman, *Keadilan Dalam Perspektif Psikologi* (Yogyakarta: Pustaka Pelajar, 2012).

Those all five points are the the procedures of categorizing the deviant sect, and the chapter IV is the explanations of the procedures of conference to categorize which one is the deviant sect. They are: *first*, the meeting should be attended by over one half of the members of the Commission; *second*, in certain cases, with agreement of members of the Commission, the meeting could bring expert thinkers about related issues in discussion; *third*, the conference will be held if there are request or statement from the public about a stream or group that by the board of Directors is deemed necessary to be discussed and given the determination of its heresy and/or there are request or statement from the government, Institution/mass organization or MUI itself; *fourth*, the meeting is chaired by the Chairman or Vice Chairman of the Commission upon approval of the Chairman of the Commission and accompanied by the Secretary and or the Commission's Deputy Secretary; *fifth*, if the Chairman and Vice Chairman of the Commission are absent, the meeting can be led by one of approved commission members; *sixth*, during the meeting, the secretary or the vice Secretary notes the suggestions and opinions of Commission members to be taken as a Risalah of Meeting and the materials to make a decision; *seventh*, after doing the intense comprehensive discussion as well and paying attention to opinions and views develops, the meeting should establishes the final decision; *eight*, the decisions of commission should be reported as soon as possible to the daily leadership council.

The Digression Aspects of Gerakan Fajar Nusantara (Gafatar)

The researcher explained above that Gafatar is the transformation of *Millah* Abraham stream, the first step should be understood is *Millah* Abraham itself. *Millah* Abraham –the follower is called by Komar (Komunitas *Millah* Abraham) is known as the religious teaching from Depok in 2010. This religious stream is the transformation of *al-Qiyādah al-Islāmiyah* which is stated as the misguided stream by MUI through *fatwa* Number 04/2007.¹⁶

¹⁶ Adityanugroho, “Paham Millah Abraham; Letak Kesesatan Dan Jawabannya,” *Era Moslem: Media Islam Rujukan*, 2011, <https://www.emoslem.com/berita/laporan-khusus/paham-millah-abraham-letak-kesesatan-dan-jawabannya.htm>. accessed 20 November 2021

Around September 2010 to June 2011, *Moslems* in some areas were struck by the emergence and development of the "Millah Abraham" school. Starting from Aceh to the tip of the island of Sumatra, Padang, Bandar Lampung and some cities on the island of Java indicated to have been infected with the new religious teachings. As Fahmi Salim, M.A. (one of Commission member of MUI research and assesment) wrote based on his research and assessment of several sources of literature from this *Millah Abraham's* thoughts. Among them is titled "AL-KITAB WILL PROPESEY ISLAM *HANĪF* INTO HEAVEN", the book which is written by Robert P. Walean, published by the Last Events Duty Institute in 2006 and a book entitled "THEOLOGY ABRAHAM; BUILDING THE UNITY OF JEWISH'S, CHRISTIAN'S AND ISLAM'S FAITH" written by Mahful M. Hawary and published by Fajar Madani in 2009⁵¹.

Fahmi Salim (based on his research) said that those books discussed:

- a. *Supporting the Inclusive-Pluralist theology by Ibrahim's religion.* By propagating Islam *hanīf* as the way of salvation; Not Christianity brought by JESUS nor Islam brought by Prophet Muhammad, for them Islam *Hanīf* was prophesied in the BIBLE as it is written in the book of the Yeyasa [60]: 6-7. The book concludes that, in fact, *Moslems* should be religious as the religion of Prophet Ibrahim. According to the Quranic command in al-Nahl [16]: 123: "We revealed to you Muhammad, follow the religion of *Hanīf* (soft) Ibrahim". So Islam is the religion of Abraham. While Christians is also believe in the faith of prophet Abraham, as it is written in the Gospel of Rome [4]: 16, "The religion of Abraham is our father." So, the dicission of this though –they said- is not purposed *Moslems* to quit from Islam (*murtad*) but believing that Islam *Hanīf* is the only way to get the salvation in te next world (*akhirah*).¹⁷
- b. Invite *Moslems* to respect the Jewish's Sabbath tradition while still doing *the Friday prayer (al-jumu'ah prayer)*. When it was stated that *Moslems* should follow the religion of Islam *hanīf* brought by Prophet Ibrahim, they also want to set a new ritual that matches their

¹⁷ *ibid.*

new *Millah*. Then they took the worship of Saturday (as chosen by the Jews at the time of Moses' Prophethood) was as a rite of "*Millah Ibrahim*". as implied in the *al-Qur'an* Surah al-Nah/1 [16]:124 Who commanded the prophet Muhammad to follow Abraham's *Millah* by declaring, "The Sabbath was only made (strict) to those who disagreed (as to its observance); but Allah will judge between them on the Day of Judgment as to their differences."¹⁸

- c. *The justification that Isa al-Masih is as the Penance of mankind.* In this third point, Fahmi Salim said that Islam *Ḥanīf* really did the big mistakes in their interpretation of al-Qur'an verses. They took verses of the al-Qur'an which tell the the sacrifice story of prophet Ibrahim and his son Ismail (aṣ-Ṣaffat:107). They also justify that prophet Isa al-Masih is as the guardian of the sin of mankind. The argument they build is as follows: in the verse of aṣ-Ṣaffat :107 is found the word *reedem* which symbolizes all the sins of the prophet Abraham and his son's sin and all the sins of mankind, God has provided the Redeemer to bear it. So whoever has repented and received the redemption service, they will not be demanded to bear the consequences of his sin in hell. They also thinks the old of the existing salvation concepts such the concept of imprisonment, offerings (*sesaji*), reincarnation, self-torture, being charitable as much as possible, and the concept of receiving only the services Redemption (symbol of ransom that existed on the qurban story of prophet Ibrahim).¹⁹
- d. Interpreting *al-Qur'an* to get the contability with the Christian Trinity. This steps are executed by raping the understanding of Quranic verses (*dalīl*). Fahmi said if they (Islam *Ḥanīf*) understood the verses of al-Maidah: 73 with the strange and inconsequential understanding. They understood that verse as it follows: They certainly disbelieved who say that Allah is one of three, it means that God forbids to separate or discriminate between the three; Allah, *Rasul* and *Rūh al-Quds* (the word of God). those all three are unity that must not be separated each other. The united three elements explicated: Allah speaks the

¹⁸ *Ibid.*

¹⁹ *Ibid.*

word (*Rūh al-Quds*) through the Apostle (*Rasul*), so that the words of an Apostle is the same as the words of Allah (*Rūh al-Quds*). They claim that the concept of TRINITY recognized in *Millah* Abraham is to position the Apostle the same as God, both of oral faith or in the observance of practice, more than His essence.

- e. *Reinterpret the judgment day (yaum al-qiyāmah) as the day of Abraham's Millah victory.*

The author of Theology Abraham book states, "In Arabic the word *qiyamah* is the form of ism masdar (noun) of the word *qāma-yaqūmu-qiyāman-qiyāmatan*; Standing or erect. One terms eschatologically in the *al-Qur'an* as *yaumu ad-dīn*. On this day of the law of God is identical to the triumphant day of Allah's Apostles and the day of the destruction of God's enemies."

So, from the previous explanations, it is clear that the digression aspects of Gafatar is based on the *Millah* Abraham's thought which takes Islam *Ḥanīf* as its ideology. Gafatar is just stands as the transformation of older ideology. And for the complete *fatwa* of MUI Number 06/2016 is attached by researcher in the attachment. As for the important points of MUI *fatwa* number 16/2016 that we should know are as follows:

Indonesia 'ulama Council *Fatwa* (MUI) Number6/2016 about Gerakan Fajar Nusantara (GAFATAR) which is passed in Jakarta in 23th of rabi'ul Akhir 1437 H/ 03th of February 2016 M.

A. Indonesia 'ulama Council (MUI) is based on al-Qur'an, Hadis, Ijma' 'ulama and the principle rules of *fikih* (*uṣūl al-fiqh*).

B. Indonesia 'ulama Council by noticing:

1. A letter from Attorney General of the Republic of Indonesia Number B-165/D.2/Dsp.2/01/2016 in 29th January 2016 about application of MUI *Fatwa* on Fajar Nusantara Movement (GAFATAR),
2. MUI *Fatwa* Number 4/2007 about *al-Qiyādah al-Islāmiyah* stream which is stated as the misguided and the misleading.
3. The decision of 'ulama Delibertation Assemblies of Banda Aceh Number 02/2011 about the study and analysis of

- Aqidah Deviation Activities/Apostasy/The Blasphemy of Islam in Banda Aceh which analyze Millata Abraham stream,
4. *Fatwa* of North Maluku MUI Number 11/2015 about Gerakan Fajar Nusantara (GAFATAR),
 5. *Fatwa* of 'ulama Delibertation Assemblies of Banda Aceh Number 01/2015 about Gerakan Fajar Nusantara (GAFATAR),
 6. *Fatwa* of West Borneo MUI Number 01/MUI-West Borneo /I/2016 about the doctrine of Gerakan Fajar Nusantara (GAFATAR),
 7. The Decision of the National Working Meeting of MUI in 2007 about the criterion of the heresy or misguided stream,
 8. The V Ijtima' 'ulama ' of *Fatwa* commission all around Indonesia in 2015 which is held in 7th–10th June of 2015 about the infedel criteria (D{aw abit al-Takfir),
 9. Assessment results from the MUI Assessment and Research Commission about Gerakan Fajar Nusantara (Gafatar) sect which is announced in 28th – 30th of January 2016 as stated follows:
 - a. Gafatar is a metamorphosis of *al-Qiyādah al-Islāmiyah* and the *Millah* Abraham Community;
 - b. Gafatar's religious beliefs are similar to *al-Qiyādah al-Islāmiyah* and the *Millah* Abraham Community;
 - c. Gafatar spreads religious beliefs and understanding, as it is ponited: *first*, presenting a carrier treatise of god whose Ahmad Musadeq alias Abdus Salam Messi are their Messiah and savior, who is the essence of the end-time prophet after Prophet Muhammad; *second*, denial of the obligation to pray five times, fasting Ramadan and *hajj*; *third*, mixing (syncretism) between the teachings of Islam, Jews and Christians by interpreting verses of the *al-Qur'an* without the principles and rules of interpretation.
 10. The viewpoints, suggestions and the opinions which are discussed in the MUI Daily Leadership Meeting with the

MUI *Fatwa* Commission and the MUI Research and the Researcher Commission on February 2, 2016.

11. An explanation from the Attorney General's Office at the *tabāyun* forum (clarification) in the meeting of the MUI *Fatwa* Commission and the MUI Research and Researcher Commission on February 2, 2016 that states that Gafatar organization which moves in the social field at first end with the teaching such religious stream which is a metamorphosis from *al-Qiyādah al-Islāmiyah* and the *Millah* Abraham.
12. The opinions, suggestions that have bloomed in the MUI *fatwa* Commission on January 30, 2016 and February 3, 2016.

The *fatwa* about *FATWA ABOUT ALIRAN GERAKAN FAJAR NUSANTARA (GAFATAR)* shows that:

1. The Fajar Nusantara Movement (Gafatar) is a religious stream that places Ahmad Moshaddeq as a spiritual leader by believing and teaching. Those teachings among others are:
 - a. The presence of a messenger from God as a messenger and a savior namely Ahmad Musadeq alias Abdus Salam Messi after Prophet Muhammad.
 - b. Has not required the five-time prayer, Ramadan fasting and making *Hajj* trip.
2. *Millah* Abraham is the understanding and belief of Gafatar that mixes the teachings of Islam, Jews and Christians by interpreting the verses of the *al-Qur'an* out of the principles of the interpretation,
3. *Al-Qiyādah al-Islāmiyah* stream grows under the leadership of Ahmad Moshaddeq who teaches religious teachings. Among his teachings are:
 - a. The new shahadah that sounds "*Asyhadu an lā ilāha illa Allāh wa Asyhadu anna masīh al-mau'ūd rasūl Allāh*"
 - b. The presence of new prophet after Muhammad
 - c. There is obligation prayers, fasting and making *hajj* trip. He also thinks that Apostasy is a person who has come out of the teachings of Islam.

Second: Rule of Law

1. Gafatar stream is perverted and misleading because:
 - a. Gafatar is a metamorphosis of the stream of *al-Qiyādah al-Islāmiyah* that has been stated missguidance through the *Fatwa* MUI Number 004 Year 2007,
 - b. Taught the misguided beliefs of *Millah* Abraham that mixes the teachings of Islam, Judaism and Christianity by interpreting Quranic verses without the right rules of interpretations.
2. Every *Moslem* who follows the Gafatar stream is grouped as follows:
 - a. Every believer of Gafatar beliefs/doctrine are perverted (out of Islam) and must repent and return soon to the truth teachings of Islam (*ar-rujū' ilā al-haq*),
 - b. Every follower of Gafatar social activity and they do not believe in their beliefs are not perverted, but they are required to quit from Gafatar community in order to prevent from their deviant teachings.
3. The Government shall prohibit the spreading of the Gafatar stream and any similar beliefs and conduct legal action in accordance with applicable legislation against Gafatar leaders who continue to spread their beliefs and religious teachings.
4. The Government is obliged to conduct continuously rehabilitation and guidance to Gafatar's former members, current members and its administrators.

Third: Recommendation

1. The scholars are expected to provide guidance to former Gafatar executives, followers and sympathizers to return to the teachings of Islam and remind *Moslems* to increase their vigilance to protect them from their heresy.
2. Governments are required to ensure the civil rights of Gafatar's followers, members and administrators, including of the ownership right and property rights.
3. The people and the *ummah* of Islam are encouraged to be able to receive back Gafatar followers, members and administrators who

want to repent and return to the teachings of Islam in order to re-become part of the *Moslems* by promoting the spirit of *ukhuwah Islamiah* (brotherhood of religion), *ukhuwah waʿtaniyah* (national fraternity), and *ukhuwah basyariah* (brotherhood of humanity).

4. The community should monitor the spread of deviant teachings and report it to the authorities without perform any anarchist actions.

The *Fatwa* MUI Number 06/2016 from The Perspective of Esack's Hermeneutic

Discussing MUI *fatwa* Number 06/2016 on Fajar Nusantara Movement Stream (Gafatar) in hermeneutic perspective of Farid Esack can not be separated from the hermeneutic keys that deliberately made specifically. These keys are, *taqwā* (integrity and awareness of the presence of God), *tauhīd* (unity of God), *an-nās* (human), *al-mustaḍ'afūn fī al-arḍ* (oppressed on earth), *'adl* and *qisṭ* (Justice and equilibrium), and *jihād* (struggle and praxis). These keys are meant to show how the hermeneutics of liberation of *al-Qur'an* works with a constant shift between the text and the context and its impact on each other.

It should be remembered that the hermeneutic keys made by Esack above are specifically purposed for the context of South African society that is fullfilled by oppression, injustice and exploitation at that time.²⁰ Based on the hermeneutical method, Esack concluded that cooperation with other religion is allowed as long as it is not contrary to the provisions of Islam. Esack's conclusion is based on his interpretation of:

1. Plurality verses;
2. Affinity verses; and
3. The story of the exodus of Moses and the Children of Israel from Egypt.

Nevertheless, Gafatar is not a religion that distinguishes

²⁰ Farid Esack, *The Al-Qur'an: A Beginner's Guide* (London: Oneworld Publication, 2002), p. 76.

from Islam, Christianity, Catholicism, Buddhism and Hinduism. *Millah* Abraham is the understanding and belief of Gafatar that mixes and confuses the teachings of Islam, Christianity and Judaism by interpreting the verses of *al-Qur'an* without knowing the rules of exegesis. It is proven from their religious teachings, among others:

1. The existence of a new shahada, which reads: " *Asyhadu an lā ilāha illa Allāh wa Asyhadu anna masīh al-mau'ūd rasūl Allāh* "; The existence of a new prophet/apostle after Prophet Muhammad.
2. There is no obligation of prayers, fasts and *hajj*.

If this is seen from his teachings, Gafatar does not actually demand the release of discriminatory policies but destroy the teachings of a clear and patterned (read: Islam) religion. Gafatar does not want freedom from oppression but merely freedom from the obligations imposed by God (*Syari'ah*).

The teachings of Gafatar are contrary to the hermeneutic keys made by Esack, especially the key to piety (integrity and awareness of the presence of God), monotheism (God head). In this case, what is emphasized is the devotion to the doctrine of God in a religion, whatever its religion, not alter it or destroy it. This is proven by the teachings of Gafatar that teach the understanding and beliefs of *Millah* Abraham above. Thus, the fact is that Gafatar is not a religious movement that desires freedom from oppression yet a religious movement that desires freedom from a doctrine of religions that is not oppressive, even gives benefit to mankind. Here it is, *fatwa* of MUI Number 06/2016 is needed to be stated on Gafatar stream.²¹

If it refers to the hermeneutics of Esack, every religious group is allowed (not forbidden) to cooperate with other religions. For example: cooperation between Islam and Christianity, Buddhism, Hinduism, Catholicism, and so on. However, such cooperation cannot be done in vain. There are several conditions that must be fulfilled in every cooperation between one religion with

²¹ M. Amin Djamaluddin, *Mewaspadai Gafatar: Gerakan Pemurtadan Terhadap Umat Islam* (Jakarta: Lembaga Penelitian dan Pengkajian Islam, 2016), p. 42.

another one. These conditions are strongly emphasized by Esack to maintain the authority and purity of religious teachings. The requirements are:²²

1. This cooperation should not leave *Moslem's* benefit itself,
2. This cooperation should provide long-term protection against Islam.

In addition, the parties that cooperate must fulfill these requirements, such:²³ Bound by a peace agreement nor demonstrate the hostility towards Islam; Not those who make the religion as the mockery; Not the one who denies the truth; Neither parties nor those who assist those who expel the *Moslems*.

Based on the previous explanation, *fatwa* of MUI Number 06/2016 is considered true because GAFATAR actually is a group that is contrary to the requirements and conditions above. In brief, Gafatar has openly denied the truth of Islam, especially regarding the apostleship of Muhammad as the last messenger sent to the world. In fact, the teachings of Gafatar can be interpreted as a doctrine that mocks Islam. For instance, Gafatar taught the new creed that reads: *Asyhadu an lā ilāha illa Allāh wa Asyhadu anna masīh al-mau'ūd rasūl Allāh* ", the existence of a new prophet / apostle after Prophet Muhammad MABH and has not obliged prayers, fasts and making *hajj* trip.²⁴

The *Fatwa* MUI Number 06/2016 on The Perspective of Jaques Derrida's Deconstruction Theory

Discussing the *fatwa* of MUI Number 06/2016 related to the Fajar Nusantara Movement Stream (Gafatar) in the perspective of deconstruction theory proposed by Jacques Derrida certainly can not be separated from the language approach. In the context of MUI

²² Farid Esack, *Qurán, Liberation & Pluralism: An Islamic Perspective of Interreligious Solidarity Against Oppression* (London: Oneworld Publication, 1997), p. 321.

²³ *Ibid.*, p. 323.

²⁴ Dewan Pimpinan Pusat Gerakan Fajar Nusantara (Gafatar), *Profil Singkat Organisasi Kemasyarakatan Gerakan Fajar Nusantara (Gafatar)* (Jakarta: DPP Gafatar, 2009), p. 42.

Number 06/2016 that states Gafatar movement is misguided and misleading, the first we should view is what actually the teaching developed by Gafatar. Is the teaching related to exegesis that refers to the language of religious texts that still have ambiguity and conflictuality?

Derrida's deconstruction approach offers a technique of identifying contradictions in the text to gain the greater awareness. Thus, Derrida questions the single meaning of the text. For him, texts have ambiguity and conflicting qualities of the elements.²⁵ Emmanuel Subangun also wrote in his book that Deconstruction is also combining/comparing (self committing) two variables which is seem not mated uncomparable.²⁶

Looking at the reasons for the release of MUI *fatwa* Number 06/2016 stating that the Gafatar is the misguided sect, it will appear that the Gafatar's teaching and thought intersect with religious texts containing the meaning of a language. For example, the MUI considers that Gafatar is heretical sect because of the following arguments: The presence of new Shahadah which sounds *Asyhadu an lā ilāha illa Allāh wa Asyhadu anna masīh al-mau'ūd rasūl Allāh*; The presence of new Messenger after Muhammad; and They do not obligate yet the prayer, fasting and making *hajj* trip.

In conclusion, it seems clear that what Gafatar is pursuing is actually binding from multi-interpretation of the language or meaning of non-singular text. For instance, religious texts claiming that Prophet Muhammad is the last Prophet are actually still debatable by some circles as the language contained in the text has no single meaning.

Based on the recent explanation, if we refer to Derrida's deconstruction theory, what is mummified by MUI through *Fatwa* Number 06/2016 on the Fajar Nusantara Movement (Gafatar) cannot be justified as the misguided. In other words, Gafatar cannot be blamed because their different interpretation toward the text

²⁵ Jacques Derrida, *Writing and Difference* (Chicago: The University of Chicago Press, 1978).

²⁶ Emmanuel Subangun, *Syuga Derrida Jejak Langkah Postmodernisme Di Indonesia* (Yogyakarta: CRI Alocita, 1994), p. 15.

compared to the majority *Moslem* group in the world.

Derrida's deconstruction theory can be understood that the polysemic, ambiguous, and paradoxical nature of the language is re-enacted, thus Derrida with his philosophical reasoning and deconstruction has no reason to correspond to the single truth. Thus, everyone-including the MUI-can no longer claim to have the authority of truth and blame the beliefs or other interpretations. Thus, when the MUI issued a *fatwa* Number 06/2016 on the Fajar Nusantara Movement (Gafatar) stating that Gafatar is misguided, then at the same time, MUI dominates the truth and robs others rights to believe in their respective truths. No wonder, Derrida says with extreme rigor that "the history of Western philosophy is nothing more than the history of metaphor and metomini (the use of associated names or objects or attributes, eg glasses, red shirts, etc.)" ²⁷

In conclusion, deconstruction is a philosophical, political and intellectual strategy to unravel the mode of reading and interpreting that dominates and strengthens the fundamentalist hierarchy. If it is viewed with a glassy theory of Derrida deconstruction that occurs, in this case is the dominance of the MUI for the truth of religion interpretation that closes the interpretation of groups outside the MUI. Deconstruction is a strategy to peel the layers of meaning contained in the "text", that has been suppressed. The text here is important in the thinking in which it defines it semiologically, discourses involving the practice of interpretation. That is why the language becomes very important here.

Conclusion

After discussing about MUI's *fatwa* Number 06/2016 related to Gafatar in Farid Essack and Jacques Derrida's perspective—especially, the point of view of hermeneutics and deconstruction theory, there are some points I can conclude based on this research: *first*, Gafatar does not actually expect the liberation of discrimination, yet it destructs the religion teachings (of Islam) that

²⁷ Jacques Derrida, *Speech and Phenomena, and Other Essays on Husserl's Theory of Signs* (New York: Harvard University Press, 1973).

have been on a steady state; *second*, Gafatar's teachings oppose against Esack's hermeneutical keys specifically *Taqwa* and *Tauhid*. It is shown by Gafatar's teachings that is in line with *Millah* Abraham's deviate belief—merging Islam, Christian, and Jewish believes by interpreting *al-Qur'an* without correct principles; *third*, If the *fatwa* on the Gafatar is examined using Esack's hermeneutic, it can be granted since it is the fact that the Gafatar is not a religious organization that wants freedom from suppression but it is just an organization that wants freedom from everything obligated by god; *fourth*, In the other hand, if the *fatwa* examined by using Derrida's deconstruction theory, it cannot be granted. Gafatar is only a religious organization that interprets *al-Qur'an* in a different way from the majority; *fifth*, When MUI published the *fatwa* on Gafatar, at the same time, MUI dominated the truth and carried away the right of believing personal truth. In conclusion, from the perspective of Derrida's deconstruction theory, MUI is regarded as a dominating group of interpreting *al-Qur'an* that closes other interpretation of *al-Qur'an*; *sixth*, In this research, it can be found that actually deconstruction's logic will run into chaos when it is faced with the religious text.

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