



ASSISTANCE OF THE AHLUSSUNNAH WAL JAMA'AH CREED IN IMPLEMENTING RELIGIOUS MODERATION IN THE COMMUNITY IN GUYANGAN KRUCIL PROBOLINGGO

Moh. Abd Rahman¹, Rini Safitri²

¹Zainul Hasan Genggong Islamic University

²Maulana Malik Ibrahim State Islamic University

email: abdurrahmanbinauf39@gmail.com , rini.safitri@uin-malang.ac.id

Abstract:

This research aims to explore further how the Aqidah mentoring method implemented in the Guyangan Krucil Probolinggo village community strengthens moderate attitudes in religion. The community must study, deepen and preach the Ahlussunnah Wal Jama'ah creed more intensively compared to Islamic educational institutions in Indonesia in general. People study the texts of books, especially those containing material from the book of Aqidah, such as Mukhtasar Sullam al-Tawfiq by Sheikh 'Abdullah al-Harari. The method used in this research is a qualitative method with a case study approach. This method is useful for looking comprehensively and in depth at mentoring methods which include; methods, principles and implementation of learning as well as evaluation of the implementation of Aqidah assistance implemented by the community of Guyangan village, Probolinggo. This research produced several findings, namely; 1) Community assistance methods. The methods applied include; Mentoring method, Inquiry method and Peer Tutor method. 2) The mentoring method is implemented in several activities such as: theoretical understanding, efforts to maintain Muhadharah traditions and activities. 3) Supporting factors for mentoring include: Professionalism of community leaders and interactive mentoring methods.

Keywords: *Mentoring Methods, Ahlussunnah wal Jama'ah Creed, Religious moderation*

INTRODUCTION

Terrorism is not an ordinary crime, but rather an extraordinary crime or what is called an Extra Ordinary Crime. On a global scale, terrorist crimes are not something new. However, after the bombing of the World Trade Center (WTC) building and the Pentagon building in the United States, the issue of terrorism became more widely reported. Radicalism and terrorism have become major threats to national life in Indonesia. Even though the government has officially disbanded community organizations that are indicated to be radical such as FPI and HTI, in fact their understanding and teachings according to (Kurniawan, 2022) are still spreading massively on social media and in people's social life. Being an inclusive, liberal, radical or progressive person is everyone's human right, but it cannot be justified if it is followed by a fanaticism that gives rise to truth claims, namely assuming that one's understanding is the most correct. According to Fanani (2013), the truth claim attitude also gave birth to takfiri ideology, namely an understanding that considers groups outside their understanding to be infidels and their blood is lawful to kill. Another radical thought emerged from the Wahabi group whose teaching characteristics are tasybih, takfir, and tabdi' (Ashari: 2019). A symptom that is quite widespread in society today is the development of radical ideology. This can be seen

*Corresponding author.

E-mail addresses: abdurrahmanbinauf39@gmail.com

in the number of community organizations (mass organizations) that have radical tendencies, often blame, are harsh, exclusive and disbelieve in other people outside their group (Dakir, 2017). Radical ideologies or groups such as Wahhabi are very disturbing to people whose majority adhere to Ahlussunnah Wal Jamaah (Aswaja), because they are very contrary to the moderate Aswaja creed. So currently religious life in Indonesia has become disharmonized. This is the result of various religious conflicts that occur in society. Such as extremism, the spread of radical or intolerant ideas, groups that like to worship other groups as well as acts of terrorism carried out in the name of Islam. Islamic moderation (wasathiyah) is now confirmed to be the mainstream of Islam in Indonesia. Apart from being a solution to various religious problems, this is also the right time for the moderate generation to take aggressive steps. If radical, extremist and puritan groups speak loudly accompanied by violent actions, then moderate Muslims must speak louder accompanied by peaceful actions (Khaled, 2005). To realize this, it is necessary to build awareness and provide understanding to the next generation about the importance of shared values, mutual respect and respect in the life of a diverse cultural society. As stated in (UU No. 20 of 2003) that "education is carried out democratically and fairly and non-discriminatorily by upholding human rights, religious values, cultural values and national progress".³ The current emergence of radical and intolerant ideologies cannot be separated from global geopolitical conditions which have resulted in the entry of various transnational ideologies that are not Ahlussunnah such as Wahabi or Salafi and Hizbut Tahrir into the archipelago. Apart from that, the lack of insight among students regarding the understanding of Ahlussunnah Wal Jamaah (Aswaja) is also a major factor in the spread of this understanding outside of Aswaja. They cannot differentiate between the Ahlussunnah (Aswaja) creed and the radicalism that claims to be Aswaja. There are even people who are influenced and follow radical beliefs. Self-identity in society is the main stronghold for the establishment of moderate and tolerant Ahlussunnah ideology in the archipelago. Therefore, what is most needed is to protect all levels of society, including the younger generation, from falling astray. The way to do this is by fortifying them and instilling correct beliefs. Because for a Muslim the most important thing is to believe in the correct creed. The faith of the Prophet and his friends can make them safe and happy in this world and the afterlife. It is hoped that aqidah assistance to the people of Guyangan Probolinggo village will be able to become a bulwark against the influence of radical Islam, especially among people who have little knowledge of radical Islam. Intellectual and actual construction which includes Aqli and Naqli arguments to understand and explain the Ahlussunnah Wal Jama'ah creed with assistance on how to present arguments or Naqli and 'aqli arguments to break their understanding. Guidance to the community must be provided so that they understand and understand how to behave and carry out good actions without causing harm, a form of the process of practicing and preserving Islamic teachings based on Aswaja values (Asep, 2015). Ahlussunnah Wal Jama'ah (Aswaja) is not only an ideology that is the orientation and spirit of the development movement of society, it is also not only the basis for thinking of personnel within it, but also the foundation in society (Director General of Education, 2007). With the Aswaja values taught to the community, it is hoped that they will play a big role in preventing the spread of radical ideas. The

moderate teachings of the Aswaja creed can be used as a means of building an inclusive, tolerant and moderate understanding of Islam. Apart from that, the Aswaja faith which is embedded as knowledge and understanding will create a critical attitude in dealing with complex religious social dynamics. This encouraged the author to conduct research regarding efforts to assist the Aswaja faith to strengthen religious moderation and ward off radicalism in society. Because people have different understandings in Guyangan village, there is still a need for assistance in the faith. Accompaniment to the Ahlussunnah Wal Jamaah (Aswaja) faith is knowledge given to the people of Krucil village, Probolinggo. Aswaja's assistance includes knowledge of Islamic law by referring to one of the four madzhab imams, namely Imam Syafi'i, Imam Maliki, Imam Hanafi and Imam Hambali. Radicalism is a phenomenon that has become increasingly widespread in Indonesia in recent years. This is marked by the birth of mass organizations that often use violent methods to carry out their missions. The existence of radical Islamic organizations is truly a threat to the future of Indonesian Islam. Indonesian Islam is an Islam known for its friendly, tolerant and humanist character. The dynamics and growth of Islam in Indonesia over hundreds of years shows that tolerant and peaceful Islam can live as one with Indonesian society. Radical Islam is actually a characteristic of Islam that has no hope of life in the future. According to Wasid (2014), this is due, in part, to the denial carried out by radical Islamic groups regarding the wisdom of Indonesian cultural values. It is within this framework that assistance to the community of Guyangan Krucil village, Probolinggo, feels the need to provide an active-creative-constructive response so that radical Islamic organizations do not further establish the roots of their influence. The increasing spread of radical Islam has implications for the destruction of the order of social harmony in multicultural Indonesian society. For this reason, the researcher discusses the accompaniment of the ahlussunnah waljamaah faith in instilling religious moderation in the community in the village of Guyangan Krucil, Probolinggo.

RESEARCH METHODS

The method used is a mentoring approach to the community of Guyangan Krucil Village, Probolinggo. The method focuses more on techniques for implementing assistance to the community, while the approach focuses more on strategy in planning. The use of the term mentoring method has a procedural nature or a series of regular mentoring. Meanwhile, the term mentoring approach is more axiomatic regarding philosophy, beliefs and stances related to a series of assumptions. It can be understood that the mentoring method is a description of the mentoring approach.

RESULTS AND DISCUSSION

As a result of the in-depth research, observation and analysis that the researcher has carried out regarding the Method of Facilitating Faith in Instilling Religious Moderation in the Community of Guyangan Krucil Village, Probolinggo, East Java, the following conclusions can be drawn: 1. The Asawaja Creed Assistance Method in Instilling Religious Moderation in the community is a concept learning mentoring pattern which emphasizes the delivery of information that is systematic,

in-depth and presented in a relevant format. Apart from that, the Guyangan Probolinggo community also applies the Cooperative Learning mentoring pattern, namely organizing mentoring by forming a prosperous community. In the process, mentoring methods and open questions and answers to the community. The implementation of assistance to the Aswaja Aqidah in instilling religious moderation in the Probolinggo community was the first to provide a theoretical understanding of the Ahlussunnah wal Jama'ah Aqidah. The second is by caring for local traditions and culture in Indonesia, such as; reading the Yasin and Tahlil letters every Friday night, visiting the graves of the Guardians, reading Sholawat al Banjari and commemorating Islamic holidays (PHBI). After observing the Aswaja Aqidah assistance in the Guyangan Probolinggo Community in instilling religious moderation in society, researchers found that there are factors that can support and hinder the mentoring process. Among the inhibiting factors include: First, the lack of contextualization in mentoring which is caused by a lack of assistance to the community in providing understanding regarding religious moderation. Supporting factors include credible mentoring and interactive mentoring methods. The results of providing this assistance were that the community was very enthusiastic about participating in religious moderation assistance activities.

CONCLUSION

Aqidah assistance is very important to provide to the community for knowledge and understanding in the current era, especially in Guyangan Krucil village, Probolinggo. It can be used as a comparative study to increase religious moderation through religious appreciation. Basically, radicalism comes from not understanding a person's religion and its mistakes. In taking knowledge, not from credible people, the lack of contextualization in mentoring is caused by a lack of assistance to the community in providing understanding regarding religious moderation. So it is necessary to provide credible assistance and interactive assistance methods to the people of Guyangan village, Krucil sub-district, Probolinggo.

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