

Aswaja Center Syafi'i Akrom Islamic Boarding School's Strategy for Instilling Wasatiyyah Islam

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Abstract

The radicalism that has recently emerged in Indonesia shows that inclusiveness in religion is in an alert phase. Their Islamic style shows a fanatical and exclusive attitude. This exclusive attitude gives birth to a strong understanding of religion, and it will be dangerous if it comes to excess in religion. Islamic boarding schools, with all their local wisdom, are expected to be able to stem the development of the radicalism that is currently attacking Indonesia. With inclusive and moderate Islamic teachings, it is hoped that Islamic boarding schools will be able to produce da'wah cadres who will later spread Islam in a peaceful, compassionate way and show that Islam is a friendly religion. One of these efforts is to form an institution to provide students with an understanding of Wasatiyah Islam. The Aswaja Center, which is an institution at the Syafi'i Akrom Islamic Boarding School, has an important role in instilling Wasatiyah Islam in its students. Several strategies were carried out so that the students were able to understand and practice the Wasatiyah Islamic values. This study uses a qualitative approach and a type of field research. Data obtained through interviews, observation, and documentation The data was analyzed using descriptive and qualitative methods with the goal of describing the Syafi'i Akrom Islamic Boarding School's Aswaja Center strategy for instilling Wasatiyah Islam. According to the findings of this study, the Aswaja Center's strategy for instilling Wasatiyah Islam in students includes activities such as publishing magazines, holding seminars, visiting graves, and performing marhabanan and khitobah. It is hoped that this activity will produce da'wah cadres capable of spreading Islam Rahmatan Lil'alamin.

Keywords: aswaja, wasatiyah Islam, Islamic boarding school.

A. Introduction

The color of Islamic diversity that is typical of people in Indonesia is experiencing a lawsuit with the presence of the phenomenon of radicalism in recent years. The mainstream religious understanding adopted by the majority of the people is considered not to be the correct understanding, because it is different from the ideal Islam, Islam exemplified by *Salaf as-Salih*. Nor is this group trying to bring understanding of meaning to its context. As a result, this group becomes exclusive, intolerant, rigid, easy to marginalize other people and groups, easy to declare hostility and conflict, even if necessary to commit violence against fellow Muslims who disagree. The uniqueness of the Islamic expression of Indonesian society is reviled as a "modern kejahiliyahan" that is far from true authentic and

authentic Islam. The authenticity of Islam is lost when it has been mixed with other elements. Indonesian Islam has lost its authenticity since it accommodates and acculturated with local culture and socio-political systems. Therefore, Indonesian Islam must be islamized with the banner of purification. Another element that litters Islam is the existence of dialogue with modern western ideas. This lawsuit arises not only in the form of a struggle of ideas and ideas but has taken the form of a movement, the emergence of Islamic mass organizations complete with mass movements such as Hizbut Tahrir Indonesia, the Indonesian Mujahideen Council, the Islamic Defenders Front, Laskar Jihad and so on as a sign that the challenge has played at the level of praxis. They have presented a real alternative to other colors of diversity. (Imdadun Rahmat, 2003, p.17)

Islamic Boarding is a center for religious learning for students and da'i-da'i printers to proselytize in the general public plays a central role in counteracting the ideology of radicalism and the cultivation of Islamic values in an inclusive and moderate manner. The forms of modernity in Islam can be classified in various institutions of religious life, including theological balance, religious ritual balance, morality and ethics balance and tasyri' (law formation) balance. (Abu Yazid, 2014, p. 52)

Islamic Boarding is one of the oldest educational institutions in Indonesia. Islamic Boarding has even existed since before Indonesia became independent. Islamic boarding schools are traditional Islamic worlds that are able to inherit and maintain Islamic traditions developed by ulama from time to time. As an institution with a purely Indonesian character, Islamic Boarding emerged and developed from the sociological experience of the surrounding community, so that the Islamic Boarding and the environmental community have a close relationship that cannot be separated. In the complex and plural condition of Indonesia, Islamic boarding schools have played a strategic role. He is able to spread religion and understanding in a peaceful, tolerant manner, and uphold human and national values. Islamic Boarding has been able to glue together from various differences in society. Therefore, it is not an exaggeration if Islamic Boarding is at the forefront of building an understanding of Islam that is Rahmatan lil' alamin.

Aswaja is an Islamic understanding that has been taught by salaf scholars of the generation of friends and *tabi'in*, who are known to be moderate and avoid anarchy or chaos in society. They have consistently maintained the sunnah of the Messenger of Allah and his companions until we can inherit it today. They also put the consensus (deliberations) and the greater interests of Muslims first. (Ahmad Baso, 2015, p. 26) The formation of aswaja understanding to the next generation is very much needed, because Muslims today have experienced many problems related to the understanding of Islam exclusively, so parents are always worried if their children fall into things that are not in accordance with aswaja's understanding. The solution to this problem parents usually entrust the Islamic Boarding to instill a friendly Islamic education to their children. In addition, the concern of the Caretaker of the Syafi'i Akrom Islamic Boarding School seeing the phenomenon of the emergence of intolerant groups in Indonesia caused him to establish an institution that must be able to instill friendly and peaceful Islamic

values as taught by the Prophet Muhammad SAW. The institution is able to fortify students from Islamic understanding exclusively.

B. Method

The research method is a scientific way used to obtain data with specific uses and purposes. From this, there are 4 keywords we need to pay attention to, namely the scientific method, data, usability and purpose. The scientific method is a research activity based on scientific characteristics, namely rational/logical, empirical and systematic (Sugiyono, 2014, p. 3). This research includes the type of field research, which is research that collects data from the field such as in the community, institutions and community organizations both formal and non-formal. While the research method is qualitative, namely a study that is shown to analyze and present facts systematically that produce descriptive data in the form of written or spoken words from observable people. The author describes and analyzes the strategy of the Aswaja Center Pondok Pesantren Syafi'i Akrom in instilling Wasatiyah Islam. (Lexy J. Moleong, 2007, p.24)

In qualitative research, data analysis is carried out not only at the end of the study, when the data have been collected. But it was done from the very beginning that the data was only obtained and it is still sober. The data analysis method in this study uses qualitative data analysis of interactive models from Miles and Huberman. The interactive model takes place continuously until it is complete so that the data is saturated. Data saturation is characterized by no more new data or information. (Nusa Putra, 2012, p. 204) The steps are Collecting and going through interviews, observations and documentation. Then the results of observations and interviews and documentation are reduced, that is, to make a core summary by grouping statements according to the problem. After that, describe the results of the data obtained in the form of sentences and analyze the visible categories systematically by referring to the existing theory. The final stage is to make a final conclusion. The conclusions in this study answer the formulation of the problem.

C. Discussion

Islamic concept of *Wasatiyyah*

Islam Wasatiyyah (moderate) is a religious understanding that has a view or attitude that always tries to take the middle ground from two opposing and excessive attitudes so that both attitudes or one of them do not dominate in one's mind or attitude. (Abd, Rauf, 2015, p.25) Moderate itself means a balance between belief and tolerance. The point is like when we have certain beliefs but still have a balanced tolerance for other beliefs. (M. Zaini Abbad, 2011, p.42) This moderate attitude is urgently needed by Indonesian citizens who are majority Muslim but still respect other religious beliefs in order to maintain the peace and nationalism of the nation.

Yusuf Al-Qardhawi said, the word Wasatiyyah is also expressed by the term *tawazun* (balanced), meaning a middle and balanced attitude between two opposing aspects, where one aspect does not dominate the entire influence and

eliminates the influence of the other aspect, where one aspect does not take excessive rights so as to narrow the rights of the other aspect. (Yusuf Qardhawi, , 2011, p.17)

According to Imam al-Ghazali, the Wasatiyyah is a middle state that is named as the nature of primacy and it lies between two despicable extreme qualities. The leaning from a middle trait to one extreme trait will give rise to disability. The nature of this middle can be determined through the general principles established by Islamic reason and sharia. The middle nature is usually relative, it differs from an individual person to another and in different situations follows each other's abilities in the "best" and "fairest" way. (M. Abdul Quesem, , 1998, p 83)

Munas IX MUI agreed to carry and fight for Wasatiyyah Islam in understanding and practicing Islamic teachings by Indonesian Muslims in religious, social, national, and state life. Islam Wasatiyyah is the teaching of Islam as Rahmatan Lil 'Alamin, mercy for the entire universe as the Prophet Muhammad SAW how to live a life in accordance with the rules of Shari'a and teach tolerance of life, remind man of his fitrah and teach a complete social order and way of life and create peace and well-being in life. Islam is a religion that brings mercy and well-being to all the universe. Islam forbids humans to act arbitrarily towards the creatures of God that exist in this universe.

Islam Wasatiyyah is the "Central Islam" for the realization of the best people (khairu ummah). Allah Almighty made Muslims middle (wasath) in all religious affairs, such as in prophetic matters, shari'a and others. Islam Wasatiyyah as a paradigm of service within the MUI is expected to be able to restore the Islamic movement in Indonesia as built by previous scholars as well as the Walisongo model of proselytizing, which is to adapt to the culture of the local community and not rely on violence. Cultures that originated in an area when Islam had not yet come and if it did not conflict with religion will continue to be developed and preserved. While a clearly conflicting culture was abandoned. The ten characteristics of Wasatiyyah Islam according to the MUI are:

- a. *Tawassut* (taking the middle ground), i.e. understanding and practicing that is not *ifrath* (exaggeration in religion) and *tafrith* (reducing religious teachings).
- b. *Tawazzun* (*balance*), that is, the understanding and practice of religion in a balanced manner that covers all aspects of life, both worldly and ukhrawi, is firm in stating the principle that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference).
- c. *I'tidal* (straight and firm), that is, putting something in its place and exercising rights and fulfilling obligations in proportion.
- d. *Tasammuh* (tolerance), that is, recognizing and respecting differences, both in religious aspects and various other aspects of life.
- e. *Musawah* (egalitarian), that is, not being discriminatory to others due to differences in one's beliefs, traditions and origins.
- f. *Shura* (deliberation), that is, every problem is solved by means of deliberation to reach consensus with the principle of putting benefit above all else.

- g. *Ishlah* (reform), which is to prioritize reformative principles to achieve a better state that accommodates the changes and progress of the times on the basis of general benefit.
- h. *Aulawiyah* (prioritizing the priority), i.e. the ability to identify more important things should take precedence to be implemented over those of lower importance.
- i. *Tatawwur wa Ibtikar* (dynamic and innovative), that is, always open to make changes in accordance with the times and create new things for the benefit and progress of mankind.
- j. *Tahaddur* (civilized), that is, upholding akhlakul karimah, character, identity, and integrity as *khairu ummah* in the life of humanity and civilization. (Asrori. S Karni, p.11)

Aswaja Center Strategy of Syafi'i Akrom Islamic Boarding School in Instilling Wasatiyah Islam

Aswaja Center Pondok Pesantren Syafi'i Akrom plays an important role in instilling Wasatiyah Islam. In addition to the crowded cottage activities, the management of Aswaja Center is always extra in holding an activity so that students are not bored. The administrators of Aswaja Center are senior students at the Syafi'i Akrom Islamic Boarding School. Some of them have been studying for almost 10 years at the Syafi'i Akrom Islamic Boarding School. The condition of santri then and now is much different. Pondok Pesantren Syafi'i Akrom once experienced a decline in morals and enthusiasm for learning students during KH. Akrom Shofwan died, the activities of the students did not run optimally. Since he was still alive, the students of Syafi'i Akrom Islamic Boarding School were very enthusiastic and even embarrassed if they did not participate in the activities held by Simbah Yai. The current arduous task that must be taken by KH. Abdul Kholid Ma'rufi as his successor. How to restore the image of the old students to the students now. is indeed not easy. Because there are many challenges out there that of course can affect students. So far, activities related to the understanding of Ahlusunnah Wal Jama'ah are the efforts of the Aswaja Center of Syafi'i Akrom Islamic Boarding School. The team creates a weekly, monthly and yearly work program. The goal is none other than to introduce students to Ahlusunnah Wal Jama'ah and Islam Wasatiyah. Because the activities that come from the cottage itself are only general, or it can be said that the activities are the same as islamic boarding schools in general. And this is where the creative and innovative ideas from the management of the Aswaja Center Pondok Pesantren Syafi'i Akrom began to emerge. they are trying to make activities that should not make the students of the Syafi'i Akrom Islamic Boarding School bored. The activities that instill Wasatiyah Islam are as follows:

- a. Mading Aswaja

As a first step in introducing Aswaja to the students, the Aswaja Center management made a mading so that the students would read. This activity begins by looking for materials that will be presented during the seminar activity. The board did not have a definite time in the preparation of the mading. The Aswaja Center board organizes the

mading based on needs. But lately the sysops have not updated the mading that has been pasted or published. But at least with this mading, the knowledge and interest in reading by the students is there.

Mading creation is made in teams. Mading which is made very simple is only in the form of print out writing which is then pasted on a large paper. After that, the mading is installed on the notice board and installed on the mading board of the Syafi'i Akrom Islamic Boarding School. There is really no separate timeframe in the drafting of this mading. The renewal of mading is adjusted by the wishes of the Aswaja Center board only. From this explanation, the author concludes that mading activities are the characteristics of Wasatiyah Islam, namely Tatawwur wa Ibtikar (dynamic and innovative), that is, always open to make changes in accordance with the times and create new things for the benefit and progress of mankind.

The mading making activity is said to be successful if many students read the mading. Not only reading but the mading can be used as a reference when there are deliberative activities that discuss Aswaja and Islam Wasatiyah. Aswaja Center is able to make something new, namely by combining theory with practice. Although basically the mading is only an introduction to the material. And it is very unfortunate if this mading activity stops because the Aswaja Center management itself rarely updates the Aswaja Center mading.

b. Seminar / Presentation

Before this activity is carried out, the Aswaja Center management must prepare equipment that will be used in the presentation of the material. In the seminar held at the Aswaja Center cottage mosque, it used a projector and LCD as the presentation media. Before the activity began, the Management called all students to gather at the Mosque using the TOA. After all the students were in the Mosque, the activity began.

This seminar was conducted in an effort to introduce Wasatiyah Islam theoretically in the form of scientific studies. In addition to the classics, this seminar also uses references from books related to Wasatiyah Islam. This seminar was conducted 2 times. The first generally involves all students and administrators and the second is a special seminar or better known as deliberation. In this general seminar, the speaker was the Caretaker of the Syafi'i Akrom Islamic Boarding School itself, namely KH. Abdul Kholid Ma'rufi. Meanwhile, the deliberations only involved representatives of 2 students in each room. They discussed Aswaja by forming a group of pros and cons. This activity is held every Saturday night, and is held once a week in turn.

As an evaluation material of this activity is a follow-up. After the seminar activity was over, the students were divided into several groups. Then they discuss answering questions or summarizing the material that has been submitted earlier. This activity is very good

because it is able to bring out the courage of the students and develop their intellectuals even though they are students.

From this explanation, this seminar activity is the core activity of the Aswaja Center. Because this activity is the initial initiative of previous activities. And this activity is also the most influential in the process of planting Wasatiyah Islam. Theories about Aswaja, Islam Wasatiyah, Nahdlatul Ulama are discussed in this seminar. And in the Aswaja Center seminar activities are able to make students able to think critically about the problems that arise today. The students deliberately created two opposing camps. There are pros with themes and there are cons with themes. Even though it has actually been conceptualized, the students themselves still strengthen their respective arguments. It was at this time that the Aswaja Center acted as the mediator, inferring from the results of the seminar. If equated to the Islamic principle of Wasatiyah MUI, this seminar activity is an implementation of the principle of Shura (deliberation), that is, every problem is resolved by means of deliberation to reach consensus with the principle of placing benefits above all else.

c. Grave Pilgrimage

One of the activities that has been carried out by the Aswaja Center board is the grave pilgrimage. This activity involves all students but is not mandatory. The management always announces through TOA and invites students to join the pilgrimage. For some of the students of this grave pilgrimage they made as an effort to *tabarukan*. Not asking for the grave, but asking for blessings from Allah Almighty. They prayed to the *kyai-kyai* of their predecessors in order to gain useful knowledge.

The students as usual together walked to the tomb. There is no obligation to make this pilgrimage. The lodge administrator also does not require that it be said that the law is *sunnah* according to the cottage administrator. The distance between the tomb and the cottage is about 1.5 km. The students usually go to the tomb on foot, but to the tomb of KH. Akrom Shofwan is usually done once a month by riding in a pick-up car owned by the cottage. Besides in the tomb KH. Akrom Shofwan, the students often make pilgrimages to the tomb of the *muassis* and the elder of the cottage, namely KH. Shafi'i, KH. Akrom Shofwan, and KH. Mustofa Bakri. The students read *Yaasiin* and *Tahlil* to him all. They prayed to be given the convenience of studying at the *Syafi'i Akrom Islamic Boarding School*.

The pilgrimage activity is the *amaliyah* of Aswaja, therefore by making a pilgrimage, it means that the students have brought to life the traditions of their predecessors. This pilgrimage is able to provide its own inner peace for the students. The students believe that the spiritual power between the student and the teacher will be more visible. Even though he is dead, he will definitely pray for his students.

From this explanation, it can be explained that in addition to introducing Wasatiyah Islam in theory, the Aswaja Center Board introduced Aswaja by doing his amaliyah directly like this pilgrimage. So indirectly, the students also understand that this pilgrimage activity is a characteristic of the Aswaja group. So the introduction of Aswaja through this activity is more interesting because the students carry out their practice directly. This pilgrimage includes the cultivation of Wasatiyah Islam because the amaliyah pilgrimage is only carried out by the clerics of Ahlussunnah Wal Jamaah

d. Marhabanan

Marhabanan or more commonly referred to as maulidan is one of the activities of Aswaja Center. This activity was held directly by the Aswaja Center Board because this activity was not held by the cottage directly. This activity was vacuumed due to too many cottage activities. By Aswaja Center finally this activity began to be revived. Marhabanan activities are held every Friday night except Kliwon Friday night because there are istighosah activities. Before this activity, the administrators usually prepare a place in advance. This activity is usually carried out inside the cottage mosque with all students.

The implementation of this marhabanan activity is not much different from maulidan activities in general. The activity was filled with the reading of the Book of Maulid Simthud Duror accompanied by tambourine and hadroh music. The enthusiasm of the students in this activity is very good. This can be seen because of the large number of students who attended the activity. Because the majority of them like sholawatan. This activity is carried out every Friday Night except Friday Night Kliwon begins after the Isya' Prayer congregation. The division of duties is regulated by the Aswaja Center Board. Each room sends 12 students who will be divided into tasks at this marhabanan activity.

The evaluation stage of this activity is by looking at the abilities of students in the field of art. Some students have their own talents. Some are good at vocals and some are good at playing tambourine instruments. This is where the creative side of the students of Pondok Pesantren Syafi'i Akrom will be seen.

From the explanation related to marhabanan activities, the author can explain that marhabanan activities are the most preferred activities by students. Especially for those who like to play tambourine instruments. They recited the Prophet's maulid accompanied by chants of sha'ir Qasidah by those who had been given assignments. This activity also maintains nu's amaliyah tradition, namely sholawatandengan accompanied by tambourine music. It can be said that the practice of maintaining Aswaja amaliyah, especially NU, is through this activity

e. Khitobah

Khitobah activity is one of the activities carried out by the Aswaja Center. This activity is carried out as an effort to carry out the vision of the Syafi'i Akrom Islamic Boarding School, namely producing intellectual Muslims who are faithful, devout, charitable and outstanding, as well as creating a cadre of scholars who are able to transform religious knowledge in various conditions. The material presented by the students on duty is compiled by themselves. Aswaja Center administrators did not provide a specific theme. They are free to choose the material to be delivered later.

This activity is carried out every Friday night which is included in the series of seminar events. This khitobah is mandatory because every room that gets a scheduled duty must send one of the people for this activity. After the maulid reading activity is completed, it is continued with khitobah by the students on duty. The students delivered speeches/lectures composed by themselves. The other students were enthusiastic to listen to it.

The success of students at the time of khitobah is not judged on whether the content of the lecture is good or not. But judging from the courage of students who come forward to learn lectures, it is a plus for them. Based on this information, it can be concluded that the khitobah activity carried out by the Aswaja Center aims to make the students more mentally courageous when speaking in public. The majority of the students are in junior high school, of course, they still have shame when speaking in public. With this activity, it is hoped that it will be able to make things even better than before in accordance with the characteristics of Wasatiyah Islam, namely Ishlah (improvement).

D. Conclusion

The radicalism that has recently emerged in Indonesia shows that inclusiveness in religion is in an alert phase. Their Islamic style shows a fanatical and exclusive attitude. This exclusive attitude gives birth to a strong understanding of religion, and it will be dangerous if it comes to excess in religion. Islamic boarding schools, with all their local wisdom, are expected to be able to stem the development of the radicalism that is currently attacking Indonesia. With inclusive and moderate Islamic teachings, it is hoped that Islamic boarding schools will be able to produce da'wah cadres who will later spread Islam in a peaceful, compassionate way and show that Islam is a friendly religion. One of these efforts is to form an institution to provide students with an understanding of Wasatiyah Islam. The Aswaja Center, which is an institution at the Syafi'i Akrom Islamic Boarding School, has an important role in instilling Wasatiyah Islam in its students. Several strategies were carried out so that the students were able to understand and practice the Wasatiyah Islamic values. This study uses a qualitative approach and a type of field research. Data obtained through interviews, observation, and documentation. The data was analyzed using descriptive and qualitative methods with the goal of describing the Syafi'i Akrom Islamic Boarding School's Aswaja Center strategy for instilling Wasatiyah Islam.

According to the findings of this study, the Aswaja Center's strategy for instilling Wasatiyah Islam in students includes activities such as publishing magazines, holding seminars, visiting graves, and performing marhabanan and khitobah. It is hoped that this activity will produce da'wah cadres capable of spreading Islam Rahmatan Lil'alamin.

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