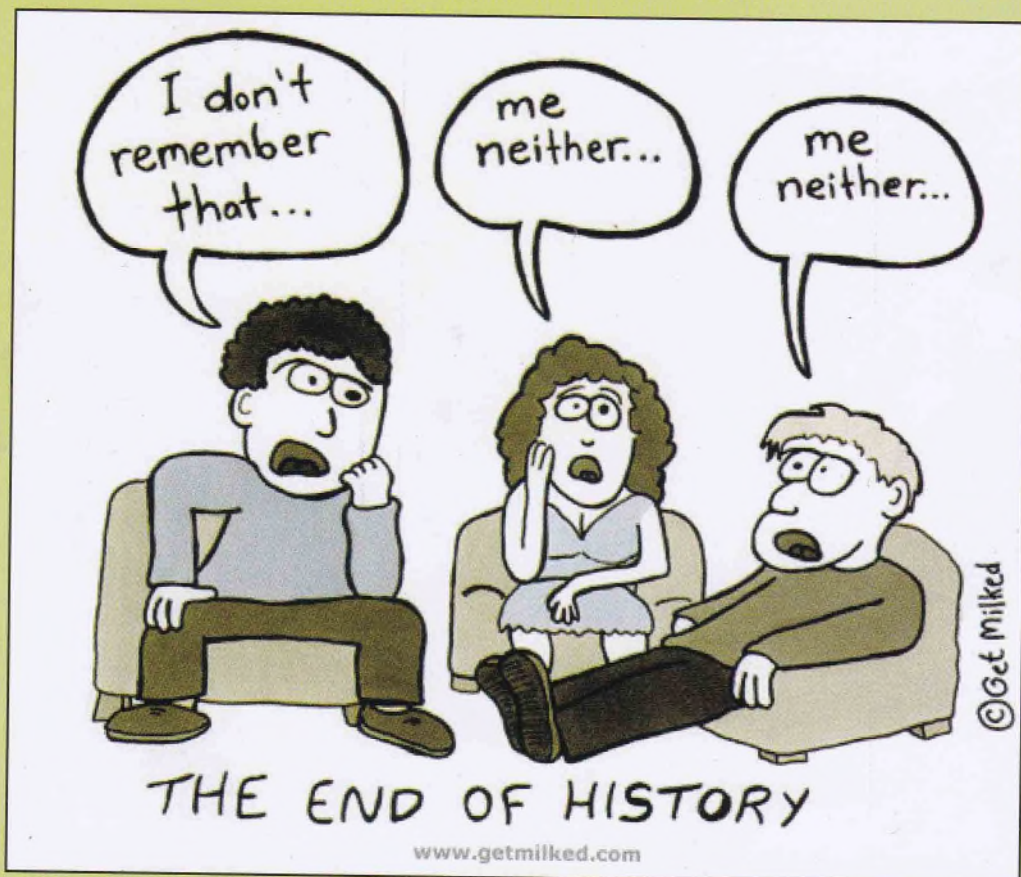


TAWARIKH

International Journal for Historical Studies



Published by Minda Masagi Press in Bandung; and Organized by the Lecturers of FAH UIN-SGD Bandung, West Java, Indonesia.

Available online at: www.mindamas-journals.com/index.php/tawarikh



TAWARIKH:

International Journal for Historical Studies

This journal, with ISSN 2085-2982, was firstly published on 28 October 2009, in the context to commemorate the Youth Pledge Day in Indonesia. Since issues of April 2010 to date, the TAWARIKH journal has been organized by the Lecturers at the Faculty of Adab and Humanities UIN (State Islamic University) Sunan Gunung Djati in Bandung; and published by Minda Masagi Press as a publishing house owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, West Java, Indonesia. This journal is published twice a year i.e. every October and April. For period 2012 to 2017, the TAWARIKH journal has been accredited by Ditjendikti Kemdikbud RI (Directorate-General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia).

EDITORIAL BOARD

Honorable Patron:

Dr. Setia Gumilar (UIN Sunan Gunung Djati, Bandung, Indonesia)

Editor-in-Chief:

Prof. Dr. Haji Sulastman (UIN Sunan Gunung Djati, Bandung, Indonesia)

Vice Chief Editor:

Dr. Mahi M. Hikmat (UIN Sunan Gunung Djati, Bandung, Indonesia)

Managing Editor:

Dr. Andang Saehu (UIN Sunan Gunung Djati, Bandung, Indonesia)

Expert Reviewer Board for April Issue:

Prof. Dr. Haji Agus Salim Mansyur (UIN, State Islamic University, SGD Bandung, Indonesia)

Prof. Dr. Mikihiro Moriyama (NU, Nanzan University, Nagoya, Japan)

Assoc. Prof. Ampuan Dr. Haji Brahim (UBD, University of Brunei Darussalam, Bandar Seri Begawan)

Assoc. Prof. Dato' Dr. Abdul Razaq Ahmad (UKM, National University of Malaysia, Bangi, Malaysia)

Prof. Dr. Robert Cribb (ANU, Australian National University, Canberra, Australia)

Expert Reviewer Board for October Issue:

Prof. Dr. Haji Nurwadjah Ahmad (UIN, State Islamic University, SGD Bandung, Indonesia)

Prof. Dr. Iik Arifin Mansurnoor (UIN, State Islamic University, Syahid, Jakarta, Indonesia)

Prof. Dr. Virginia M. Hooker (ANU, Australian National University, Canberra, Australia)

Assoc. Prof. Dr. Haji Awg Asbol Haji Mail (UBD, University of Brunei Darussalam, Bandar Seri Begawan)

Prof. Dr. Nordin Hussin (UKM, National University of Malaysia, Bangi, Malaysia)

Associate Editors:

Dr. Ajiid Hakim (UIN, State Islamic University, SGD Bandung, Indonesia)

Dr. Ujang Suyatman (UIN, State Islamic University, SGD Bandung, Indonesia)

Dr. Effendi Wahyono (UT, Indonesia Open University, Tangerang, Indonesia)

Andi Suwirta, M.Hum. (UPI, Indonesia University of Education, Bandung, Indonesia)

Haji Tri Yuniyanto, M.Hum. (UNS, State University of Solo, Surakarta, Indonesia)

Secretariat Staffs:

Sri Redjeki Rosdianti, M.M.Pd. (SMP Labschool UPI, Cibiru Campus, Bandung, Indonesia)

Dian Nurohman (UIN, State Islamic University, SGD Bandung, Indonesia)

Head Office (for corresponding): Minda Masagi Press, Sekretariat ASPENSI, Komp Vijaya Kusuma B-11 No.16

Cipadung, Bandung 40614, Jawa Barat, Indonesia. Mobile: +628122178018.

E-mails: tawarikh.journal2009@gmail.com and journal.tawarikh@upi.edu

Website: www.mindamas-journals.com/index.php/tawarikh

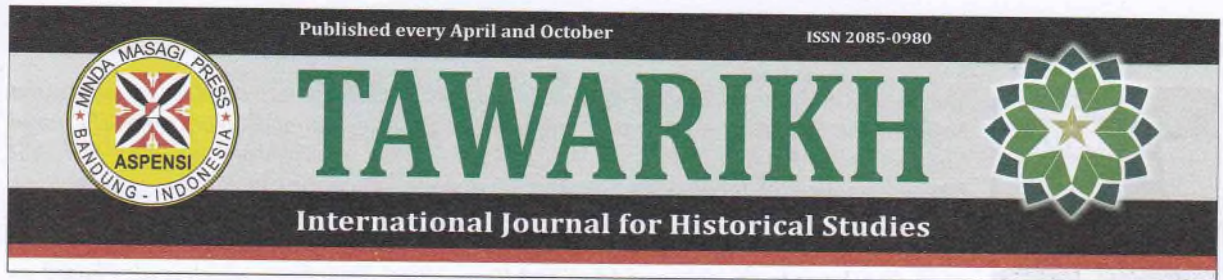
Branch Office: Gedung Fakultas Adab dan Humaniora UIN SGD (Universitas Islam Negeri, Sunan Gunung Djati)

Bandung, Jalan A.H. Nasution No.105 Cipadung, Bandung 40614, Jawa Barat, Indonesia.

Website: www.uinsgd.ac.id

Cover illustration: "The End of History" as cited in <http://www.getmilked.com> (28/4/2016)

Copy Right © 2016 by Minda Masagi Press, a publisher owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, in collaboration with Faculty of Adab and Humanities UIN SGD (State Islamic University Sunan Gunung Djati) in Bandung, West Java, Indonesia. All rights reserved. No part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without prior written permission from the publisher.



Volume 7(2) April 2016

ISSN 2085-0980

Contents

Foreword. [ii]

SULAIMAN LUJJA, MUSTAFA OMAR MUHAMMED & RUSNI HASSAN,
*Islamic Education in Uganda: Challenges and Prospects
of Islamization of Knowledge.* [141-156]

DEDI SUPRIADI,
Moral Teachings in the Manuscript of Qissatu Syam'un ibnu Khalid ibnu Walid. [157-172]

TANTO SUKARDI,
*Crystallization of Character Values of Banyumas Society
in Central Java, Indonesia, 1830-1930.* [173-182]

KUNTO SOFIANTO,
Mirza Ghulam Ahmad: Founder of the Ahmadiyya Muslim from Qadian, India. [183-200]

IMAS EMALIA,
Voices of Islamic Reform: A Study on Islamic Press in Indonesia, 1900-1942. [201-224]

EFFENDI WAHYONO,
*Reflection on Values of National Movement History
as a Basis for Character Education.* [225-238]

UQBAH IQBAL, NORDIN HUSSIN & AHMAD ALI SEMAN,
*The Investment Conflict between British and Japan in the Federation of Malaya
After the Second World War, 1946-1956.* [239-254]

ASEP SULAEMAN,
*The Role of Kyai in Implementing Discipline Values to the Students
at the Pesantren of Darul Arqam in Garut, West Java, Indonesia.* [255-262]

MUKHIBAT,
*Affirming the Historical Vision of Madrasah in the Global Context:
Religious, Popular, Centers of Excellence, Core of Learning Society, and Diversity.* [263-274]

AHMAD YANI, LILIS WIDANINGSIH & ROSITA,
*Rumah Panggung in Kampung Naga, West Java, Indonesia and Minka Gassho Zukuri
in Shirakawa-go, Japan: The Local Wisdom of Traditional Houses in Mitigating Earthquake.* [275-296]

Info-tawarikh-edutainment. [297-308]

FOREWORD



The TAWARIKH journal, issue of April 2016, has been published as a result of collaboration between the Faculty of Adab and Humanities UIN (State Islamic University) SGD (Sunan Gunung Djati) Bandung with the Minda Masagi Press, a publisher owned by ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung, West Java, Indonesia. In line with the vision and mission of the Faculty of Adab and Humanities UIN SGD Bandung, which wants to become a leading and outstanding's institution in the field of study related to the scope of Adab and Humanities' disciplines, which is also based on Islamic studies locally and nationally, so the papers on the historical studies in general and Islamic history in particular will get a proportion and relevance in the scholarly publications like the TAWARIKH journal, nowadays and in the future.

The efforts to digging, strengthening, and developing the horizon of historical and Islamic studies, both at local and national levels as well as regional of Southeast Asia and around the World, should be based on the diversification of socio-cultural realities in historical perspectives. Embodiments of Islamic civilization in the Nusantara (Indonesian archipelago), for example, as also in other regions, revealed a diverse face as a result of the dialectics of internalization and externalization on the Islamic values and cultures in the frame of assimilation or acculturation in the historical process. This historical process continues and is dynamic, so the cultural face of Islam in the Indonesian archipelago has its own uniqueness and differentiation, if compared with the embodiment of Islamic cultures in other areas, for example in the Middle East.

Although the embodiment of Islamic cultural is variety, but its historical process has had the same journey, that is based on the values of Islam, in which positioned linkages, both sentripugal and centripetal or synergistically and simultaneously, towards the Islamic civilization. In the process of various historical journey, a single Islamic doctrine, which based on the Al-Qur'an (holy book in Islam) and Al-Hadith (words and deeds of Prophet Muhammad), is actualized and implemented in the diverse social, political, and cultural realities. In this context, it is true the meaning of "unity in diversity" concept that is realized in the Islamic community.

The phenomenon of Islamic studies in the Indonesian archipelago are now found its momentum. If prior to the 1980s, many Islamic studies are oriented to the Middle East region, then in the present time is coloured by strengthening research and study in the peripheral area of Islam, such as Southeast Asia, including Indonesia, as well as the strengthening of Islamic studies in South Asia, Africa, and among Muslim minorities around the world. Objects of study were also diverse, both from the remains of manuscripts, artifacts, intellectual and spiritual legacies, and material cultures, all of which implies the achievement of high culture and civilization that flourished and developed in those areas. It is, then, prompted the experts from the West (European, American, and Australian) came to study on Islam in these areas, one of which was motivated by the academic belief that Islam in Indonesian archipelago and Southeast Asia region is the future of Islamic studies.

By nature, the studies on social sciences and humanities have had three functions, namely excavation, maintenance, and development. Historical studies, for example, though many do a study of the past, but it must have its contribution to the present and have a projection into the future. These three functions can be executed by all the studies integral-holistically, but can also be carried out partial-separately. The first form of studies is quite heavy, because it involves the multidisciplinary experts. In the second form of studies, it is necessary to interconnect integral of the research results. Apart from these two ways of studies, existing studies should be able to present the findings on the past events' reconstruction in connection with currently events as well as forthcoming events.

As indicated by the articles published in the TAWARIKH journal, issue of April 2016, which come from many countries such as Malaysia and Uganda, although not all of them study on the history of Islam, stating that the study of an event at a certain place in the past obviously has had relationship with current context and trends into the future. So, the study of past events is felt relevance to the awareness of the present and the future. If there is a statement from a prominent historian that "the true history is contemporary history", then, whatever kind of studies done about the past, there must be a function and its relevance to the present, as a preparation for moving on in the future.

Finally, I would like to many thanks to Director of Minda Masagi Press and Chairperson of ASPENSI in Bandung who willing to collaborate with the Faculty of Adab and Humanities UIN SGD Bandung, in joining publication of the TAWARIKH journal, so that hopefully it will give benefit academically to whom for caring and sharing in historical studies generally and Islamic studies particularly.

Do enjoy to reading the articles presented in the TAWARIKH journal, may be useful.

Bandung, West Java, Indonesia: April 28, 2016.

Dr. Setia Gumilar

Honorable Patron of the TAWARIKH Journal; and Dean at the Faculty of Adab and Humanities UIN (State Islamic University) Sunan Gunung Djati in Bandung, West Java, Indonesia.



KUNTO SOFIANTO

Mirza Ghulam Ahmad: Founder of the Ahmadiyya Muslim from Qadian, India

ABSTRACT: This writing discusses the background of Mirza Ghulam Ahmad founded Ahmadiyya and the response of Indian people at that time. Ahmadiyya was founded by Mirza Ghulam Ahmad in the city of Ludhiana, India, in 1889. He was born on 13th February 1835 in Qadian, India, and died in the city of Lahore, India, on 26th May 1908. At the end of 1890, Mirza Ghulam Ahmad claimed to be "Imam Mahdi" and "Al-Masih" (Messiah) promised by the Prophet Muhammad to revive Islam and enforcing Islamic law at the end of time. Recognition of Mirza Ghulam Ahmad as "Imam Mahdi" and Messiah is a revelation which he admits received from God, as well as the "Prophet" (for Qadianism) and "Mujaddid" (for Lahoreism) is the core ideology of Ahmadiyya. At the beginning of his activities in India, Mirza Ghulam Ahmad was accepted by the Muslims in general as "mujaddid". However, after he claimed to receive revelations and had been appointed by God as the "Mahdi" and Messiah, and even claimed to be a "Prophet", then, many Muslims opposed it. The ulemas in India also imposed infidel to Mirza Ghulam Ahmad and his followers. Mirza Ghulam Ahmad and his followers were downed on and isolated by the Muslims in general, because they were stipulated as astray and out of Islam. The conclusion of this writing is that although Ahmadiyya considered astray and infidel, but Ahmadiyya continues to grow and expands to all corners of the world, and now the movement is international.

KEY WORDS: Mirza Ghulam Ahmad, Islam, Ahmadiyya community, revelation, astray, and infidel.

INTRODUCTION

Mirza Ghulam Ahmad is a descendant of a noble family, namely Haji Barlas, king in the Qesh region, which constitutes uncle Amir Tuglak Timur. Timur is a well-known tribe of Barlas who controlled Qesh for 200 years (Dard, 1949:7). When Amir Tuglak Timur attacked Qesh, Haji Barlas family was forced to flee into Khorasan and Samarkan, and settled there (Mahmud Ahmad, 1948:4).

In the 16th century AD (*Anno Domini*), a descendant of Haji Barlas, namely Mirza Hadi

Beg along with 200 of his followers migrated from Khorasan to the Gurdaspur, Punjab, Hindustan; and living around the river Bias (nine miles away from the river) to establish a settlement named Islampur, a distance of about 70 miles from the Lahore city (Lavan, 1974:22). Because Mirza Hadi Beg constitutes an intellectual, therefore, he was appointed by the central government of Delhi as *Qazi* (judge) to Islampur area. In his capacity as the *Qazi*, the area where he lived was called *Islampur Qazi* (Lavan, 1974).

About the Author: Kunto Sofianto, Ph.D. is a Senior Lecturer at the History Department, Faculty of Art and Humanities UNPAD (Padjadjaran University) Bandung, Jalan Raya Bandung-Sumedang Km.21, Jatinangor, Sumedang, West Java, Indonesia. For academic interests, the author is able to be reached via e-mail at: ksofianto@yahoo.com

How to cite this article? Sofianto, Kunto. (2016). "Mirza Ghulam Ahmad: Founder of the Ahmadiyya Muslim from Qadian, India" in *TAWARIKH: International Journal for Historical Studies*, Vol.7(2) April, pp.183-200. Bandung, Indonesia: Minda Masagi Press and UIN SGD Bandung, ISSN 2085-0980.

Chronicle of the article: Accepted (March 3, 2016); Revised (March 25, 2016); and Published (April 28, 2016).