

The Caliph' Verse At The Reception Of The Ahmadiyya Congregation In Kudus

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Abstract

From several Qur'anic verses concerning the caliph, Surah An Nur Verse 55 is believed by every Ahmadiyya Congregation as the basis for ratifying the concept of an Islamic caliphate. This qualitative field research aims to describe the reception of the Ahmadiyya Congregation in Kudus to the Caliph's Verse, including the factors behind the reception and the form of the reception they carried out. Data collection was carried out in Kudus district by means of observation, interviews and documentation. In the field data analysis, the Miles and Huberman model was used through the stages of data reduction, then data presentation, followed by drawing conclusions and verification. From this research it is known that the meaning of the Caliph according to the Ahmadiyya Congregation in Kudus is spiritual leadership for the whole world which must be obeyed in order to achieve the glory of Islam and peace as promised by Allah in Surah An Nur Verse 55 while at the same time believing in the truth of the Ahmadiyya Caliphate which will last until the end of time. The reception was motivated by ideological factor which resulted in deviations in interpretation due to fanaticism towards the teachings that were integrated in the interpretation of the Qur'anic verse. This reception is classified as an intellectual reception in the context of passive and active reception of context, and manifests itself in the realm of hermeneutical, aesthetic and practical reception.

Keywords: Ahmadiyya Congregation, Caliphate, Reception

Abstrak:

Dari beberapa ayat Al-Quran yang berkaitan dengan khalifah, QS. An-Nur: 55 diyakini oleh setiap Jemaat Ahmadiyah sebagai landasan pengesahan konsep khilafah Islamiyah. Penelitian lapangan kualitatif ini bertujuan untuk mendeskripsikan resepsi Jemaat Ahmadiyah di Kudus terhadap ayat khilafah, termasuk faktor yang melatarbelakangi resepsi tersebut dan bentuk resepsi yang mereka lakukan. Pengumpulan data dilakukan di kabupaten Kudus dengan cara observasi, wawancara serta dokumentasi. Dalam analisis data lapangan digunakan model Miles and Huberman melalui tahapan reduksi data, lalu penyajian data, dilanjutkan penarikan kesimpulan dan verifikasi. Dari penelitian ini diketahui makna khilafah menurut Jemaat Ahmadiyah di Kudus adalah kepemimpinan rohani untuk seluruh dunia yang harus ditaati guna tercapainya kejayaan Islam dan kedamaian sebagaimana janji Allah dalam QS. An-Nur: 55 sekaligus mempercayai kebenaran khilafah Ahmadiyah yang akan bertahan hingga akhir zaman. Resepsi tersebut dilatarbelakangi oleh faktor ideologi yang berakibat pada penyimpangan penafsiran sebab fanatisme terhadap ajaran yang diintegrasikan dalam tafsir ayat Alquran. Resepsi ini tergolong resepsi intelektual dalam lingkup resepsi konteks secara pasif dan aktif, serta terwujud pada ranah resepsi hermeneutis, estetis dan praksis.

Kata Kunci: Jemaat Ahmadiyah, Khalifah, Resepsi

Introduction

Humans are interpretive creatures. Anything related to his life will always be interpreted. All kinds of signs and symbols that surround the text of the Qur'anic verses will continue to be interpreted because God wants it that way. The human race is led to interact with the signs of Allah's power in the universe, either by means of *tafakkur*, *ta'aqul*, or *tazakkur*. With such an instinct, verbal (*qauliyyah*) and non-verbal (*kauniyyah*) texts will be interpreted differently by each individual. Of course, this interpretation is not interfered with by the interests of a community whose vision, mission, and thoughts of its members are aligned with the doctrine for a common goal. Interpretation products from the community can even last phenomenally longer than individual interpretations which are only transformed in the form of volumes of books that are read in recitation halaqah as a choice of presentation and study, not as the only dish of understanding which is indoctrinated and must be included in the pledge of allegiance faith. Consequently, with the presentation of interpretations that have been suggested by the community, each member's individual understanding of interpretation or *tadabbur* of the Qur'an which is in accordance with human nature should be different and will soon be replaced consciously or unconsciously by the collective understanding of the community of interpreters. One example of a community that has succeeded in receiving the Qur'an in the form of interpretation and becoming a doctrine that each of its members believes in and lives by is Ahmadiyya.

Specifically, the actualization of the interpretation of the Qur'an by the Ahmadiyya Congregation in Kudus is the reception of the Qur'anic verse, including the reception of QS. An-Nur: 55 which is known by them as the Caliph's Verse. Use of QS. An-Nur: 55 as a support for the doctrine of the Ahmadiyya caliphate is very important, one might even say that this verse cannot be substituted for any other verse. One of the factors that make this research interesting is the fact that of the many Qur'anic verses related to the term caliph, the one that the Ahmadiyya Congregation in Colo Dawe Kudus most often mentions is QS. An-Nur: 55 as the basis for ratifying the concept of an Islamic caliphate that every Ahmadiyya Congregation believes in, namely that the caliphate of the Messiah that exists today is the application of *Khilafah 'ala Minhaj an-Nubummah*, as was testament by the Prophet Muhammad S.A.W.

By understanding the reception of the Ahmadiyya Congregation in Kudus towards the Caliph's Verse, a model for internalizing the Caliph's Verse can be found in their daily lives. The way the Ahmadiyya Congregation at the lower levels and far from the center of the Ahmadiyya crowd may be different in understanding the doctrine of the caliph verse compared to the congregations at the central level, and is certainly different from non-Ahmadiyya Muslim members. Acceptance may also not only be limited to understanding and meaning and settles at the verbal or thought level, but also extends to the realm of action. The actions that are imprinted give rise to traditions that are not in the dictionary of the lives of local Muslim residents who are non-Ahmadi. Traditions may not have been thought of or even not thought of by other people or organizations whose creed is the

same and whose Qur'an is the same. This research departs from the absence of a track record of the description, reasons and forms of reception by the Ahmadiyya Congregation in Kudus towards the Qur'an as their main reading in their daily lives, especially related to the Caliph's Verse. Their intersection with *nahdliyyin* as the majority Muslims and Buddhists as fellow minorities in Colo Village allows for differences in the reception of the Qur'an with the Ahmadiyya Congregations in other areas.

Based on the research focus which is limited to the reception of the Caliph's Verse by the Ahmadiyya Congregation in Kudus, the objectives of this study are divided into three, namely to describe: (1) the reception of the Caliph's Verse by the Ahmadiyya Congregation in Kudus; (2) the reasons for the reception of the Caliph's Verse by the Ahmadiyya Congregation in Kudus; (3) the reception forms of the Caliph's Verse by the Ahmadiyya Congregation in Kudus.

To prove the urgency and novelty of this research, the researcher presents several related previous studies. First, in a paper entitled "Khilafah Islamiyah Perspektif Ahmadiyah (Sebuah Gerakan Spiritual Keagamaan)" it is concluded that QS. An-Nur: 55 is understood by the Ahmadiyya Congregation as the basis for upholding the caliphate system and God's promise for its continuation that the Ahmadiyya Movement strives for.¹ The similarity with this research lies in the target verses studied, namely QS. An-Nur: 55 which Ahmadiyya usually calls the Istikhlaf Verse or the Caliph's Verse. The difference is that Muhtador's research is purely a literature review and is only based on the perspective of the Ahmadiyya Congregation in general. Furthermore, the research entitled "Ahmadiyah di Kabupaten Kudus"² and "Resolusi Konflik Berlatar Agama: Studi Kasus Ahmadiyah di Kudus"³ did not touch on the realm of the living Qur'an or the local Ahmadiyya Congregation's reception of the Qur'anic verse. However, the similarity is in the type and subject of research, namely field research studying the Ahmadiyya Congregation in Kudus.

Then, in a research report entitled "Dialektika Agama: Harmoni dalam Jemaat Ahmadiyah (Resepsi Hermeneutis JAI Manislor Kuningan Jabar terhadap Ayat-Ayat Jihad dan Perdamaian)", it is stated that the Ahmadiyya Congregation has received the Qur'an in the form of a hermeneutical reception which reflects the contextualization of understanding.⁴ There are similarities with this study in terms of disclosing hermeneutical receptions and methodological flow but differences in the aspect of the research setting and the Qur'anic verses used as the basis of the study. Finally, in a paper entitled "Pemahaman Khilafah dan Internalisasinya dalam Jemaat Ahmadiyah Gondrong Tangerang Banten: (Studi Living Qur'an)", the findings are presented that the Gondrong

¹ Muhammad Muhtador, "Khilafah Islamiyah Perspektif Ahmadiyah (Sebuah Gerakan Spiritual Keagamaan)", *Esoterik*, Vol. 2, No. 1 (2016), p. 85.

² Moh. Rosyid, "Ahmadiyah di Kabupaten Kudus", *Analisa*, Vol. 18, No. 1 (2011).

³ Moh. Rosyid, "Resolusi Konflik Berlatar Agama: Studi Kasus Ahmadiyah di Kudus", *Fikrah*, Vol. 1, No. 2 (2013).

⁴ Adrika Fithrotul Aini & Abdul Mustaqim, "Dialektika Agama: Harmoni dalam Jemaat Ahmadiyah (Resepsi Hermeneutis JAI Manislor Kuningan Jabar terhadap Ayat-Ayat Jihad dan Perdamaian)", *Fikrah*, Vol. 4, No. 2 (2016), p. 258.

Ahmadiyya Congregation has conducted three kinds of receptions to QS. An-Nur verse 55, namely hermeneutical, aesthetic, and cultural receptions.⁵ In contrast to Aini who analyzed data findings with the provision of Pierre Bourdieu's habitus theory from a sociological perspective, this study made more use of hermeneutic approaches and literary receptions for the data analysis stage.

This type of research is field research, namely research where data sources are collected from the field through interviews, observation, or documentation.⁶ The research was conducted at a certain time between March to December 2017 in Colo Village, Dawe District, Kudus Regency, Central Java which began with preliminary observations in June 2016. Of the 52 Ahmadiyya Congregations in Kudus, eight congregations were selected as primary data sources based on a purposive sampling method. Internal sources include teachers, prominent figures, and ordinary members who are considered quite active in activities and have sufficient insight into Ahmadiyya teachings. The secondary data sources from external are Colo Village residents who are not the Ahmadiyya Congregation, totaling five people representing village officials, religious leaders, and ordinary residents.

The problem of reception of the Caliph's Verse by the Ahmadiyya Congregation in Kudus is a problem that is not yet clear, holistic, complex, dynamic, and full of meaning, so the researcher used a qualitative approach. That is, the researcher as a human instrument is tasked with setting the research focus, choosing informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data, and making conclusions on their findings.⁷ Judging from the form of the problem to be solved, this research is descriptive, namely, research conducted to clearly describe and explain one focus of the target problem (Sugiyono, 2015, p. v).⁸ The researcher describes the reception activities of the Ahmadiyya Congregation in Kudus to QS. An-Nur: 55 as well as the factors behind the reception without confusing it with the understanding of the private researcher.

In analyzing field data, researchers used the Miles and Huberman model with three stages, namely data reduction, then continued with data presentation, and the last was drawing conclusions and verification.⁹ That is, after sorting out the data from observations, interviews, or documentation that are not related to the reception of the Ahmadiyya Congregation for the Caliph's Verse, proceed with selecting data that is the focus of the research to be analyzed with the help of reception theories so that conclusions can be drawn and verified. The reception theories used in this research are summarized in the following explanation.

In literary terms, *tafsir* is the interpretation of commentators on the Qur'anic verse. The Qur'an is called the hypogram (main) text, while the interpretation is a

⁵ Adrika Fithrotul Aini & Ahmad Suhendra, "Pemahaman Khilafah dan Internalisasinya dalam Jemaat Ahmadiyah Gondrong Tangerang Banten: (Studi Living Qur'an)", *Qof*, Vol. 2, No. 1 (2018).

⁶ Ulya, *Metode Penelitian Tafsir*, (Kudus: Nora Media Enterprise, 2010), p. 19.

⁷ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2015), p. 306.

⁸ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2015), p. v.

⁹ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2015), p. 359.

transformational text.¹⁰ What is meant by transformation text is a text that has changed its grammatical structure, either by adding, subtracting, or rearranging its elements.¹¹ It is this change that makes the Qur'anic verse more clearly understood by readers. This is because the interpreters' concretization of the Qur'anic verses originated from their reception of the existence of the Qur'an in society as a book of guidance, but in the holy book, some verses have not been understood. Thus, it can be said that interpretation is inherent in reception. The reception comes from the word *recipire* (Greek) and *reception* (English), which literally means acceptance or reception.¹² This term is intended for every school of literary research that studies how literary works are received by readers.¹³

Reception of the Qur'an is how the Qur'an as a text is received or accepted by readers so that there is an interaction between the two, not in the realm of reproduction of meaning in a monological manner, but rather in a very dynamic copy of meaning between the reader and the text (the Qur'an). The reception process is the embodiment of intellectual awareness that arises from contemplation, interaction, and the process of translation and understanding of the reader which is concretized and localized in mind.¹⁴ This is inherent in Abdul Mustaqim's opinion that the response or practice of behavior in a society inspired by the presence of the Qur'an also includes interpretation.¹⁵ According to Amin Al-Khuli, the Qur'an itself is the largest literary book.¹⁶ That is, if the Qur'an as a book of literature is interpreted, then concretization of the sacred text is taking place. In line with that, when a Qur'anic verse is received, it means that the verse is also being interpreted. The implication is those reception activities are inherent in interpretation activities. More than that, if you view Segers' opinion that the reception's task with regard to interpretation (*tafseer*) is to examine the reader's concretization of literary texts¹⁷, then this means that reception can also be a follow-up of interpretation activities. If this is the case, then the reception is not only inherent in interpretation activities but is already a concretization of interpretation.

Judging from the target shot, the reader's reception can occur at two levels, namely at the text level and at the context level. If text reception is to reproduce new texts from old texts, then at the context level it is directed at reader reception in the form of using texts in the religious life of society. So, the reader's reception is in the condition of using

¹⁰ Otong Sulaeman, "Estetika Resepsi dan Intertekstualitas: Perspektif Ilmu Sastra terhadap Tafsir Al-Qur'an" *Tanzil*, Vol. 1, No. 1 (2015), p. 14.

¹¹ Depdiknas RI. *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 1.544.

¹² Imran T. Abdullah, "Resepsi Sastra Teori dan Penerapannya" in *Teori Penelitian Sastra* (Yogyakarta: MPI IKIP, 1994), p. 150.

¹³ Farikah & Imam Baihaqi. *Bahasa, Sastra dan Pengajarannya dalam Perspektif Ideologi, Ekologi dan Multikulturalisme*, (Yogyakarta: Graha Cendekia, 2016), pp. 273-274.

¹⁴ M. Nur Kholis Setiawan, *Alquran Kitab Sastra Terbesar* (Yogyakarta: eLSAQ Press, 2006), pp. 68-69.

¹⁵ Abdul Mustaqim, "Metode Penelitian Living Quran; Model Penelitian Kualitatif" in *Metodologi Penelitian Living Quran & Hadis* (Yogyakarta: TH-Press, 2007), p. 68.

¹⁶ Muhammad Mansur, "Amin al-Khuli dan 'Pergeseran Paradigma' Tafsir al-Quran" in *Studi Kitab Tafsir Modern-Kontemporer* (Yogyakarta: TH Press, 2012), pp. 15-16.

¹⁷ Imran T. Abdullah, "Resepsi Sastra: Teori dan Penerapannya", *Humaniora*, Vol. -, No. 2 (1991), p. 74.

the text itself, no longer just a reproduction of the text as it is at the text level.¹⁸ The reception is divided into passive and active when viewed from the reader's reaction. This is in accordance with the opinion of Umar Junus that literary reception is about how readers give meaning to the literary works they read so that they can provide reactions or responses, both passive and active responses. Passive response means that the reader can understand the work or see the aesthetic essence in it. While the active response is how he realizes it.¹⁹

When viewed from the rationality of reception, Rien T. Segers distinguishes readers' reception of literature into two, namely intellectual and emotional. Receptions are included in the intellectual category if what is received is related to textual matters, for example, receptions are related to language, characters, plot, and so on. As for emotional reception, it means that the reader responds based on his feelings (emotions), for example, tense, sad, carried away, and others.²⁰ Meanwhile, when viewed from the aspect of implementation, reception is divided into three forms, namely hermeneutical, aesthetic, and practical reception (or it can also be called cultural reception). First, the hermeneutical reception of the Qur'an is a reception that focuses on efforts to understand the Qur'anic content which is mostly done by interpreting the Qur'anic verse. Second, the aesthetic reception of the Qur'an is the acceptance of the holy book which is expressed for aesthetic purposes.²¹ Third, praxis reception is a reciprocal process when the Qur'an tries to absorb several cultural elements to revive itself in a society that lives in its socio-cultural. The living Qur'an is interpreted as the meaning given by the community which will be actualized in their daily lives.²² Armed with the reception theories mentioned above, researcher tried to analyze the data in order to answer the main question about the description, reason and forms of reception by the Ahmadiyya Congregation in Kudus towards the Caliph's Verse in the Qur'an.

Description of the reception

The Caliph's Verse in this study is QS. An-Nur: 55 (or in Ahmadiyya literature, it is written verse 56 because it includes the basmalah as the first verse of each letter) whose pronunciation and translation are as follows:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them

¹⁸ Agus Iswanto, "Resepsi Jawa atas Teks Islam", *Jumantara*, Vo., 4, No. 2 (2013), pp. 124-125.

¹⁹ Asia Padmopuspito, "Teori Resepsi dan Penerapannya", *Diksi*, Vol. 1, No. 2 (1993), p. 73.

²⁰ Hantisa Oksinata, *Kritik Sosial dalam Kumpulan Puisi Aku Ingin Jadi Peluru Karya Wiji Thukul: Kajian Resepsi Sastra*. Undergraduate Thesis Universitas Sebelas Maret Surakarta, 2010, pp. 29-30.

²¹ Ahmad Baidhowi, "Resepsi Estetis al-Quran", *Esensia*, Vol. 8, No. 1 (2007), p. 19.

²² Heddy Shri Ahimsa-Putra, "The Living Al-Quran: Beberapa Perspektif Antropologi", *Walisongo*, Vol. 20, No. 1 (2012), p. 235.

and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."²³

Traced from the historical side of the causes of the decline of QS. An-Nur: 55 according to the narrative of Abul 'Aliyah, at the beginning of the Islamic da'wah period in the City of Makkah for ten years the Prophet Muhammad s.a.w. and the companions who preached and performed worship secretly or openly were always afraid of being persecuted by the Quraysh authorities. Every day without knowing the time, the adherents of Islam always carry weapons just in case. Then a friend asked: "O Messenger of Allah! Will there ever come a day when we can feel safe and lay down our arms?" The Prophet replied: "Soon, the time will come for someone among you to sit among many people without carrying any weapons."²⁴

The prevailing understanding among mainstream Muslims who follow the opinion of most of the mufasssirs based on the asbab an-nuzul above is far different than the understanding held by the Ahmadiyya Congregation. These differences can be identified from several things. First, the contents of the translation and brief interpretation of the Qur'an that are valid among the Indonesian Ahmadiyya Congregation are different from those published by the Indonesian Ministry of Religion, especially in the translation of QS. An-Nur: 55 as follows:

*"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."*²⁵

When compared between the translation from the Ministry of Religion of the Republic of Indonesia and that of the Indonesian Ahmadiyya Congregation (JAI), there are three striking differences in the use of diction that can affect interpretation. First, JAI mentions the word "caliph" explicitly, while the Indonesian Ministry of Religion chooses the ruling diction. Second, the word amnan by the Indonesian Ministry of Religion is interpreted as security while JAI adds to it the word "and peace." Third, the pronunciation of al-Fasiqun by the Indonesian Ministry of Religion means those who are wicked, while JAI chose the diction "people of disobedience."

Furthermore, this difference can be seen again in the brief interpretation contained in the footnotes of the translation:

²³ Qur'an Kemenag in Ms. Word, 2019, An-Nur: 55

²⁴ Al-Qurthubi. *Al-Jami' Li Ahkam al-Quran* (Beirut: Dar al-Kutub al-Ilmiyyah, 2010), pp. 195-196.

²⁵ *Al-Qur'an Terjemah dan Tafsir Singkat*, (Jakarta: Nemat Press, 2014), p. 1.254.

“Oleh sebab ayat ini berlaku sebagai pendahuluan untuk mengantarkan masalah khilafat, maka dalam QS. An-Nur: 55 berulang-ulang telah diberi tekanan mengenai ketaatan kepada Allah dan rasul-Nya. Tekanan ini merupakan isyarat mengenai tingkat dan kedudukan seorang khalifah dalam Islam. Ayat ini berisikan janji, bahwa Kaum Muslimin akan dianugerahi pimpinan rohani maupun duniawi. Janji itu diberikan kepada seluruh umat Islam, tetapi lembaga khilafat akan mendapat bentuk nyata dalam wujud perorangan-perorangan tertentu, yang akan menjadi penerus Rasulullah Saw serta wakil seluruh umat Islam. Janji mengenai ditegakkannya khilafat adalah jelas dan tak dapat menimbulkan salah paham. Oleh sebab kini Rasulullah Saw satu-satunya Hadi (petunjuk jalan) umat manusia untuk selamanya, khilafat beliau akan terus berwujud dalam salah satu bentuk di dunia ini sampai Hari Kiamat, karena semua khilafat yang lain telah tiada lagi. Inilah, di antara banyak keunggulan yang lainnya lagi, merupakan kelebihan Rasulullah Saw yang menonjol di atas semua nabi dan rasul Tuhan lainnya. Zaman kita ini telah menyaksikan khalifah rohani beliau yang terbesar dalam wujud Pendiri Jemaat Ahmadiyah. Lihat juga Edisi Besar Tafsir dalam bahasa Inggris, (halaman 1869-1870).”²⁶

In the above statement, it is clearly stated that there are two types of leadership, namely spiritual and worldly. Then the role of the Ahmadiyya khilafat institution for Muslims, in general, is explained. Do not forget to mention the specialty of Mirza Ghulam Ahmad as the greatest spiritual caliph. Of course, these discussions are very close to Ahmadiyya's understanding and no commentary on the interpretation of the same verse can exist. From these footnotes, smaller footnotes are written with specific information regarding the urgency of this verse for the caliphate doctrine:

“Ayat ini disebut ayat ‘istikhlaf’. Di dalamnya hal ini dijelaskan, bahwa sebagaimana Allah Smt selalu menjadikan khalifah-khalifah sesudah kewafatan nabi dimasa lalu, sesudah kewafatan Rasulullah Saw pun hal ini akan terus berlangsung. Khilafat itu mengambil cahaya dari nabi dan menyebarkannya. Setiap kali seorang Khalifah akan wafat, Jemaat diliputi perasaan takut, yang dengan karunia-Nya, berkat Khilafat akan merubahnya menjadi perasaan aman. Maka tanda kebenaran Khilafat ialah ia merubah rasa tidak aman menjadi rasa aman. Inilah yang disabdakan oleh Hadhrat Masih Mau’ud As di buku ‘Al-Wasiyat’, bahwa sesudah wafatnya seorang nabi atau Khalifah, untuk sementara waktu Jemaat akan merasakan bahwa sekarang musuh akan memadamkan cahaya kenabian itu. Tapi di ayat istikhlaf ini ada janji yang gath’i, bahwa setiap kali musuh akan gagal. Tujuan kenabian adalah tegaknya taubid di dunia. Ini juga tanda kebenaran Khilafat, bahwa tujuan akhirnya adalah tegaknya taubid.”²⁷

The Ahmadiyya Congregation admits that Allah's promise has not been completed with the existence of *khulafaurrasyidun* and will continue to be fulfilled until the Day of Resurrection, but they have specified that the filler for the caliph seat is definitely from the Ahmadiyya Congregation as the successor to the struggle of Mirza Ghulam Ahmad. This is because the verse of the caliphate not only predicts the establishment of an Islamic caliphate but also its continuation. Therefore, it is necessary to raise a caliphate that will

²⁶ *Al-Qur'an Terjemah dan Tafsir Singkat*, (Jakarta: Neratja Press, 2014), pp. 1.254-1.255.

²⁷ *Al-Qur'an Terjemah dan Tafsir Singkat*, (Jakarta: Neratja Press, 2014), pp. 1.254-1.255.

replace the Prophet Muhammad SAW as the successor to the teachings of Islam, namely Hazrat Mirza Ghulam Ahmad and later there will be a successor as caliph in continuing this struggle, which is termed *Khilafah 'ala Minhaj an-Nubuwwah*, namely the caliphate that based on the methods practiced by the Prophet Muhammad SAW.²⁸

QS. An-Nur: 55 is the argument that supports the existence of *Khilafah 'ala Minhaj an-Nubuwwah* as practiced by Ahmadiyya Qadian whose center is now in London, England, where Caliph Masroor Ahmad lives and regulates the course of Ahmadiyya preaching throughout the world.²⁹ The congregation always tries to follow what is instructed by the caliph, although sometimes they forget the name of the current caliph of Ahmadiyya. The congregation believes that every group must have a leader, including Muslims. Having a leader does not necessarily make the world safe, but the people also fight for a sense of security. Because of the existence of the caliph, the congregation feels comfortable and confident with God's help from various disturbances that disturb the Ahmadiyya congregation.³⁰

The caliph in Ahmadiyya has the status of the highest spiritual leader who is not affiliated with any country or political group. With the existence of a caliph, Muslims will not be divided. The congregation tried to comply with the caliph's instructions, especially in the field of depositing chanda which was intended for the benefit of the people. The congregation also took part in blood donation activities because they obeyed the caliph's recommendations in the social field. In its efforts to help the caliph, the Jama'at also penetrated da'wah peacefully so that families who had not previously joined Ahmadiyya then believed in the truth of Hazrat Mirza Ghulam Ahmad and his caliphs. As for the sense of security promised by Allah because the existence of the caliph has been proven in the Colo village environment because the Ahmadiyya congregation can mingle in life without barriers and work together in community activities without harboring any suspicions. The congregation has also never received any treatment or discrimination because of its identity as the Ahmadiyya Congregation.³¹ Practicing Islamic law in general is also a form of obedience to the caliph because the points of allegiance oath also clearly explain this. In addition, to streamline the caliph's performance, a management structure was formed in each region (including Colo) which changes periodically every three years.³²

From the narratives of several Ahmadiyya Congregational activists above, it can be seen that their understanding of QS An-Nur: 55 as the verse of the caliphate is summarized in three points as confirmed to the Head of the branch of the Indonesian Ahmadiyya Congregation (JAI) Kudus, namely as follows: (1) Allah's first promise that He will make Muslims in power after previously being oppressed is realized with the existence of the Ahmadiyya Congregation which has two types of caliphs, namely the caliph who replaced

²⁸ Iskandar Zulkarnaen, *Gerakan Ahmadiyah di Indonesia* (Yogyakarta: LkiS, 2005), p. 313.

²⁹ Muhammad Yusuf (JAI Missionary assigned to Colo), interview on 6 March 2017.

³⁰ Muh. Ridlo (BPD Colo staff, active Ahmadiyah congregation), interview on 19 August 2017.

³¹ Sujito (ojek driver, active Ahmadiyah congregation), interview on 19 August 2017.

³² Wakijan (the first Ahmadiyah congregation in Colo), interview on 24 July 2017.

the Prophet Muhammad, namely Mirza Ghulam Ahmad because both received revelations from Allah to uphold Islamic law. Apart from that, there was also *Khilafah al-Masih 'ala Minhaj an-Nubumwah*, namely the caliphs who continued the struggle of the prophet to lead Muslims in a spiritual command, as was manifested during the khilafat ar-Rashidun; (2) The second promise of Allah, namely that the religion of Islam which has a place and recognition in the world is realized by the existence of the Ahmadiyya Caliphate which reflects peaceful Islam wherever its congregation is located, so that many converts to Islam out of respect for the hospitality of Ahmadiyya Muslims; (3) The third promise of Allah, namely that Allah will replace fear with a sense of security, was fought jointly between the Ahmadiyya caliphs and the emirs in each country and all their congregations. Even so, with the existence of a caliph, the congregation's belief in the existence of God's help is stronger and they are not easily provoked to retaliate against violence and persecution from other parties.³³

The reception of the Ahmadiyya Congregation in Kudus to the Caliph's Verse can also be found in the following types of activities: (1) A friendly and non-hostile attitude toward anyone who has ever insulted Ahmadiyya based on the slogan love for all hatred for none of the caliph which is obeyed by the entire congregation; (2) Listening to the Friday sermon delivered at the Baitu Dziki Colo Mosque every Friday based on the translation text of the Friday sermon of the caliph Masroor Ahmad on the previous Friday at the Baitul Futuh Mosque in London; (3) Installing symbols that show primarily a caliph. Among them, pictures of the founder and caliphs of Ahmadiyya in the form of a chain of beads or framed pictures hanging on the walls of houses; (4) Holding elections for branch heads every three years as part of the hierarchy connected to the caliph; (5) Holding solidarity actions such as blood donors and social assistance for the poor at certain times which is a recommendation from the caliph; (6) Collecting books and print media related to the caliph; (7) Watch streaming sermons or speeches from the caliph from Youtube or other social media.³⁴

Not only doctrine-influenced receptions, the Ahmadiyya Congregation in Kudus also performs distinctive traditions as a form of reception that is not owned by Ahmadiyya Congregations in other areas which are divided into two types: community traditions related to interactions with local residents, and organisational traditions related to customs that only apply within the Ahmadiyya Congregation. Regarding the community tradition, the uniqueness of the reception is evident in their efforts to help realise God's promise in Surah an-Nur verse 55 in the field of security, including by participating in routine tahlilan and yasinan activities³⁵, helping to facilitate pilgrims to the tomb of Sunan Muria, and including children learning the Qur'an to non-Ahmadiyya congregations.³⁶ Meanwhile, in the organisational tradition, a distinctive reception is seen with half of the congregation paying as much *candah* as they can or even not paying at all, which is not according to the

³³ Nanang Almahdi (Chairman of JAI Kudus Branch), interview on 3 December 2017.

³⁴ Nanang Almahdi (Chairman of JAI Kudus Branch), interview on 3 December 2017.

³⁵ Wakijan (the first Ahmadiyah congregation in Colo), interview on 24 July 2017.

³⁶ Sutarno (Head of TPQ Nurul Ulum Pandak Tengger, Colo), interview on 24 June 2016.

standard rules in the *Nizam Khilafat*.³⁷ This happens because of the leniency of local rules due to their existence as a minority and the influence of the local Muslim majority who do not set the amount of *infaq* or religious donations.

Reason for the reception

The Reception of Surah an-Nur verse 55 as the Caliph's Verse by the Ahmadiyya Congregation in Kudus was motivated by ideological factor. Since the beginning, the local congregations have taken Bai'at as a sign of official entry into the Ahmadiyya Congregation, where in the tenth point of the Bai'at it is written:

*"Akan mengikat tali persaudaraan dengan hamba ini (Imam Mahdi dan Al-Masih Al-Mau'ud) dengan ikatan persaudaraan yang tulus karena Allah SWT dalam mentaati setiap perkara kebaikan yang diperintahkan; berdiri di atas perjanjian ini sampai mati; dan menjunjung tinggi ikatan perjanjian ini melebihi ikatan duniawi, baik ikatan keluarga, ikatan persahabatan ataupun ikatan kerja."*³⁸

For the Ahmadiyya Congregation in Kudus, the Caliph is included in "every good thing that is ordered" in the said bai'at point and therefore must be obeyed. They also did not carry out receptions for the Caliph's Verse if they had never received indoctrination and had pledged allegiance to the Ahmadiyya Congregation. Loyal obedience to the caliph is also what makes the congregation not a problem if the translation and interpretation of QS An-Nur: 55 they read is very different from translations and interpretations in general because they consider that the Ahmadiyya interpretation is the most rational and therefore true. The understanding that God's promise has been partially fulfilled with the existence of the Ahmadiyya Caliphate is the result of indoctrination that has been imprinted in the heart and rooted as the ideology of each congregation.

The Translation and Short Interpretation of the Qur'an read by the Congregation is the work of Mirza Bashiruddin Mahmud Ahmad as the Second Khalifatul Masih, so it is more likely that the Caliph included Ahmadiyya teachings in his work of commentary and not vice versa, the Qur'an justifying the coming of Mirza Ghulam Ahmad or the hadiths that justifies the Ahmadiyya caliphate just because of the precise moment in which it emerged.

Such deviations in interpretation also occurred during the golden age of Islam. At that time, the greatest commentary works appeared but with their ideology and school of thought. Interpretation activities at that time were thick with sectarianism and excessive fanaticism. This happens because indeed there is no development of science without the existence of power relations which then gives birth to a kind of hegemonic epistemic sovereignty. Therefore, other different interpretations will be considered deviant.³⁹

³⁷ Sunarko (Treasurer of JAI Kudus Branch), interview on 24 July 2017.

³⁸ PB JAI. *Khilafat Ahmadiyah*. no publisher, undated.

³⁹ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LkiS, 2010), p. 50.

Forms of the reception

The reception of the Caliph's Verse by the Ahmadiyya Congregation in Kudus can be categorized into several forms according to the aspect of the review. First, from the aspect of the reception level, the verses of the caliph are no longer received at the text level because it has been carried out by the Indonesian Ahmadiyya Muslim Community (JAI) at the national level with the translation of the work of the second caliph, Mirza Bashiruddin Mahmud Ahmad, in the form of a translation and brief interpretation of the Qur'an in Indonesian. The Caliph's Verse has become a social guideline within the scope of the Ahmadiyya Congregation in Kudus. For example, a friendly and non-hostile attitude towards anyone who has ever insulted Ahmadiyya based on the caliph's slogan love for all hatred for none which is obeyed by the whole congregation. This is because they already believe in the existence of a single caliph whose existence in Islam will prosper as Allah promised in the caliph verse.

Second, from the aspect of the reaction to the existence of the text of the Caliph's Verse, it includes passive and active reception at the same time. On the one hand, the congregation understands the Caliph's Verse (commonly called the Istikhlaf Verse) as part of the main doctrine of the Ahmadiyya Congregation. On the other hand, they are also active in realizing the values contained in these verses in their daily lives. For example, the Friday sermon delivered at the Baitu Dziki Colo Mosque was based on the translation text of the Friday sermon of Caliph Masroor Ahmad on the previous Friday at the Baitul Futuh Mosque in London. They did this out of obedience and considered the caliph's sermon as a form of preaching to the entire congregation. They are also worried that if they don't do that, they will be among the disobedient people because they deny the existence of the caliph, as the message contained at the end of the verse on the caliph.

Third, from the aspect of reception rationality, it is an intellectual form of reception and not emotional, because as is characteristic of the Ahmadiyya Congregation in general, they always synergize faith with thoughts. Everything that is read, understood, and then believed must make sense. The Caliph's Verse for them was not like Surah Thaha which, when Fatimah read it, could shake Umar's heart to convert to Islam. Nor is it like Ibn Abbas's melodious reading of the Qur'an which made the Prophet Muhammad sob. They are more interested in discussing the reality of Allah's promises contained in the Caliph's Verse.

Fourth, from the aspect of the living Qur'anic appreciation model, it includes hermeneutical reception, aesthetic reception, and practical reception. The concretized form of hermeneutical reception by the Holy Ahmadiyya Congregation regarding QS An-Nur: 55 is their understanding of the caliph who is the successor of the Prophet and it is from the caliph himself that will bring the congregation closer to Allah SWT with his teachings. Their understanding of QS An-Nur: 55 is a concretization of the meaning within them that in this world there will always be a caliph who will guide them to strengthen their faith and as a source of peace for them. For them, the caliph is mandatory because of the

embodiment of Allah's promise from the caliph verse (Yusuf, March 6, 2017).⁴⁰ The form of aesthetic reception that can be seen within the scope of the Holy Ahmadiyya Congregation is to put up symbols that show primarily a caliph. By looking at the picture they remembered the three promises of Allah in the Caliph's Verse, namely the establishment of a single caliph for Muslims with which Islam would triumph again and be filled with a sense of peace and security.

Meanwhile, the form of practical reception realized by the Ahmadiyya Congregation in Kudus is in several systems. *First*, it can be seen from their belief system that the caliph is a central leader who has a structured organization down to the branch level that works from the top down so that the caliph's orders can be channeled to the congregation. The centralized leadership of the caliph is not only an organizational system but is also believed to be a spiritual realm. They believe that the caliph at the center provides an understanding of the meaning of God's teachings which are conveyed to all members of the Ahmadiyya congregation throughout the world and will be channeled through representatives at the national level administrators and then channeled to regional administrators, then at the branch level and finally up to each branch. -each congregation. So, with the caliph, they will always feel closer to Allah SWT.

Second, the social system can be seen from the pattern of their behavior in the election of branch heads and representatives of the shura council. The election of the chairman of the Kudus branch is by deliberation such as the election of the caliph at the central level and also with the knowledge of the Amir at the national level. According to them, the elected chairman is God's decree, that is, each voter has been given instructions by God and the elected representative is indeed God's choice. Thus, members of the congregation must obey and obey the head of the branch chosen as an extension of the caliph's hand. This obedience is manifested in his daily behavior pattern which always carries out the orders of the branch head. In addition, the pattern of social behavior is also manifested in solidarity actions for the poor, such as social assistance at certain times.

Third, the reception of praxis is also embodied in the artifact system. Within their community, artifacts that channel the understanding of the caliphate are manifested in the form of a collection of bulletins from PB JAI, the Friday sermon bulletin which is a translation of the caliphate's sermon, Sinar Islami magazine, as well as the MTA television network (Muslim Television Ahmadiyya) which is active 24 hours broadcasting Islamic content. All of this is proof that the Ahmadiyya Congregation in Kudus believes in the existence of the Caliph as a manifestation of Allah's promise in QS An-Nur: 55 or what they usually call the Istikhlaf Verse.

Conclusion

The meaning of caliphate according to the Ahmadiyya Congregation in Colo Dawe Kudus is a successor in terms of spiritual leadership. That is to say, Mirza Ghulam Ahmad

⁴⁰ Muhammad Yusuf (JAI Missionary assigned to Colo), interview on 6 March 2017.

(MGA) is the successor to the struggle of the Prophet Muhammad SAW in spreading Islam, while the successors of MGA, who have so far numbered five people, are spiritual caliphs for the whole world who must be obeyed in order to achieve the success of Islam and peace as promised by Allah in QS. An-Nur: 55 at the same time believing in the truth of the Ahmadiyya caliphate that will last until the end of time.

The reception of the Ahmadiyya Congregation in Colo Dawe Kudus to the Caliph's Verse in the Qur'an was motivated by ideological factor. The understanding that God's promise has been fulfilled with the existence of the Ahmadiyya Caliphate is the result of indoctrination that has been imprinted in the heart and rooted as the ideology of each congregation. In this case, it means that there has been a deviation in interpretation within the scope of the Colo Ahmadiyya Congregation because of their fanaticism towards the teachings that are integrated in the interpretation of the Qur'anic verse.

The reception that was held by the Ahmadiyya Congregation in Colo Dawe Kudus regarding the Caliph's Verse in the Qur'an was categorized into several forms according to the review aspect of the reception. First, when viewed from the aspect of the reception level, the reception is already included in the context of reception level in the form of the use of texts in the religious life of the community. Second, from the aspect of reaction to the existence of the text of the Caliph's Verse, the reception includes two forms, namely passive and active reception. Third, from the aspect of reception rationality, the reception is a form of intellectual reception and not emotional. Fourth, from the implementation aspect of the reception, the reception is divided into three forms, namely hermeneutical reception, aesthetic reception, and praxis reception.

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