

TRACING TRIGGERS FROM INTERN ISLAMIC CONFLICT: CASE STUDY OF SY'AH-SUNNI IN INDONESIAN

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Abstract: Syi'ah is a group of Muslims who believe that sayyidina Ali ra. is a person who has the right to be a successor to the prophet, because the Prophet SAW. willed that his successor after death was sayidina Ali bin Abi Talib. The existence of new streams that emerge at this time is some of the other schools that are a challenge from the previous one too, from time to time and continue to always be there. Until now the above phenomenon cannot be avoided. Freedom of religion is an open choice for the community that leads to the progress of democracy. testament delivered by the Prophet Muhammad to "appoint Ali ibn Abi Talib to be caliph after the Prophet Muhammad. named after the hadith "Ghadir Khumm" used by the Shiites. Whoever violates this will be cursed by Allah and the Apostle. The religion brought by the prophet, until he died, was only one, namely Islam, not divided, Shi'a and Sunnah were not yet born. Furthermore, after the Prophet's death, it turns out there is a hadith or history that is considered by the Shiites as a will of the Prophet Muhammad. to the ummah to appoint Sayyidina Ali to the Caliph when he died. In terms of history, both believe there is a substitute for the Holy Prophet. namely the Shiite group, saidina Ali ra. minus three caliphs, while the sunnah saidina Ali ra. plus three other caliphs. According to Shi'a the appointment of Ali was based on revelation, while the appointment of the caliph according to the sunnah was through the ijthihad of Companions. Such understanding does not damage the joints of the faith in Islam, because they both adhere to the Qur'an and Sunnah. From a cultural point of view the Sunnah is culturally Shia. The proof is the existence of distinctive Shi'a traditions which are still being carried out by the sunnah; such as: the grave pilgrimage tradition, tahlilan, ark and so on. The tradition was born in the form of Shafi'i schools. So, outside of Syafi'i, inside Shi'a, or vice versa the tradition of Shi'a inside is sunnah.

Keywords: Tracing Triggers, Islamic Conflict, Syi'ah-Sunni

A. Background

People say, Indonesia seems to be a fertile ground for birth and the growth of various streams in Islam, both those that developed from existing streams, or which can be categorized as new streams. In the history of the development of sects in Islam, Indonesia has been an eyewitness to that reality for a period of time. The emergence of all kinds of sects and streams of "mysticism" is also not something that is typical for developing countries. Indeed in a very developed country, such as the United States, this phenomenon is very prominent. Presumably, it is not only the emergence of

the streams themselves that are the problem, but the types of streams that capture many new adherents.

The period 1880 to 1915, for example, was the heyday of the tarekat in Indonesia; influence and the number of adherents is growing fast. Other religious movements or schools were not so prominent at that time. The congregations have become a vehicle for small-scale rebellion against indigenous invaders and civil servants, not because of the revolutionary nature of the tarekat itself, but because of the number and social background of its adherents, because of its organizational structure (vertical-hierarchical), and because of the "*thaumaturgical*" aspect its (*immunity, supernatural powers*).¹

The existence of new streams that emerge at this time is some of the other schools that are a challenge from the previous one too, from time to time and continue to always be there. Until now the above phenomenon cannot be avoided. Freedom of religion is an open choice for the community that leads to the progress of democracy.

However, the problem is that the more open the tap of tolerance, the faster the emergence of new streams in Islam, and the more blurring the true Islam. Because all these schools strongly believe that Islam is the most correct. Conversely, the more closed the faucet of tolerance, the more opportunities for the expression "*takefir*" the more open the opportunity for conflict.

One of the schools in Islam is those who call themselves Shi'ites or Shi'ites (people). There has been a riot in Sampang Madura, which was driven by family conflict. But in its development, this conflict overlaps with political issues, as well as misunderstandings with accusations of "infidelity" regarding beliefs in their religious practices.²

This paper tries to analyze where the root causes of the conflict arose, as well as providing some notes of the fundamental differences between the two groups, and is expected to provide learning for all Islamic schools or organizations in the archipelago.

¹ Gerakan Salafi Radikal di Indonesia. Penyunting: Jamhari dan Jajang Jahroni. PT. RajaGrafindo Persada. Jakarta. Cetakan pertama. 2004.

² See; The Shia settlement attack in Karanggayam Village, Sampang, Madura, on August 26, 2012. Muhaimin 18 years, in detail tells the moments of his father's death. Before being attacked, according to him, his father had invited the dialogue of the attackers - some of whom were his own neighbors. "Abah I said: we are brothers, fellow Muslims, the Creed is the same, God is one. We must not shed blood on one another," said Muhaimin, imitating the words of his late father, "There is no choice but to die!" Muhaimin still remembered the answer of one of the attackers. "Shortly afterwards they cut down (with sharp weapons clurit) my father ..." Not long after Muhaimin and his taulan friends buried his father's body, and about 200 Shiites fled to the Sports Building in the center of Sampang City. Various analyzes on the causes of the conflict arose. Shia figures in Indonesia, Jalaluddin Rakhmat said, the Sampang conflict was initially based on family problems, but later certain groups were used to denigrate Shia teachings.

B. Discussion

1. Sources of Conflict in Islam

Ma'ruf Amin said various schools in Islam grew and developed, almost in all parts of Indonesia. They identified as a Muslim group. But the teachings they practice contradict Islamic (heretical) Shari'a.³

A stream is called heretical if, what is taught has deviated from the standard rules of religious teachings. Some say that if in Islam has deviated from the ideals of the faith and the values of Islam. But, according to Ma'ruf Amin, the deviant understanding "is outside the agreement of the area of difference and strays outside the authentic manhaj". Such as: when someone claims to be a reformer of Islam and he states that praying five times is not mandatory, or may not be done in Arabic, then he can be called a heretic. Similarly, when there are people who profess Islam but believe there is a prophet after the Prophet Muhammad. then this is also referred to as heretical flow. And other teachings that have deviated from the standard Islamic rules (Qat'i).

According to Miftah Farid, a school that emerged in Islam was categorized as heretical if the culprit used the name Islam but the teachings adopted and spread were not in accordance with the basic teachings of Islam in principle. For example, they do not believe in the obligation to pray five times a day, or they do not believe in the sunnah as a source of Islamic law.

In the history of Islam, many groups are considered heretics, even accused of being infidels, but they have never been asked to establish their own religion. Examples are scattered in the history of Islam. The Qadariyyah group (who believed in freedom of will), were considered infidels by the orthodox Sunni group. Shia groups are also considered infidels by a number of Sunnah Islamic groups. However, they were never asked to establish a religion separate from Islam.

The philosophers also mengfurkan some Islamic philosophers. Imam Ghazali, for example, disbelieved the teachings of two great Islamic philosophers, Al-Farabi and Ibn Sina on three theological issues. However, Imam Ghazali never asked them to establish their own religion separate from Islam and this also took place in Indonesia, seen in the history of schools that were considered heretical to appear in Indonesia from time to time.

Basically, the source of the emergence of religious social conflict lies in each person of the adherents of the flow in understanding the flow adhered to. They tend to prioritize a single truth (truth claim), the most correct flow. They feel that the arrival of the school is the bearer of truth, and

³ Indonesia Bacgrounder: Why Salafism and Terrorism Mostly Don't Mix. International Crisis Group. Asia Report no.83.13 September 2004.

will certainly threaten the existence of the pre-existing school, and the point lies in different interpretations⁴.

This is where the problem is, the community must develop an open attitude towards differences in interpretation. Interpretation is an explanation of religious texts created by religious communities. An open attitude towards interpretation encourages people to accept differences as a form of sunnatullah. By accepting various forms of difference that are born from the creativity of various interpretations, then it necessitates life by politely influencing each other as well. Here, preaching will be tested by ordering each other on goodness and safety.

Actually there is no need to fight violence to solve the problem which from the historical record has always been a problem of religious people.). Islamic teachings place great emphasis on the safety of various parties. 2. Peaceful ways to overcome various acts of violence need to be done, a form of rejection wisely, with good discussion and debate. 3. The level of maturity of the Islamic Ummah is not yet fully visible, if there are still many who carry out emotional actions by destroying public places.⁵

It is this paradigm that needs to be avoided by every adherent of the flow as an effort to avoid horizontal conflicts between internal Muslims. Violence and burning of places of worship are unjustified in any way. Religious violence and conflict with the modus operandi of burning down places of worship is a form of religious insult and blasphemy. At this time, internal conflicts between Muslims still occur due to friction of beliefs or differences in understanding, even reaching the problem of different religious doctrines that lead to clash of religion.

2. The Syiah-Sunniy Difference

In the Indonesian Islamic Encyclopedia it is written that the difference between Sunni and Shi'i lies in the doctrine of Imamah.⁶ In the course of history, this Shiite group finally split into several sects. This division was triggered by the problem of the doctrine of Imamah, and so it is with the Sunnah. However, the focus of the study in this paper is the difference between Shi'ah and Sunnah, which is also a source of conflict. In more detail, there can be displayed at least 3 aspects of Shi'ism understanding which are also sources of conflict, among others.

a. Probate Issues

Shi'ites say that when the Prophet Muhammad. Returning from the Wada Hajj to Medina, he stopped and stopped at a place between Mecca and Medina, named "Ghadir Khumm". There he announced his wish, that the one who would succeed him after his death was Ali bin Abi

⁴ Nils Bubant, *Menuju Sebuah Politik Tradisi yang Baru?: Desentralisasi, Konflik, dan Adat di Wilayah Indonesia Timur*, Antropologi Indonesia 74, 2004, h. 19.

⁵ Nils Bubant, *Menuju ... op.cit.* hal. 19.

⁶ Harun Nasution, *Teologi Islam: Aliran-aliran Sejarah Analisa Perbandingan*, (Jakarta: UI-Press, 1986), cet ke-5, h. 135-136

Talib. As the Prophet said, which means: "Prophet Muhammad walked at night to Medina. When he arrived at a place near Juhfah, Ghadir Khumm, on the night of 18 Dhu al-Hijjah he made a speech by holding and raising Ali's hand while saying: " Am I not entitled to people mu'min of themselves? "the listener answered:" yes, assume I am the leader then Ali is also the leader ".

This hadith or history is considered by the Shiites as the will of the Prophet Muhammad. To the Ummah to raise saidina Ali to the Caliph when he died. Another narration says that the Prophet said in Ghadir Khumm: Meaning: "Ali and I are the same as Aaron and Musa, O Allah, raise the one who lifts him up and humiliate those who insult him". Furthermore, it was stated again by the prophet: Meaning: "And indeed my death is near, I have been summoned by God and I fulfill the call. I will leave you two important things, namely the book of God and my temple expert family. "

Shi'ites say that the will was conveyed by the Prophet Muhammad. to "appoint Ali ibn Abi Talib to be caliph after the Prophet Muhammad. named after the hadith "Ghadir Khumm" used by the Shiites. Whoever violates this will will be cursed by Allah and the Apostle, said the Shiites.

Therefore the companions of the prophets (*Muhajirin and Ansar*) who gathered at the Saqifah of the Sa'idah, who appointed Saidina Abu Bakar to be the successor caliph of the prophet were damned, because he accepted the appointment without rights, he said. Not only Abu Bakar, but also Caliph Umar and Caliph Uthman were damned people for robbing Ali of his right to become Caliph. The Sunnah responds as follows:

- 1) This "Ghadir Khum" saga is a fable of Shi'ites, which is broadcast by a writer of the Syi'ah book Ya'qub Al Kulini (died 328 AH). The story of Ghadir Khumm is not mentioned in the books of hadith, such as sahih Bukhari, Sahih Muslim, Ibn Majah, Abu Daud and others. Only part of the contents of this hadith Ghadir Khumt is mentioned in the book of Tirmidhi in the chapter Mana'iq 'Ali but not in the framework of the Story of Ghadir Khumm. Said Ibn Hajar al-Haitami in his book "As Shawa'iql Muhriqah Firradi alal bidi'I was zindiqah" (lightning that burned to reject heresy and zindik) on page 25 that the hadith of Ghadir Khum was declared as a da'eef by al-Abu Daud and Imam Abu Hatim Ar Razi, so that they will not be used as a basis for I'tiqad's questions. Furthermore Imam Ibn Hajar said that there were many Imams who revealed the hadith of Ghadir Khumm.
- 2) Suppose the Shi'ah understood correctly that the Prophet had said to Ali in Ghaidir Khum and that the Muslims had raised 'Ali at that time, but why was it unknown to the Prophet's friends who were many in the Wada pilgrimage' which numbered approximately 114,000 people. If the word of the hadith of Ghaidir Khum is true, then why not be obeyed by Muhajirin and Ansar, the famous friends of the Prophet were very obedient to the Prophet

and why instead they agreed to appoint Abu Bakr as Caliph after the Prophet. died. These are the statements made by the Sunnis who cannot be answered by the Shiites.

- 3) Mentioned in a Bukhari hadith: Meaning: "it is called before Siti Aisyah rda, that the Prophet Muhammad. Is there a will to Ali? then Siti Aisha said: who is saying this? I saw the Prophet Muhammad. (when he was about to die) and I leaned back on me, then he asked for a jug and after that he worshiped so he continued to die at that time. How can he bequeath to Ali Bin Abi Talib "(H.Ri Imam Imam Bukhari).

It is evident from the information of Siti Aisyah Ummul Mu'minin that the Prophet had never willed Ali to be a khalifah if there was of course Siti Aisyah rda. will say that there is a will in Ghadir Khum, because Siti Aisha joined the Prophet in the Hajj Wada '.

From this it can be concluded that the belief of the Shiites is wrong, said the sunnah, in the matter of the appointment of the Caliph the Prophet never willed who will be his successor after his death.

The word Shi'a, although the Sunnah has a number of reasons to reject the history of "Ghadir Khumm", on the other hand, the Shi'a actually recognize it has a solid foundation to strengthen the history of Ghadir Khumm. Because, besides originating from the Shia books themselves, the history of Ghadir Khumm was apparently also published by scholars who were classified as Sunnah Experts, there were at least 22 books, three books of the authors mention as examples: 1. Imam Ahmad bin Hanbal, in Musnad Imam Ahmad , 2/71, number 641. Shohih li ghoirihi. 2. Muslim Imam in his Saheeh, from Zaid bin Arqom ra, the book of Fadhooil Al Shahabah, chapter of Fadhooil Ali ibn Abi Talib, p. 1200, hadith 6119. 3. Imam At Tirmidhi, in As Sunan 10/214 and others. 4. Ibn Taymiyyah in the book Minhajus Sunnah

In addition to these scholars, there are many others. Even an Ahlu Sunnah scholar, hadith and history expert, Ibn Jarir At-Tabari, who lived in the 3rd and 4th centuries of the Hijri had narrated this hadith Ghadir Khumm from 75 narrations in his book Al Wilayah. Likewise, Hafizh Abu Al Abbas Ahmad ibn Muhammad ibn Sa'id Ibn q Uqdah (d. 332 H / 944 AD) has collected about 105 lines of narration on the event of Ghadir Khumm in his book which is also called Al Wilayah. Likewise Ibn Kathir (d. 774 H / 1373 AD) has disabled in his book Al Bidayah wa Al Nihayah that Ibn 'Asakir Al Syafi'i (d. 571 H / 1176 CE) has recorded this Ghadir Khumm event in his Taaariikh . Seeing this reality, it means that the statement is not true that there were no Companions of the Prophet responding to the Ghadir Khumm incident.

b. The question of Imam

The Shiites named the successor of the Prophet by the name of the Imam, while the Ahlussunnah named it the Caliph. Syia'h give'tiqad that the Imam is a substitute for the prophet Muhammad. In all matters not only to head the State, but also to become Religious Imams, they also distinguish between prophets, apostles and priests, they say that apostles are people whom Gabriel came to, saw and heard his words, and sometimes saw in sleep like Abraham's dream; Prophets sometimes hear words and sometimes see angels without hearing words; while the Imam hears the words and does not see the person.⁷

According to them the Imam was ma'shum, not making sins, both small and large sins, the same as the Prophet. The degree is the same as the degree of the Prophet. Besides the hadiths who base their I'tiqad and their worship are the hadiths which are narrated by their Imams, namely Ali bin Abi Talib, Hasan bin ali, Husen bin Ali and so on.

The Shi'ites also said that the priest also received revelations. Faith in an Imam is a part of faith, as is faith in Allah and His Messenger. People who do not have priests are heretics. If you die in these circumstances, in view of death of infidels. Most of them argue that it was Allah who chose the Imam and prepared it specifically from nuthfah. Then God preserved it from all sin and revealed to him all that was and what would be. Imams must be obeyed by all creatures. One who recognizes himself to be a priest but is not an expert in pagan view.

This kind of ideology is not in accordance with the ideology of the sunnah, even on the hard, because the rank of prophethood after the Prophet Muhammad passed away, it is therefore not possible to have revelations that came down to saidina Ali and also ma'shum is only the Prophets. No one else. Caliphs according to the *Ahlussunnah wal Jama'ah* are just ordinary people, just people who replace the Prophets in matters of dealing with matters of religion and government, and also ordinary people who can make mistakes. The Caliph may be criticized if he makes a mistake and even his government may be criticized if he has deviated.

The Prophet's hadiths are accepted by the sunnah, narrated by anyone, no matter whether he is the brother of the Prophet or the ordinary friends of the Prophet. The books of the Hadith of Bukhari, Muslims and others are full of traditions that come not from the family of the Prophet Muhammad. If so, if the Shi'ah ideology must be followed then forced to throw away the thousands of traditions that are narrated not by temple experts such as Abu Hurairah, Anas Bin Malik, Ibn Umar, Ibn Mas'ud and others.

From this it can be drawn an understanding that, the concept of the faith of the Shi'ah requires humans to obey the Imam obediently blind. They must accept all orders of the priest, good

⁷Teungku Muhammad Hasbi Ash Shidieqy, 1999, *Sejarah dan Pengantar Ilmu Tauhid*, Bandung: PT Pustaka Setia. H 149.

or bad. No one can blame it. No one can rebel against him. The creed of the sunnah is contrary to human nature, turning off the mind, accustoming people to living in humility and humiliation and accepting wrongdoing with pleasure and allowing the priests to arbitrarily do what they want.

According to the Shia Itsna 'Asyariyah, the Imams are the caliphs in place of the Prophet. They are determined based on texts, not human choices. The basis is Sura Al Baqoroh verse 124, when Allah Ta'ala appointed Prophet Ibrahim to be the Imam of all humans in his day. From this verse at least four conclusions can be drawn: 1. The appointed Imam is Allah Ta'ala, 2. The Imam must not be unjust (must be *ma'shum*), 3. The Imam must be of Abraham's descendants, 4. The Imam has a scope which includes all humans at a certain time

The substitutes of the Prophets were 12 people (according to the hadith). They did not receive revelation like the Messengers. They only received a kind of "inspiration" in continuing the task of the Prophet to guide the people. Regarding the necessity to know the Imam, there is a history that is quite well known among the Ahlu Sunnah,;

"Whoever dies without knowing the Imam in his day, the death of ignorance" (Narrated in various editors. Sahih Ibn Hibban, vol. 7. Page 49; Ibn Abi Asim in the book As Sunnah, p. 489. Commented by Albani, that the history of This Ibn Abi Asim is the hasan and all the narrators are tsiqoh, the Muslim Imam, in his Shohih, in the book of Imaroh, etc.)

c. Issue of Mut'ah Marriage

The Fajar Makassar Daily once carried out a special interview with Jalaluddin Rakhmat on January 25, 2009. Concerning Mut'ah Marriage The Chairperson of the IJABI Syuro Council said, "Mut'ah Marriage is indeed permissible in religious view because it is still permissible by the Prophet. And what is permitted by the Holy Prophet, then it applies until the end of the world. "Likewise, when the writer interviewed him on 23 October 1017 which stated that mut'ah marriage is lawful if the terms and harmony are the same as muqim marriage. ⁸ Likewise in the book Guidance IJABI, "40 Shia Problems" edited by Jalaluddin Rakhmat, said that Mut'ah marriage is halal. This marital mut'ah hindrance turns out to be the same as marriage muqim (people who are at the place of origin). Kang Jalal said, the marriage of Mut'ah had been halted in the time of the Prophet and the scholars were disputed about the prohibition after that. So the Shiites take the agreed opinion (never halal) and leave the disputed one (whether it is still halal or forbidden).

Though firmly, the Prophet has removed the lawfulness of the Mut'ah Marriage Law. Even the hadith itself was narrated by Imam Ali radhiyallahu anhu. Therefore, the Muslim Imam in his Sahih made a special chapter in the book of Nikah with the title,

⁸ Read, Journal MAARIF, 46-49.

بَابُ نِكَاحِ الْمُتْعَةِ، وَيَبَيِّنُ أَنَّهُ أُبِيحَ، ثُمَّ نُسِخَ، ثُمَّ أُبِيحَ، ثُمَّ نُسِخَ، وَاسْتَقَرَّ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ

"Mut'ah's Marriage Chapter and its explanation that it was ever halal, then erased (*halal*). Then halal then forbidden again, and the law remains unclean until the Day of Judgment. "

Regarding Mut'ah's Marriage is already mentioned in point No. 8. above. The word "Mut'ah" is the basic word from the word "istamta'tum" in verse 4: 24. Some of the companions of the Prophet who were experts in the Qur'an (such as Ibn Abbas ra, Ubay bin Ka'ab ra, and Said bin Jubair ra) added the statement "ilaa ajalin musamma" (which means: to a certain extent) in this verse QS 4: 24 (Imam Ibn Kathir, in the Interpretation of the Qur'an Al Azhiim. Juz 3, p. 428, about the interpretation of QS 4: 24. Cet 1. Al Muassasah Qurthubah, Jizah, Cairo, 1421 H). Other Ahlu Sunnah Mufassir who recognize that QS 4: 24 is a verse that deals with Mut'ah Marriage law, including Ibn Jarir Ath Thobari, Imam Fakhr Ad Din Al Razi, and Imam As Suyuthi in their commentaries.

The *Ahlu Sunnah* believe that the Shari'a Mut'ah has been abolished, while the Shia Itsna 'Asyariyah still believe that the Shari'a is still valid. But the same thing is believed both of them, is that the Mut'ah Marriage Law has been enforced before. This is important, to reject the opinion that says Mut'ah is the same as adultery. Believing that mut'ah is the same as adultery is the same as saying that the Prophet and his Companions used to justify and commit adultery.

If the Ahlu Sunnah believe in the abolition of the Shari'a mut'ah with the hadith, then the Shia Itsna 'Asyariyah still believes in the mut'ah also in the hadith (even the hadith of *Ahlu Sunnah*):

1. Has said Ali bin Abi Thali kw: "If Umar did not forbid mut'a marriage, surely he would not commit adultery, except for the wretched person". (Imam Ath Thobari. In Al Thobari's Interpretation: Jami'al Bayan 'an Ta'wil Al Quran, juz 6, p. 588, concerning the interpretation of verses in QS 4: 24). From this narration a number of conclusions can be drawn: 2. Umar bin Khaththab, the one who removed the Shari'a Mut'ah, was not the Prophet. 3. Mut'ah is much different from adultery. As Umar bin Khaththab said: "There are actually two types of mut'ah that were valid during the time of the Prophet, but now I forbid both of them, one of which is mut'ah marriage. I don't want to find someone who marries a woman for a certain period of time, unless I blast her with rocks. And the second is the tamattu pilgrimage ... ". (Muhammad Fakhr Al-din Al Raazi, in Al Fakhr Al Al Raazi Tafsir, juz 10, p. 51, about QS 4: 24, Cet Dar Al Fikr, Beirut, Lebanon. 1401 H; Imam Al Baihaqi, in Al Sunan Al Kubro, juz 7, page 335, chapter *Nikah Mut'ah*, hadith number 14169, Cet Dar Al Kutub Al 'Ilmiyyah, Beirut, Lebanon. 1424 H)

Based on the explanation above it can be concluded that the religion brought by the prophet, until he died, was only one, namely Islam, not divided, Shi'a and Sunnah were not yet born. Furthermore, after the Prophet's death, it turns out there is a hadith or history that is considered by

the Shiites as a will of the Prophet Muhammad. to the Ummah to appoint saidina Ali to the Caliph when he died.

Shiites determine a will, while the Sunnah negates a will. From here begins Islam is divided into two groups, namely groups that are pro to the existence of a will, and groups that are pro to the absence of a will. From this we also know, it turns out that this Shiite group emerged is the oldest in Islam (the first group).

Perhaps it could be said to be outrageous if someone disbelieved them. While the sunnah group appeared very far after that, after Mu'tazilah, precisely in the Ash'ariyah period. Perhaps the Shia and Sunnah are both Islamic, the difference is; syi'ah plus will, while sunnah minus will, said Kang Jalal in an interview with the author at his residence Jl. Kircon School.

C. Conclusions

Based on the results of this study it can be concluded that there are a number of meeting points triggering conflicts, including:

1. In terms of the name Shia is a group of Muslims who believe that saidina Ali ra. is a person who has the right to be a successor to the prophet, because the Prophet SAW. willed that his successor after death was saidina Ali bin Abi Talib.
2. In terms of history, they both believe there is a substitute for the Holy Prophet. namely the Shiite group, sayyidina Ali ra. minus three caliphs, while the sunnah saidina Ali ra. plus three other caliphs. According to Shi'a the appointment of Ali was based on revelation, while the appointment of the caliph according to the sunnah was through the ijihad of Companions. Such understanding does not damage the joints of the faith in Islam, because they both adhere to the Qur'an and Sunnah.
3. From a cultural point of view the Sunnah is culturally Shia. The proof is the existence of distinctive Shi'a traditions which are still being carried out by the sunnah; such as: the grave pilgrimage tradition, tahlilan, ark and so on. The tradition was born in the form of Shafi'i schools. So, outside of Syafi'i, inside Shi'a, or vice versa the tradition of Shi'a inside is sunnah.
4. In terms of teachings, one of the Shi'ite sects closest to the Sunniy, namely: Zaidiyah acknowledged the validity of the caliph or Imamat of Abu Bakr As-Sidiq and Umar bin Khattab and Uthman bin Affan. But the caliph sayidina Ali bin Abi Talib was considered higher than the three caliphs above. This is the Shiite sect that is closest to the sunnah.
5. In the concept of teachings between the Shi'ites and the Sunnah there are some differences as above, all of which they do with strong arguments, while the Sunnah is denied.

6. The difference between the Shiite understanding with the Sunnah, according to them the trigger for conflict and mutual disbelief in infidelity, will not be unified even until the end of the world. If they (the Sunnah) disbelieve the Shi'a, obviously the opposite will also happen.
7. The rationale of the Shiites to practice it is because they hold on to strong arguments, but the Sunnah accuse their postulates that are weak. The accusation is natural, because the glasses they use are different.
8. The view of the Shiite towards his understanding, the same as the view of the sunnah expert on his understanding as well. Will not be able to persuade any persuasion, policy, coercion, defamation and even expulsion or murder that change it. Because of that the conclusion, go 'according to each other's understanding, maintain differences and stay away from disunity

Based on the results of this study, the authors suggest the following:

1. It is suggested to the government to take policies to preserve the religious life of each of these groups, because it is believed that both streams can provide invaluable contributions, both in the fields of education, social culture, and development.
2. To the experts who want to develop research on this Shiite conflict, there are still many that have not been revealed including; Sufi mysticism, Shiite culture in Indonesia, Mut'ah marriage and others.
3. To those who accuse Shiites of being infidels, heretics and so on, stop. Because it is not proven in the author's research, because they continue to recognize the wisdom of the faith and carry out the Islamic wisdom.
4. Therefore, it is advisable for all parties to be on the lookout for new streams, do not play judges by yourself, act according to applicable regulations, preserve differences, create unity, do not create conflicts between our neighbors

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