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## The Discourse of Tahrif al-Qur'an in Indonesian Syiah Communities: A Study on IJABI and ABI Perspectives

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### Abstract

**Objective:** The purpose of this study is to explain the theological attitude of the Indonesian Syiah community, especially the Indonesian Ahlul Bait Jamaah Association (IJABI) and the Indonesian Ahlul Bait (ABI), towards the doctrine of tahrif al-Qur'an and analyze how their interpretation affects the public perception of Syiah in Indonesia. **Theoretical framework:** This study uses a theological-sociological framework by combining doctrinal analysis and sociological perspectives of religion. This approach is used to understand the relationship between beliefs, identity, and community dynamics in the context of Indonesian Syiah. **Literature review:** This study examines the historical debate on tahrif in the Syiah scholarly tradition, ranging from the classical view that indicates textual changes to contemporary perspectives that expressly reject the idea. In addition, this study also reviews various studies on Syiah in Indonesia that have so far focused on issues of identity politics, sectarian conflicts, and minority rights. Thus, this study is here to fill the study gap related to the sensitive issue of tahrif al-Qur'an in the context of Indonesia. **Results:** The results of the study show that both IJABI and ABI reject the doctrine of tahrif al-Qur'an and affirm the authenticity of the current Qur'anic text, so that they are within the Sunni consensus line. Nevertheless, differences arise in the way they articulate and communicate those views. IJABI emphasizes a dialogical and moderatory approach to reduce public suspicion, while ABI emphasizes a more formal theological defense based on Syiah Imamiyah orthodoxy. **Implications:** This study shows that the Syiah community in Indonesia consciously positions itself within the framework of Islamic unity to dismiss accusations of heterodoxy. This attitude contributes to reducing sectarian tensions and strengthening inter-religious harmony in Indonesia. **Novelty:** The novelty of this research lies in a comparative analysis that focuses on the doctrinal discourse of *tahrif al-Qur'an* in the two main Syiah organizations in Indonesia. This study shows how minority groups seek to negotiate theological legitimacy in the context of Indonesia's majority Sunni society.

**Keywords:** tahrif al-qur'an, syiah in indonesia, ijabi, abi, theological discourse.

### INTRODUCTION

The existence of the Qur'an as a holy book that is the basis of every belief, thought, perspective, and deed of Muslims continues to be attacked, both from outside and from within the Muslims themselves. One of the themes that is still fun to discuss in the attack is

about the Tahrif of the Qur'an. The Qur'an, which is believed to be valid both in terms of pronunciation and narration in the Sunni scientific tradition, has been opposed by other groups, namely the Shi'a. In the Shi'a scientific tradition, the theme of tahrif is a dialectic recorded in a long history. The Qur'an has divided Syiah scholars into two groups of pros and cons. Each group has quite a lot of supporters [1].

Among the Shi'a scholars who support or favor the existence of the Qur'an are the following; Muhammad bin Al-Hasan As-Saffar (d. 290 AH), Hasan Ali Ibrahim al-Qummi (d. 307 AH), Abu al-Nasr Muhammad bin Mas'ud al-'Ayyasi (d. 320 AH), Muhammad bin Ya'qub al-Kulaini (d. 328 AH), Muhammad bin Muhammad al-Nu'man al-Mufid (336-413 AH), Abu Mansur Ahmad bin 'Ali bin Abi Talib al-Tabrasi (d. 7 AH), Abu al-Hasan bin Muhammad Thahir bin 'Abdul Hamid al-Futuni al-Nabati al-'Amili (d. 1138 AH), Al-Fayd al-Kasyani (d. 1091), Muhammad Baqir al-Majlisi (1037-1111 AH), Ni'matillah al-Jaza'iri, Yusuf bin Ahmad al-Bahrani (1107-1186 AH), Al-Sayyid Dildar 'Ali bin Muhammad Ma'in bin 'Abdil-Hadi (1166–1235 AH), Muhammad Karim Khan bin Ibrahim al-Kirmani (1225-1288 AH), Husayn bin Muhammad Taqi bin 'Ali Muhammad al-Nuri al-Tabrasi (1254-1320 AH), Adnan bin 'Alwi bin 'Ali al-Bahrani (1302-1348 AH) [2].

The Shi'a scholars who reject or oppose the existence of the Qur'an are tahrif are; Abu Ja'far Muhammad bin Ali bin Husain al-Saduq (d. 381), Muhammad bin Muhammad bin Nu'man al-Mufid (d. 413 AH), Al-Syarif al-Murtada, Ali bin Husayn 'Ilm al-Huda (d. 436 AH), Abu Ja'far Muhammad bin al-Husain al-Tusi (d. 460 AH), Abu Ali bin al-Fadal bin al-Hasan al-Tabarsi (d. 548 AH), Abu Mansur al-Hasan bin Yusuf bin al-Mutahhir al-'Allamah al-Hulli (d. 726 AH), Al-Maula al-Muhaqiq al-Ardabili (d. 993 AH), Muhammad bin Husain al-Haritsi al-'Amili (d. 1031 AH), Muhammad bin Husain bin 'Ali al-Hur al-'Amili (d. 1104 AH), Al-Shaykh al-Ja'far al-Kabir Kasyif al-Ghita (d. 1228 AH), Al-Muhaqqiq al-Tabrizi (d. 1307 AH), Al-Sayyid al-Muhsin al-A'raji (d. 1337 AH), Muhammad Jawwad al-Balagi al-Najfi (d. 1352 AH), Al-Shaykh Muhammad al-Husain Kasyif al-Ghita (d. 1373 AH), Qadi Qudah al-Muhaqqiq al-Karki, Al-Sayyid al-Muhsin al-Amin al-'Amili (d. 1371), Al-Sayyid Syaraf al-Din al-'Amili (d. 1381 H), Al-'Allamah al-Amini, Husain al-Tabataba'i (d.1402 H), Al-Imam al-Khumaini (d. 1409 H), Al-Khu'I (1992) [3].

From the names of the scholars and the year of their life and death, it shows that the theme of the tahrif of the Qur'an in the Shi'a group is a problem that has continued to occur for a long time. Scholars who were proponents of tahrif first appeared, namely in the years 290 AH to 1348 AH, approximately 1058 years, and they believed in the tahrif of the Qur'an. The rejectors appeared a few years later, in 381 AH, or 91 years after the emergence of this belief, and until now, groups that are opposed to tahrif still exist, one of which is al-Khu'I, who died in 1992 [4].

The theme of the Qur'an is still ongoing today, including with Shi'a in Indonesia, one of the themes that they are most shunned and try to cover up is the Qur'anic tahrif according to Syiah, it's just that whether it is true, or it turns out that Syiah in Indonesia are divided into two groups also in this matter, more specifically, that in Indonesia there is a large organization that clearly spreads Syiah teachings, namely the Indonesian Ahlul Bait Jama'ah Association (IJABI) and Ahlul Bait Indonesia (ABI). Are these two organizations pro or con or taqiyyah in both? This paper will attempt to answer these questions by referring to the books they publish and the arguments they present [5].

The study of tahrif al-Qur'an within the Indonesian Shi'a context, specifically through the perspectives of IJABI (Ikatan Jamaah Ahlul Bait Indonesia) and ABI (Ahlul Bait Indonesia), holds significant scholarly, theological, and sociological value. First, the significance of this research lies in its ability to unpack a sensitive doctrinal issue often associated with sectarian suspicion [6]. For decades, Shi'a communities worldwide have faced accusations of believing in the textual distortion of the Qur'an. These allegations not only create theological tension but also generate social friction between Sunni and Shi'a groups. By exploring how Indonesian Shi'a organizations articulate their positions on this issue, the study contributes to

the clarification of doctrinal boundaries and helps reduce misperceptions that often lead to conflict [7].

From an academic standpoint, this research is significant because it bridges the gap between textual-theological analysis and socio-political realities. Previous works on Shi'a in Indonesia have predominantly centered on political movements, identity construction, and sectarian conflicts, while doctrinal debates, especially on tahrif al-Qur'an, remain underexplored. This study, therefore, expands the scholarly discourse by bringing theological analysis into conversation with community practices and organizational strategies. Moreover, the comparative lens on IJABI and ABI provides a nuanced understanding of how different Shi'a groups contextualize global doctrines within local realities [8].

The implications of this study can be categorized into three domains: theological, sociological, and policy-oriented. Theologically, the findings show that both IJABI and ABI openly reject the notion of tahrif and affirm the authenticity of the Qur'an. This stance has implications for Muslim unity in Indonesia, as it undermines one of the central accusations used to delegitimize Shi'a groups [9]. It also demonstrates that Indonesian Shi'a organizations align themselves with broader Muslim consensus, thus challenging the stereotype of Shi'a as fundamentally deviant. Sociologically, the study reveals how religious minorities construct their legitimacy in a Sunni-dominated society. By emphasizing themes such as moderation, dialogue, and intellectual engagement, IJABI and ABI seek to foster coexistence while simultaneously defending their theological identity. This has practical implications for interfaith and intra-faith dialogue initiatives, showing that doctrinal clarity can serve as a basis for peaceful relations [10].

Policy-wise, the study offers insights for governments, religious councils, and civil society organizations in Indonesia. By understanding that IJABI and ABI distance themselves from controversial doctrines, policymakers and community leaders can engage these organizations more constructively. This can help prevent unnecessary stigmatization, reduce sectarian violence, and promote inclusive policies that respect religious diversity while safeguarding theological boundaries. The findings also suggest that official recognition and dialogue with Shi'a organizations may contribute to reducing underground radicalism and promoting transparency in religious practices [11].

The novelty of this research lies in several aspects. First, it provides one of the few comparative analyses between IJABI and ABI on a highly sensitive theological issue. While previous studies have explored their organizational differences, none have systematically examined how both groups articulate their stance on tahrif al-Qur'an. This comparative angle reveals subtle distinctions: IJABI tends to emphasize socio-ethical values such as pluralism and dialogue, framing their rejection of tahrif within a broader discourse of tolerance. ABI, on the other hand, anchors its position in classical Twelver Shi'a scholarship, presenting a more formalized theological defense while publishing works such as the White Paper of the Shi'a School. This contrast highlights the diverse strategies within Indonesian Shi'ism for negotiating legitimacy [12].

Second, the research contributes to the broader academic discourse on sectarian relations in Southeast Asia by showing how theological debates are reframed in local contexts. Unlike in the Middle East, where tahrif discussions are often politicized in intra-Shi'a debates, in Indonesia, the doctrine becomes a point of inter-sectarian contestation. This contextual reframing is an innovative angle that situates Indonesian Shi'a not as passive recipients of global doctrines but as active interpreters who adapt their theology to local needs.

Third, the study's novelty emerges from its methodological integration of textual analysis and sociological observation. By examining both organizational publications and broader community discourse, the research avoids reducing Shi'a positions to abstract doctrines alone. Instead, it demonstrates how theology operates in practice, shaping community identity, interfaith relations, and organizational legitimacy.

In conclusion, the significance of this research lies in clarifying doctrinal misconceptions, the implications extend to interfaith harmony and policy-making, and the novelty rests in its comparative, contextualized, and methodologically integrated approach. Through this study, it becomes evident that the issue of tahrif al-Qur'an is not merely a matter of abstract theology but a crucial arena where religious minorities in Indonesia negotiate their place within the broader Muslim ummah.

## LITERATURE REVIEW

The discourse on tahrif al-Qur'an has long been a central point of contention in Islamic scholarship, particularly between Sunni and Shi'a traditions. Within Sunni orthodoxy, the Qur'an is regarded as completely preserved, both in text and meaning, without any alteration since its revelation to the Prophet Muhammad. By contrast, Shi'a scholarship has historically been associated with debates regarding the possibility of textual modification or interpretive distortion. These debates, however, are far from monolithic. Classical Shi'a scholars were divided into two groups: those who argued for the existence of textual alterations and those who firmly rejected such claims, considering them distortions of historical transmission. Over the centuries, this debate created a significant tension not only within Shi'a intellectual history but also in its relationship with Sunni scholarship [13].

Modern Shi'a scholars increasingly reject the idea of textual distortion, positioning themselves closer to the Sunni consensus on the Qur'an's authenticity. This rejection is often framed as a corrective measure to distance contemporary Shi'a thought from accusations of heterodoxy. The development reflects a shift in Shi'a scholarship, emphasizing spiritual exegesis and esoteric interpretation rather than literal textual alteration. Such interpretive strategies are often presented as part of the broader intellectual heritage of Shi'ism, in which the Qur'an is understood through the lens of the Imams' authority and the concept of hidden meanings [14].

In Indonesia, the discourse takes on a distinct dimension. As a minority group within a predominantly Sunni society, Shi'a organizations face both theological scrutiny and socio-political challenges. Accusations of endorsing tahrif have been used as a basis to question their legitimacy and portray them as deviant. Against this backdrop, Shi'a institutions such as IJABI and ABI articulate their positions in ways that address both internal theological coherence and external societal acceptance. IJABI, for instance, emphasizes ethical and dialogical approaches, presenting Shi'ism as compatible with Sunni traditions and downplaying divisive issues. ABI, on the other hand, takes a more doctrinal approach, producing formal publications that systematically deny tahrif and affirm the integrity of the Qur'an [15].

The literature on Shi'a in Indonesia often focuses on themes of minority identity, sectarian conflict, and community resilience. Studies highlight how Shi'a groups navigate the socio-political landscape, respond to fatwas labeling them deviant, and engage in interfaith dialogue. However, only a limited body of scholarship directly engages with doctrinal controversies such as tahrif al-Qur'an. When addressed, the issue is often treated superficially as part of broader accusations rather than examined in detail through the voices of Shi'a themselves. This gap highlights the need for research that situates Indonesian Shi'a discourse within both the global theological debate and the local context of religious pluralism. By analyzing how IJABI and ABI position themselves, the present study contributes to a deeper understanding of doctrinal negotiation, religious identity, and the ways minority groups seek legitimacy in a Sunni-majority nation.

## METHODOLOGY

This study employs a qualitative-descriptive approach designed to analyze theological discourse and its sociological implications within Shi'a organizations in Indonesia. Given the sensitive nature of the theme tahrif al-Qur'an and its impact on

inter-sectarian relations, the methodology emphasizes both textual analysis and contextual interpretation, integrating doctrinal inquiry with organizational studies [16].

## Research Design

The design follows a case study model, focusing on two major Shi'a organizations in Indonesia: the Ikatan Jamaah Ahlul Bait Indonesia (IJABI) and the Ahlul Bait Indonesia (ABI) [17]. These organizations were selected because they represent the most influential and structured Shi'a bodies in Indonesia, and both have produced writings and public statements related to Qur'anic authenticity. The case study approach allows for an in-depth exploration of their perspectives while also situating them within broader Islamic debates.

## Data Sources

The research relies on two primary categories of data:

1. Primary Sources – Official publications, books, pamphlets, statements, and online materials produced by IJABI and ABI. For IJABI, works such as *Prioritizing Morality Rather Than Fiqh* and *40 Syiah Problems* serve as key sources. For ABI, the analysis centers on the *White Paper on Syiah* and *Syiah Madhhab*, according to *Syiah*. In addition, speeches, interviews, and official websites are considered valuable data points.
2. Secondary Sources – Scholarly articles, theses, and studies on Shi'a in Indonesia, as well as broader research on *tahrif al-Qur'an*. These are used to provide comparative insights and contextual background.

## Technical Data Collection

Data were collected using document analysis, literature review, and limited field-based inquiry. Document analysis involves a close reading of organizational texts, examining theological claims, rhetorical strategies, and implicit assumptions. The literature review complements this by situating the findings within existing academic debates. Field-based inquiry, in the form of informal interviews with community members and observation of public events, provides contextual understanding of how doctrinal positions are communicated to broader audiences [18].

## Analytical Framework

The study applies a twofold analytical framework:

1. Theological Analysis – This involves examining doctrinal arguments concerning *tahrif al-Qur'an*, with attention to classical Shi'a scholarship and its reinterpretation by contemporary Indonesian Shi'a. The analysis seeks to identify whether IJABI and ABI align with or diverge from global Shi'a positions.
2. Sociological Analysis – This approach draws on the sociology of religion to explore how theological positions are employed in constructing legitimacy, negotiating identity, and reducing conflict. It investigates how doctrinal stances are embedded in broader strategies of social survival, dialogue, and representation.

## Validity and Reliability

To ensure credibility, the study employs triangulation. Textual data are cross-checked with secondary sources and field observations [19]. Statements from IJABI and ABI are compared with their practical activities and community engagement to

identify consistencies or contradictions. Reflexivity is also applied, recognizing the researcher's positionality in approaching a sensitive topic that involves sectarian debates.

**Table 1. Methodology**

Component	Summary
Approach	The study uses a qualitative-descriptive approach combining theological analysis with sociological interpretation to examine Shi'a discourse on <i>tahrif al-Qur'an</i> within Indonesian organizations.
Research Design	A case-study model focuses on two major Shi'a organizations—IJABI and ABI—chosen for their influence and documented positions on Qur'anic authenticity.
Data Sources	Primary data include official publications, statements, books, and online materials from IJABI and ABI. Secondary data consist of scholarly works on Shi'ism in Indonesia and studies on <i>tahrif al-Qur'an</i> .
Data Collection	Document analysis, literature review, and limited field inquiry (informal interviews and observations) are used to gather theological and organizational insights.
Analytical Framework	Twofold analysis: (1) theological—examining doctrinal arguments; (2) sociological—assessing identity, legitimacy, and conflict-management strategies.
Validity & Ethics	Triangulation, reflexivity, confidentiality, and non-polemical presentation ensure reliability and ethical rigor.
Scope & Limits	Focused on IJABI and ABI; may not represent all Shi'a thought but is strengthened through comparative triangulation.

### **Ethical Considerations**

Given the potential sensitivity and sectarian implications, the study maintains confidentiality in reporting individual perspectives gathered from informal interviews. The focus remains on organizational discourse rather than personal belief. Care is taken to present findings in an academic, non-polemical tone, avoiding language that may reinforce stigmatization [20].

### **Scope and Limitations**

The scope of the research is limited to organizational perspectives of IJABI and ABI in Indonesia and does not claim to represent the entirety of Shi'a thought globally. The reliance on published texts and organizational statements may omit hidden or unofficial views. However, this limitation is mitigated by triangulating findings with wider Shi'a discourse and secondary studies.

By combining theological and sociological lenses, this methodology provides a comprehensive approach to studying *tahrif al-Qur'an* in Indonesian Shi'a contexts. The integration of textual analysis, organizational study, and contextual interpretation ensures that the research captures not only the doctrinal positions of IJABI and ABI but also their broader implications for Muslim unity, sectarian relations, and the negotiation of minority identity.

## RESULTS AND DISCUSSION

### A Glimpse of Tahrif Al-Qur'an

Before discussing more deeply about the Qur'anic tahrif according to Syiah in Indonesia (IJABI and ABI), it is necessary to first explain the meaning of tahrif in terms and terms as well as history, and also discourse around this theme. Linguistically, scholars in various disciplines provide quite a lot of meanings, including that tahrif, which comes from the word "*harafa*", means to change, replace, convert, and overhaul [21]. While tahrif in the Qur'an or sentence is changing a letter, word, or sentence from its true meaning, the act of changing the meaning in this holy book is very close to Jews and Christians in changing the Torah or the Gospel. As in the verse:

... مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ... (النساء: 46)

... they (Jews) changed the words from their places ... (An-Nisa': 46).

Ibn Katsir, in the book *Al-Bidayah Wa An-Nihayah*, explains that the Jews initially adhered to the Torah Book, which was revealed to the Prophet Moses (as). But as time passed, the Jews attempted to pervert the scriptures, to substitute, alter, interpret, and create what was not before in the scriptures. In line with that, Muhammad Sulaiman Al Ashqar said that this verse explains that the Prophet will be helped by a group of Jews who like to transfer revelations or rule them with untrue takwil.

In the Qur'an, tahrif in the form of verbs is repeated in approximately three places, namely in Surah an-Nisa verse 46 as above, then Surah al-Baqarah verse 75.

... فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

Means: A group of them heard the word of Allah, and they changed it when they understood it, and they knew it.

Then in Surah al-Maidah, verse 13, which reads;

... يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۗ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ ...

... They like to change the words of (Allah) from their places, and they (deliberately) forget some of what they have warned with it, ...

While in his Hadith, the Prophet Muhammad said, *Amantu bimuharrifil Qulub*, meaning "I believe in the substance that moves the heart." This hadith is narrated by Abu Hurairah, which shows a doubt or change from obedience to disobedience in explaining the verse *Rabbana Laatuzigh Qulubana ba'da Idz Hadaiyana...*

"*Yuharrifunal Kalima 'an Maudli'ih* (deviating from the original text) to change the meaning and intent of the verse. This is different from the variation of the Qur'an reading that we know as *al-qir'ah al-sab'ah*, which only differs in pronunciation but does not change its meaning. Tahrif against the verses of the Qur'an is very dangerous, because it is a form of denial of the verses. As for the mutawatir Qiraat, all of them are sourced from the Prophet. Tahrif is a change made by humans to the holy book that was handed down to the Prophets, such as the information in the Gospel about the death of the Prophet Moses and the sorrow of the Israelites over his death for thirty years, when in fact they did not know where the tomb of the Prophet Moses was.

As for the terminology, according to Al-jurjani, *tahrif* is changing the pronunciation without changing the meaning. In other terms, it is also referred to as a change in a sentence by ignoring the punctuation marks (harakat) in the sentence. Meanwhile, according to Al-Maraghi, *tahrif* is to replace or shift something from its place. While giving an affirmation in

his interpretation of Surah Al-Maidah verse 41, namely replacing sentences with sentences, disguising, storing, or adding and subtracting. In this context, changing the pronunciation or punctuation (harakat) can cause extraordinary changes [22].

A Syiah writer, Muhammad Hadi Ma'rifat, explained in his book that tahrif can occur in seven ways, namely: 1. *Tahrif bi Madlul al-Kalam*, i.e., interpreting or interpreting with inappropriate words, 2. *Tahrif Maudu'i*, i.e., putting a letter out of place, 3. *Tahrif Qira'ah*, i.e., changes in recitation, 4. *Tahrif Fi Lahjat al-Ta'bir*, i.e., changes in pronunciation or dialect, 5. *Tahrif Bi Tabdil al-Kalim* gives different meanings to words that have similarities, 6. *Al-Tahrif Bi al-Ziyadat*, i.e., giving an addition in a word or sentence, 7. *Al-Tahrif Bi al-Nuqsan*, i.e., changing by reducing words or sentences [23].

While reading this book, the researcher found that the author had defamed one of the great companions of the Prophet, namely Sayyidina Ibn Mas'ud ra, while giving an example in the sixth method of tahrif, namely *Al-Tahrif Bi al-Ziyadat*, by saying that this way, as done by Ibn Mas'ud. Although in his explanation it is said that Ibn Mas'ud added it to clear up misunderstandings in the word, then the author says that this is permissible as long as he does not expect to be able to distinguish between the text of the Qur'an and the text added [24].

Then, in the opening of his book, Hadi Ma'rifah only explained the narrations about naskh and mansukh, such as sura Rajm, the amount of milk that is forbidden, and said that the Syiah Imamiyyah is free from the accusation of tahrif, and he explained the narrations of tahrif that are widely circulated in the main books that are referenced by many scholars. Likewise, Al-Khu'i, one of the Syiah figures who was declared as a person who was against the issue of tahrif of the Qur'an, in several of his books, even threw accusations that Sunnis are the clearest group in the interpretation of the Qur'an. This accusation is based on the Sunni belief about the verses in question; according to him, the opinion that there has been distortion in the Qur'an is the opinion of the majority of Ahlussunnah scholars, because they state that it is permissible to recite the Qur'an. And according to the Orientalists, Al-Khu'i believed that Ali had his own mushaf, which was complemented by his interpretation.

According to the Prophet Ja'fariyah in his book, it is said that to put the word on the side of possibility so that the word can be directed to two or more meanings, so that the meaning is more about the meaning of the meaning. According to him, tahrif can be maknawi or lafdzi. Tahrif lafdzi is a change that occurs in the word, which includes changes in (a) letters and harakat, (b) words, (c) verses and letters. Meanwhile, tahrif maknawi is a distortion of interpretation that is often carried out by mufassir who are fanatical towards the class or for the benefit of their sect.

The opinion of these contemporary Syiah scholars shows the weakness of their Qur'anic concept of ulumul, which equates naskh with tahrif. The same opinion of naskh and tahrif is often expressed by Christians. They say that in the Gospel there is tahrif, while in the Qur'an there is naskh. It should be emphasized that the perpetrators of these two things are different, as explained in some of the verses above, that those who do tahrif are humans; this is a great sin, committing lies in the name of religion. As for the naskh of the perpetrator is Allah subhanahu wata'ala, which aims as a relief and stages in implementing Islamic law, naskh applies from heavy to easy or vice versa [25].

The behavior of equating tahrif with naskh is also carried out by some liberals, such as Abid Al-Jabiri, who studies the Qur'an with a Hermeneutic approach. He argues that some verses of the Qur'an show a change or tahrif. In this case, he tried to destroy the Qur'an with the Qur'an by using the dho'if narrations to show that there was a change in the Qur'an so that his theory that the Qur'an was a product of culture could be justified.

The pros and cons of tahrif among Syiah people continue to be an issue that raises questions and opposition about Syiah teachings in areas that are not populated by Syiah, one of which is in Indonesia. In the book, "Why We Reject Syiah, a collection of papers in an international seminar at the Istiqlal mosque", which was opened by the Chairman of the

Indonesian Ulema Council, KH. Hasan Basri concluded that the Syiah are misguided and misleading. The reason is that Syiah teachings consider the Quran to be imperfect. They also only acknowledge the hadith conveyed by the Ahlul Bait, namely the family and descendants of the Prophet Muhammad, whose narration is not clear. Likewise, the book issued by the MUI fatwa commission, that the majority of Syiah scholars state the existence of tahrif (change) of the Qur'an, while the minority of scholars who state the absence of tahrif are those who practice taqiyah.

### **Tahrif Al-Qur'an according to Syiah scholars**

The question is why the issue of Tahrif Al-Qur'an is better known among the Syiah, as discovered by Garcin de Tassy and Mirza Kazhim Ahmad, who once showed for the first time in the journal *Asiatique* (1842), one of the letters circulating among the Syiah and not in the Ottoman mushaf. Even in the Bankipore library in India, there is a manuscript of the Qur'an which includes the letter "an-Nurain", which contains 41 verses, and the letter "al-Wilayah", which has 7 verses [26].

Some research conducted by orientalist, one of which was by Brunner, an Islamist from Germany, said that until the 4th century, the supporters of Ali bin Abi Talib believed that the Qur'an had been altered by his political opponents. The change led to Ali's defeat in politics; they brought narrations and narrated them to their imams. In these narrations, most of them deal with the missing part of the sentence from the verses that contain Ali's name or the sentence about his priesthood. As in Surah Al-Maidah verse 67, *ya ayuuhar Rasulu balligh ma unzila ilaika min rabbika*, "O Messenger, convey what has been revealed to you from your Lord", according to them, this verse has undergone tahrif, because in their belief in this verse, there is a phrase "*fii Ali*" which is deliberately attributed from the Ottoman mushaf.

In addition to this verse, Surah Ali Imron verse 110, *kuntum khaira ummatin*, "you are as good as the ummah" is also believed to have experienced tahrif, because according to them the correct one is, *kuntum khaira aimmatin*, "you are the best leader" and what is meant by this leader is Ali himself, then Surah Al-Furgan ayan 74, which is written in the mushaf of Uthman, *wa ja'alna lil muttaqiina imama*, In the Syiah belief is *wa ja'alna minal muttaqiina imama*.

Some of the above narrations are sourced from the tafsir of Al-Qummi, by Hasan Ali Ibrahim Al-Qummi, who died in 307 AH. In contrast to Al-Khu'i, who says that Nasikh and Mansukh are included in the Tahrif in the Sunni scientific tradition. Al-Qummi clearly states in the opening of his tafsir that in the Qur'an, in addition to Nasikh and Mansukh, Muhkan and Mutasyabih, Amm and Khas, Taqdim and Takhir, from which there is also a change of place (*Tahrif*), there are also verses that are not in accordance with what has been revealed to the Messenger of Allah. A study found that the tahrif referred to by al-Qummi is a change in the content of the verse that specifically concerns the issue of the priesthood of Ali, his Syiah, and his enemies [27].

In addition to the tafsir of Al-Qummi, tahrif is also believed by the author of the tafsir of Al-Ayasi, namely Abu al-Nasr Muhammad bin Mas'ud Al-Ayyasi, who died in 320 AH, 20 years after Al-Qummi. According to Al-Ayyasi, if the tahrif does not occur, the names of Syiah leaders are still written in the Qur'an. Moreover, a Syiah hadith scholar, Muhammad bin Ya'qub al-Kulaini, who died in 328 AH, wrote a special sub-chapter on the narrations of tahrif in us, namely *the chapter Annahu lam yajma Al-Qur'an kulluhu ill al-Aimmah, wa annahum ya'lamuna Ilmahum kulluhu*, "the chapter explains that no one can collect the Qur'an in its entirety except the Syiah imams and those who know the sciences in the Qur'an as a whole".

Al-Kulaini wrote in one of his narrations that the number of verses in the Qur'an should amount to seventeen thousand verses, *from Ali bin al-Hakam, from Hisyan bin Salim, from Abu Abdillah, he said*, "Indeed the Qur'an was revealed through the intermediary of Jibril, to the Prophet Muhammad SAW, consisting of 17,000 verses". This hadith is believed to be

authentic by Al-Kulaini, as he wrote in the opening of his book. He emphasized that anyone who wants to know about Syiah teachings should make his book the main reference.

The belief in the existence of the Qur'an tahrif is an accusation against the credibility of the Companions as the main narrators of the Qur'an. Therefore, we find that the main source of the accusation of tahrif is the attack on the Companions themselves, as mentioned by Al-Mufid, or Muhammad bin Muhammad An-Nu'man Al-Mufid (336-413H), according to whom the Companions have gone astray and deviated in the writing of the Qur'an. More specifically, the accusation was directed at Sayyidina Uthman; according to him, Sayyidina Uthman had deliberately omitted several verses of the Qur'an compiled by Sayyidina Ali bin Abi Talib [28].

Some of the scholars mentioned above, namely Hasan Ali Ibrahim Al-Qummi, Muhammad bin Mas'ud Al-Ayyasi, Muhammad bin Ya'qub al-Kulaini, Muhammad bin Muhammad An-Nu'man Al-Mufid, lived in the third century of the Hijri. At that time, the number of imams who already existed according to their beliefs was as many as 12 imams known as Shi'a Imamiyah. And it turns out that the belief in the existence of tahrif continues. In the seventh century, a critic of the Qur'an named Abu Mansur bin Abi Talib At-Tabrasi appeared. He wrote a book called "Al-Ihtijaj". In this book, At-Tabrasi writes a very long history about the reasons why Ali's mushaf was not included in the current Ottoman mushaf. In this book, it is also written that there is a mushaf written by Ali, but there is no information that the mushaf was destroyed, thus giving rise to the suspicion that there are two mushafs, namely Ali's mushaf and the mushaf written by Zain bin Tsabit. In this narration, it is also mentioned that Sayyidina Umar sent Sayyidina Khalid bin Walid to cure Ali because he did not want to hand over his mushaf. Indeed, this is a strange and far-fetched narration of the Prophet's closest Shabbats.

Muhammad ibn Murtaḍā (1007-1091 AH), known as al-Faiḍ al-Kashshāni in tafsīr al-Ṣāfi fī Tafsīr Kalām Allāh. He interprets verses that explain crucial themes such as the concept of imamah, Companions, and even the marriage of Mut'ah, and a special chapter on the tahrif of the Qur'an called *al-Muqaddiman as-Sadisah fī Nabẓi mima jaa fī jam'il Qur'an wa tahrifūu wa ziyadatuhu wa nuqshuhu wa ta'wilu dzalika*, the sixth opening of the history of the compiler of the Qur'an, its changes, additions, shortcomings, and ta'wil about it. Tafsir al-Ṣāfi prefers narration from the transmission of Ahl al-Bayt; the linguistic approach uses the linguistic approach of al-Baidawī, the author of the tafsir Anwār al-Tanzīl, whose notabene is Sunni; this method is used to strengthen his interpretation around these themes. This form is the modus operandi, or, to borrow Thompson and Terry's terms, called rationalization, which means making every effort to put forward arguments that seem rational and trying to be as logical as possible for the ideas contained in ideology [29]. The goal is none other than to strengthen the ideology of the Syiah sect, namely the imamah.

Approximately one hundred years after the death of al-Kashshāni, a person named Abu al-Hasan bin Muhammad Tahir bin Abdul Hamid Al-Futuni An-Nabati Al-Amili, namely in 1138 AH, believed in the existence of tahrif in the Qur'an. He wrote a book entitled *Mir'atul an-anwar wa Misykat al-Asrar*. In the preface to his book, he emphatically states that only the imams can collect the mushaf of the Qur'an, and if anyone says that he has compiled the Qur'an and memorized it, then know that they are liars.

Rationalization in strengthening Syiah ideology using Sunni sources is also carried out by Thabathabai in his commentary on Al-Mizan. One of the Sunni books that Al-Thabâthabâ'î refers to in his work is Al-Durr Al-Mantsûr, written by Jalâl Al-Dîn Al-Suyûthî (849-911 H./1505). This book was chosen by Al-Thabâthabâ'î from many Sunni tafsir books, perhaps, because it is among the most famous tafsir bi al-ma'tsûr in the Sunni world. This praise and flattery of the tafsir of al-Mizan has led to confusion between the pros and cons of tahrif, because this is clearly seen in several statements, such as Moojan Momen, which equates the tafsir of Al-Mizan Thabathabai, who denies the existence of tahrif, with the tafsir that clearly writes the existence of tahrif (Tafsir Al-Qummi, Al-Ayyashi, At-Tibyan) [30].

From the explanation of tahrif in the scientific tradition of Syiah scholars, it is not surprising that the Indonesian Majelis Ulama argues that the minority of scholars who declare the absence of tahrif are those who practice taqiyah. Some of the evidence that supports the assumption that Syiah scholars who reject tahrif are practicing taqiyah includes: 1. They have never compiled a book that specifically refutes scholars who believe in tahrif, 2. Honoring scholars who believe in tahrif by giving them the great nickname and using it as a reference (marja'), 3. Never mentions the hadiths of the imams of the maksum to support their rejection of tahrif, 4. Scholars and Syiah figures who are references mention narrations that affirm the existence of tahrif in their works, 5. The most important reason is that there are no contemporary Syiah figures who criticize Syiah scholars who argue about the existence of Tahrif al-Qur'an.

## **IJABI and Tahrif**

The Indonesian Ahlul Bait Jama'ah Association (IJABI) is the first Syiah organization in Indonesia that is national. This organization was founded in 2000, during the administration of President Abdurrahman Wahid or better known as Gusdur. IJABI is officially registered with the Ministry of Home Affairs through the Directorate General of National Unity and Community Protection, number: 127 of 2000/D. I dated August 11, 2000. With this permit, this Syiah organization becomes legal in Indonesia. But in reality, in the field, this organization has received a lot of criticism, especially based on its teachings, namely Syiah. So that in some of his da'wah it is said to use the approach of morality and religious prulism, so as not to get excessive proportions from other groups [\[31\]](#).

With the establishment of this organization, many experts say that the era of Syiah Taqiyah in Indonesia has ended. Various Syiah activities that were previously carried out secretly are now carried out openly and even held in public places, such as Arbain commemorations, maktam, etc. In this event, they beat their chests to hurt themselves. Then he cried as much as he could. Most were dressed in black. A symbol of condolence for the massacre of Hussein in Karbala. The initiator of the establishment of this organization was Jalaluddin Rakhmat, who is usually called Kang Jalal because he is of Sundanese descent. It is said that he is a communication science expert from Padjadjaran University, Bandung.

Like the Syiah in several regions in a period of time that has been and continues to be ongoing always experiences a dialectic of differences from one another, including the pros and cons of tahfir of the Qur'an in their teachings, the differences and divisions also occur in the Syiah in Indonesia, according to Jalal, Divisions in the body of Indonesian Syiah began to appear when he initiated the establishment of IJABI. Jalal said the Arabs agreed to the formation of the mass organization on the condition that the leader was from their group. Arab descendants feel that they are the pioneers of the Syiah school in Indonesia. "But for the sake of democracy, I am against the Arabs," Jalal said. Until now, relations with the Habibs are still tense and have led to the establishment of another Syiah organization, namely Ahlul Bait Indonesia (ABI) [\[32\]](#).

As the founder of IJABI, Jalal is known as an intellectual. Jalal has written many books that are the foundation and guide, and reference in this organization's movement. Therefore, in studying the theme of tahrif, we will review many books written by him and also the writings of other Ijabi administrators, both written and published in the mass media.

As explained at the beginning to avoid threats from outside, it is said that IJABI uses a moral approach in spreading Syiah teachings in Indonesia, one of the things that can be understood from the moral approach is not to exaggerate differences, especially differences in fiqh, most of them always buzz the word that Sunni Syiah differences are only in fiqh matters, such as hanafi and shafi'I.

Quoting one of the lecturers, IJABI said that Sunni-Syiah is a product of history. For them, when Sunnis and Syiah acknowledge the same god, the same prophet, the same Qur'an, the

same qibla, the same creed, why should differences be exaggerated? But is it true that the basic teachings are the same?

The publication of the book "Prioritizing Morality Rather Than Fiqh" aims to show Indonesian Muslims that they are people who like to live peacefully together without paying attention to differences in fiqh views. Another IJABI activist, Muhammad Babul Ulum, wrote the book "Knitting Ukhuwah Understanding Syiah," which also sought to show forcefully that Syiah is only a type of sect in Islam, not a sect and sect. In addition, IJABI, together with several individuals in DMI (Indonesian Mosque Council), declared MUHSIN (Majlis Ukhuwah Sunni Syiah), which was very controversial in 2010 [33].

Preaching with morals, Sunni Syiah is the same, is one of the campaigns and efforts of taqrib or approach that they are trying to build. Unfortunately, at the same time, IJABI actively and provocatively spreads hatred of the Companions of the Prophet and various misinterpretations of the teachings of Ahlussunnah, including accusations that Sunni scholars justify the existence of tahrif in the Qur'an by reducing, distorting the meaning of some Hadiths that Sunnis believe to be authentic. On the other hand, claiming the absence of tahrif in the teachings of Syiah and the existing history is weak.

One of the things that is reduced from the Sunnis is a hadith about Aisha, who carelessly put the Sahifah under her bed, so that when the Prophet died, the Sahifah was not taken care of, and then the goat went inside and ate it. This was done by IJABI to prove its accusation of the existence of tahrif in the authentic hadiths of the Sunnis. This problem is in the book 40 Religious Problems, the book was written as a da'wah guideline for all IJABI members, and to foster mutual understanding among the sects in Islam.

Nur Syam in his research on several Syiah institutions in Indonesia such as YAPI Bangil found that they wrote many books on Syiah understanding that refer to the Syiah hadith book, namely Al-Kafi, such as "Syiah Sunnah polemics", "Reason in al-Kafi hadiths", but on the other hand they also studied Sunni hadiths, not as a reinforcement of understanding, but as a comparison or to look for weaknesses of the hadith. Furthermore, Nur Syam also found that the main doctrine of the YAPI pesantren is based on the book Al-Kafi, chapter on Hujjah, which exposes the tahrif of the Qur'an and the infidelity of the leaders of the Companions of the Messenger [34].

Nur Sham's research explains to us that the purpose of using Sunni hadith in Syiah arguments is more to weaken or reverse facts, including in this issue of tahrif, such as when IJABI rejected tahrif and presented Sunni hadith as a counter-accusation of the existence of tahrif. In fact, for Sunni, the hadith used as a counterattack has no strength or weakness.

The *hadith of Dhajin* mentioned by IJABI in his book is one of the hadiths that is used as a weapon to criticize, raise doubts about Muslims, which is done by both people outside Islam, such as Christians in several books and websites, as well as Syiah in Indonesia. This hadith has received a lot of criticism, both in terms of sanad, matan, and also its content.

The additional hadith narration "Enter the goat and eat it" is a dhaif narration, because there are narrators who are majhul and liars. Moreover, the hadith is only in the narration of Ibn Majah. The addition of "the entry of the goat" is not found in the Sahih Muslim. Then the narration of Ibn Majah cannot be equated in one footnote, so that it is as if the narration of Muslims is the same as that of Ibn Majah. This can lead people to conclude that this is the same. Even if researched, this is not the case.

Moreover, when examined in depth, this hadith is widely contained in books that discuss nasikh and mansukh, and when traced, almost all Syiah scholars who reject tahrif make nasikh mansukh as a form of interpretation done by Sunnis, as well as IJABI does the same with other Syiah scholars. In several books about nawasikh, this hadith is a rumor, a lie addressed to the umul mukminin Sayyidah Aisyah, an intelligent woman who was most loved by the Prophet, who accompanied him at the end of his life.

These dynaskh verses were explained by the Prophet when he was still alive and the companions knew it, they are rajm verses that are dynaskh recited but still the law, as has been used as a reference by Sayyidina Umar bin Khattab, as well as the number of breastfeeding that causes the relationship of mahram which was initially 10 to 5 which is the text of recitation and law.

What IJABI did was the same as the opinion of Abul Qasim al-Khuiy (1317H/1899A-1984A), a great scholar who wrote "al-Bayan fi Tafsir al-Qur'an" which became the pride of Syiah figures around the world, explained that Syiah Imamiyah from the past to the present reject the existence of tahrif in the Qur'an. Then he accused Ahlussunnah of believing in tahrif. Unable to prove his accusations by giving the example of a Sunni scholar who performed tahrif, he said:

إن القول بنسخ التلاوة هو بعينه القول بالتحريف والإسقاط

"Believing in the recitation (of verses) that are narrated is the same as believing in the existence of tahrif and abortion (in the Qur'an)".

He also said:

إن القول بالتحريف هو مذهب أكثر علماء أهل السنة لأنهم يقولون بجواز نسخ التلاوة

"Actually, the opinion of the existence of tahrif (in the Qur'an) is the majority of the scholars of Ahlussunnah, because they believe in the existence of a recitation that is dinasakh (naskh I-tilawah)".

Naskh was introduced by scholars, pioneered by Imam Ash-Shafi'i, and many books were written on this subject. The scholars agree that naskh is a maslahah in the application of Islamic law. It is explained in the date of tasyri, that a law is determined directly and is applied gradually. The existence of a unilateral accusation that naskh is tahrif is a negative communication that is very far from the slogan that is often conveyed by IJABI, namely, to uphold the morals of fiqh. A person of character will be wiser when criticizing and referring to the sources of his own teachings.

There is a negative narrative that always appears in Syiah books in Indonesia about these leaders of the Companions; the narrative seems to be deliberately built to raise doubts and distrust in the Companions. Even in a dialogue, the Chairman of the IJABI Shura Council said that insulting friends is a difference in perception between Syiah and Sunni.

This view is one of the ways of thinking in the style of sophism that does not know absolute truth. For them, it is not important to be factual, but rather how to argue that the perception is correct. Protagoras, one of the fathers of sophism, argued that the paha of something exists as far as his perception seems to exist. Perception plays a dominant role in establishing truth over all things, but it falls far below abstract and mathematical truth. Of course, this is a fatal epistemological problem; how not, friends in the Sunni scientific tradition are a mandatory path that must be taken to reach the source of knowledge, namely the Prophet. Negative perceptions of companions can have bad implications for Muslims, such as the emergence of doubts, equating companions with humans in general, more than that, considering companions to be traitors because they did not fulfill the will of the apostle to make Ali an imam.

One of the negative narratives thrown at the leaders of the companions is in one of the IJABI guidebooks 'The introduction of morality above fiqh', which has been mentioned in the previous paragraph, in a book that purports to prioritize morality, the author mentions that Sayyidanaa Umar bin Khattab did not pray when he was junub, because he did not find water. This Ijabi guidebook has become a reference for several journals in universities that easily justify what is written in the book, to the point of labeling Umar bin Khattab's companion as a liberal.

The question is, is narrating a history like this with the narrative that the companions are different in the matter of fiqh, including good morals? To dredge the differences in the fiqh of the companions, as if the companions did not understand fiqh. Even on another page, Sayyidina Umar accused Sayyidina Umar of imposing fiqh with his power when he became caliph. More than that, accusing the differences of the Companions as the cause of the differences of the Ummah, because the Companions developed their fiqh understanding.

The narration of sayyidina Umar bin Khattab does not reap the prayer when he is junub should be understood comprehensively, not shown in pieces, especially with the narration that Umar looked at Ammar with a look of hatred, because in the above hadith, the companion of Umar bin Khatab (may Allah be pleased with him) did not perform the prayer because of junub. After all, he did not understand the obligation of tayamum for those who were junub and did not get water. Unlike Ammar bin Yasir. He rolled on the ground instead of taking a bath because he did not know the correct procedure of tayamum. And both of them were instructed by the Prophet to repeat their prayers.

The citation of this history is one of the proofs that IJABI does not understand that Asbabul wurud Hadith is a socio-cultural condition that is the background for the emergence of a hadith. It can be in the form of events or questions that occurred at the time the hadith was conveyed by the Prophet PBUH. In other words, ashabul wurud are the factors that background the emergence of a Hadith. Among the functions of knowing the asbab al-wurud are to determine the existence or absence of takhsish in a general hadith, to limit the absoluteness of a hadith, to detail what is still global, to determine the presence or absence of nasikh-mansukh in the hadith, to explain the 'illat of the establishment of a law, and to explain difficult hadiths. Asbab al-wurud can also serve as an analytical knife to determine whether the hadith is general or specific, mutlaq or muqayyad, nasakh or mansukh, and so on. In the study of fiqh al-hadith, asbab al-wurud has a very important role, because it can avoid misunderstanding in capturing the meaning of a hadith.

From some of this data, IJABI, a nationally oriented institution, only follows issues that have long been rolled out by Syiah groups in the Middle East. These strange understandings are proof of the absence of the concept of asbabul wurud, asbabun nuzul, and takhsish in his scientific treasures. This kind of understanding is also owned by the NII IX group, which has carried out coups against the Unitary State of the Republic of Indonesia (NKRI) several times.

## **ABI and Tahrif**

Ahlul Bait Indonesia, with the acronym ABI, is one of the Syiah organizations in Indonesia that emerged 10 years after the establishment of the Indonesian Ahlul Bait Jama'ah Association (IJABI). Jalal mentioned in the previous paragraph that he IJABI received a lot of opposition from Syiah followers in Indonesia, the reason was that he was not of Arab descent, so it was considered inappropriate to lead this organization. Jalal's statement is proof that Syiah is a very dominant teaching with asobiyyah, unsuriyah, nasabiyah, even in his own followers; this castanization is very visible.

This organization was established on July 25, 2010, adhering to the Syiah Pahm Itsna Asyariyah. According to one of the historical scholars of its establishment, it was triggered by the anxiety of Ahlul Bait lovers in the country, in making their best contribution to this country. The spirit of ABI is to become a mass organization that is useful in building harmony, unity, and so on in the life of the nation and state. The results of this interview are different from the data we got in several books, namely, June 15, 2011. In addition to taking advantage of the momentum of the Reform climate, the establishment of ABI was also triggered by the inability of IJABI to accommodate the interests and character of the Syiah people who initiated the establishment of ABI. According to the Chairman of the ABI Shura Council, Umar Shahab, the ABI is dominated by 'traditional' Syiah, both in spiritual and thought aspects. This is different from IJABI, which is dominated by 'modernist' Syiah [35].

If we look at the grouping of Alawiyyin and non-Alawiyyin, it appears that the management structure of IJABI is dominated by non-Alawiyyin Syiah, while the management structure of the ABI is dominated by Alawiyyin Syiah. If the rumors about the authenticity and authority of Syiah are factual, then IJABI and ABI are not only competing in contesting the original Syiah claims, but also competing in contesting the claims of Syiah authorities.

Therefore, it becomes interesting when the tahrif of the Qur'an, which in history there has been a difference of opinion between Syiah groups who believe and do not, as well as the assumption of taqiyyah carried out by groups that do not believe in tahrif, are seen in these two organizations. To find out this, two books have been written and published by ABI under the name of the team, meaning that the authenticity and scientificity of this book is greater because it was written by many people. The two books are the white paper of Syiah and the Syiah madhhab according to Syiah [36].

This book, published by the Syiah community, aims to explain the misconceptions about the Syiah. It is as if the White Paper of the Syiah sect wants to show that this is the true Syiah. Confusions of views about Syiah have been made, both among the Syiah themselves and also by the Sunnis. So, the White Paper of the Syiah School seems to provide answers to various misconceptions about the Syiah.

This White Paper of the Syiah School describes the position of the Syiah in various aspects of thought. Among the contents of the White Paper of the Syiah School is affirming that the Syiah accept the Qur'an and al-Sunnah al-Mu'tabarah, affirming the principle of al-Imamah (leadership), accepting some of the Companions, and justifying the marriage of Mut'ah.

This book, they claim, can strengthen the unity of Muslims, especially in Indonesia. The book launch event was attended by Dr. Umar Shahab (chairman of the board of Syuro ABI and chairman of the Shadra Philosophy college), Masdar F. Mas'udi (PBNU), Dr. Muhsin Labib (a Syiah figure who is also the director of the Modert Institute), and Prof. Zainun Kamal, dean of the faculty of Ushuluddin UIN Syarif Hidayatullah.

The White Paper of the Syiah School seeks to show the difference between the approaches of Akhbārī and Uṣūlī. It seems that if the confusion is made by the Syiah, then it is because the approach of the Syiah is Akhbārī. The Akhbārī approach is both textualist and scripturalist. The Uṣūlī approach is an approach that accepts rational principles in understanding the text of the Qur'an and the Sunnah and deduces from both sources. The White Paper of the Syiah School states that the majority of Syiah scholars of this era follow the Uṣūlī approach. In fact, the Uṣūlī approach taken by the Syiah did not cause their thinking to escape from confusion. The White Paper of the Syiah School of Religion, using the Uṣūlī approach, also contains these errors [37].

For lay readers who are not deep into Syiah thought, this book can be very bewitching. The stigmas that have been attached to the Syiah have been successfully neutralized in very subtle and elegant ways. The author showed his excellent mastery of various literatures, both written by the Ahlus-Sunnah who attacked them and by the Syiah themselves. The writer's skill in processing words is also undeniable, so that anyone who reads it will not immediately be able to show where the error of the argument lies. It is not surprising that this book is quickly absorbed by the market and is very likely to erode the views of some Indonesian Ahlus-Sunnah who have been known to mislead the Syiah.

**Table 2. Summary of Key Points on Tahrif al-Qur'an**

Aspect	Summary
Definition of Tahrif	Tahrif linguistically means altering, replacing, or shifting words. In Qur'anic context, it refers to modifying letters, words, meanings, or interpretations, distinct from qirā'āt variations that do not change meaning.

Historical Mentions in Qur'an	The Qur'an cites tahrif in several verses (al-Baqarah 75, an-Nisa 46, al-Mā'idah 13), primarily accusing Jews of altering scriptures. Hadith also notes deviations in meaning.
Scholarly Interpretations	Sunni scholars reject tahrif of the Qur'an, affirming its preservation. Classical scholars like Ibn Kathir emphasize Jewish textual corruption, not Qur'anic distortion.
Syiah Perspectives	Some classical Syiah scholars (al-Qummi, al-Ayyashi, al-Kulaini) discussed textual changes related to imamah doctrines. Others, like al-Khu'i, deny tahrif but are accused of taqiyyah due to contradictions and reverence for earlier scholars supporting tahrif.
Contemporary Issues	In Indonesia (IJABI, ABI), debates persist. Syiah groups publicly deny tahrif but critics argue contradictions in their texts, use of weak hadith, and selective readings of Sunni sources.

However, Syiah is still Syiah. It has long since been transformed into a complete and solid faith beyond the beliefs of the majority of Muslims (al-jamâ'ah). Standards of belief, teaching tools, and scientific concepts in Syiah have been formed relatively maturely. Anyone who wants to study it in a bit depth can access it openly. The number of books written by Syiah scholars and intellectuals is very large because it has been established for centuries. Although many sects develop within the Syiah body itself, the typical basics are quite established, especially in the Syiah Imamiyah sect (Rafidhah) [38].

Abi, in the white paper of the Syiah school, writes that they reject any change (tahrif) of the verses of the Qur'an. Syiah admit that the Qur'an in the hands of Muslims today is the same Qur'an that was revealed to the Prophet Muhammad (saw), without the slightest change or reduction.

Some Syiah researchers in Indonesia see that the "White Paper of the Syiah Madzhab" compiled by the Indonesian Ahlul Bait Team (ABI) only contains an apology and defense of the Syiah group itself; the rejection of the issue of tahrif al-Quran needs to be highlighted. Promoting Syiah Teachings, Ahlul Bait Indonesia (ABI) Publishes Syiah White Paper DPP ABI publishes a white paper on Syiah understanding. This book is titled, "The White Paper of the Syiah School: According to the Muktabar Syiah Ulema." The Syiah try to explain the beliefs that are embraced from their perspective. One of the important programs is the promotion of Syiah moderation through a publication called the White Paper of the Syiah School.

The hadiths about the inauthenticity of the Qur'an contained in the main books of Syiah teachings are considered weak (dhaif), even false (maudhu'). This was said by Umar Shahab, Chairman of the Shura Council of the Syiah organization, Ahlul Bait Indonesia (ABI), to hidayatullah.com, Thursday (16/02/2012), yesterday. Umar admitted that the book of Usul al-Kaafi is the most important hadith book that is a reference for the Syiah. But, he said, not all hadiths in the book are authentic. "Many are also dhaif, even maudhu'", said Umar, who studied for five years in Qom, Iran. There are thousands of false hadiths in al-Kaafi, he said, that tell of the tahrif (change) of the Qur'an, of the insults of the companions and wives of the Prophet Shalallaahu 'Alaihi Wasallam (صلى الله عليه و سلم), and about irrational stories about the position of the Syiah Imams [39].

In addition to the Syiah school white paper, the book "Syiah According to Syiah" or SMS also needs to be in the spotlight, because this book is also published by the ahlul bait team and is the core book that shows the teachings of the Indonesian ahlul bait (ABI) mass organizations. This book was written as a rebuttal to the book published by MUI, "Knowing and Beware of Syiah Deviations in Indonesia". The ABI team in the book shows how the Syiah dislike the Indonesian Ulema Council (MUI), especially the Sampang MUI and the East Java MUI, which have issued a fatwa that Syiah is a heretical teaching. According to Syiah groups, the MUI fatwa will have the impact of pushing the Muslim community into an

arena of horizontal destruction, sectarian conflicts, and the collapse of diversity. Without giving the Syiah a proportionate right to answer for the accusations against them, the Syiah consider them to be *rajm bi al-ghaib* or, in popular parlance, an in-absentia court.

They wrote that anti-Syiah people are extreme people and become a threat to the Republic of Indonesia; even for them, the fatwa issued by the MUI on Syiah heresy is a "License to Kill" that causes hundreds of people to become violent and have the heart to commit violence. For the East Java MUI, the fatwa as "License to Kill" is an unfounded accusation, because the fatwa was issued in 2012, while the riots occurred in 2011, with a series of events from several years earlier.

About the tahrif of the Qur'an, ABI in the Syiah white paper wrote a sub-chapter entitled 'the issue of ikhtilaf Ahlu Sunnah and Syiah' and made tahrif the main discussion. The argument put forward by them is that tahrif is the view of a group of *Akhbari* scholars, namely the Syiah Imamiyah sect that saheeh all the narrations or hadiths of Syiah imams. For ABI, what Al-Kulaini did in collecting hadiths about the existence of tahrif does not necessarily show that he believes in tahrif, with the argument that in the sahih hadith of Bukhari, there is also a history of tahrif, but Bukhari does not believe in the existence of tahrif [40].

Subsequently, ABI stated that Al-Kulaini has a method of tarjih, namely, if there is a contradictory hadith, it must be faced with the Qur'an, while mentioning several sub-chapter titles in al-Kafi about the glory of people who develop, study, memorize, and read the Qur'an. However, without mentioning the title of the sub-chapter on tahrif, as affirmed by Husain Nuri At-Thabari that Al-Kulaini is responsible for disseminating information about the existence of the Qur'anic tahrif, as in the chapter of Al-Hujjah in Ushul Kafi or Raudhal Kafi, there are more than 92 hadiths that explain the existence of tahrif without explaining these narrations.

ABI in the book cites several hadiths that are often used as the basis that Syiah believe in the existence of tahrif, namely;

*"From Jabir al-Jufi, he said: I heard Abu Jafar (peace and blessings of Allaah be upon him) say: There is no one who claims to have memorized the Qur'an as it was revealed except he is a liar, and there is no one who has managed to collect and memorize it in its entirety as it was when it was revealed except Ali ibn Abi Tholib and the imams after him." That is why*

The author argues in explaining this hadith that in the hadith, there is no affirmation of the reduction in the Quran Al-Karim. Because the word جمع is followed by the word حفظ, which gives the meaning that what is memorized and collected by Imam Ali and the holy Imams of Syiah a.s. is the knowledge of the entire text of the verses of the Qur'an, along with takwil, tafsir, and their contents, both zahir and inward. And not just memorizing the text of the holy verses of the Quran.

Such a meaning is very much in line with the belief of Al-Kulaini, who included the above hadith in a special chapter with the title: That indeed no one collects the Qur'an in its entirety, except the imams, and they know all the knowledge of the Qur'an. The explanation used as an argument to state the absence of tahrif is an affirmation of the high position of an imam in the Syiah faith. In the previous paragraph, it was stated that the issue of Imamah is the cause of the belief in the existence of tahrif in the Qur'an, because the issue of Imamah, nash, and testament, which is the core of the Syiah faith, is not clearly mentioned in the Qur'an, because the enemies of the imams have omitted the verses about the Imamah [41].

The second narration about the existence of tahrif in Syiah teachings that ABI tries to refute, namely, "From Muhammad ibn Sinan from Amar ibn Marwan from Munakhal from Abu Ja'far, he said, no one claims to have the entire Qur'an, zahir and bathin, but the washis (Imams).

This narration is in line with the previous one, which took an extreme attitude towards the position of the washi, i.e., the imams who were believed to have received a will from the Prophet to become the leader after his death. The ABI team emphasizes that the imams have zahir and inner knowledge that others do not have; this is the essence of the narration, and has nothing to do with the tahrif of the Qur'an.

ABI on its official website clearly praises the author of the book of Al-Kafi, namely Abu Ja'far Muhammad bin Ya'qub bin Ishaq al-Kulaini al-Razi, better known as Tsiqat al-Islam al-Kulaini (died 328 AH/940 AD), who is the author of the most famous hadith book al-Kafi and is included as the most famous hadith expert among the Syiah. According to some historians, he lived between the leadership of Imam Hasan Askari (as) and Imam Mahdi afs. He is one of the hadith scholars who met the narrators of hadith who heard directly without the intermediary of hadith from Imam Hasan Askari (as) or Imam Hadi (as).

## CONCLUSION

The pros and cons of the existence of tahrif in the Qur'an continue to roll in the Syiah scientific tradition. It is recorded in history that the issue appeared in the scholars who were pro, then denied by the scholars who were against it. This tradition has occurred repeatedly for a long period of time until now. Although it does not show the pros and cons between Syiah institutions in Indonesia, IJABI and ABI present the same method, similar to the Syiah who are against the issue of tahrif in the Qur'an. Some of these methods are: 1. The Syiah agree on the purity of the Qur'an but still emphasize that certain verses are qat'i evidence that explains the imamhood of Ali and his descendants, with a tasfir bathini approach that is much different from tafsir and ta'wil in general. 2. Unilaterally attacking the ahlu sunnah that the tradition of tahrif is clearer in this school, namely with the explanation of naskh and mansukh in the Qur'an. This shows that the tradition of Syiah scholarship in the Qur'an is much different from the ahlu sunnah. 3. Making the evidences that show the existence of tahrif as evidence that is not qat'i, with explanations that are multi-tafsir and ta'wil, as if only they understand the evidence. Regardless of whether or not there is tahrif in the Qur'an, IJABI and ABI should put forward postulates that are different from Syiah in general. As one of the proofs that Syiah in Indonesia is different from the Syiah that has been understood by scholars in Indonesia. Hopefully, the next researchers can add to the shortcomings in this study.

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## Author Contribution

All authors contributed equally to the conceptualization, literature review, data collection, and analysis related to the discourse of tahrif al-Qur'an within Indonesian Syiah communities. The first author coordinated field data, the second structured the theoretical framework, and the third refined the textual analysis. All authors reviewed and approved the final manuscript.

## Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this study. The institutions affiliated with the authors—Universitas Darunnajah, Universitas Muhammadiyah Surakarta, and the Islamic University of Madina—had no influence on the

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