

The Urgency of *Ahlus Sunnah wal Jamaah* Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic

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DOI: <http://dx.doi.org/10.29240/jhi.v7i1.4153>

Received: 11-11-2021

Revised: 16-01-2022

Accepted: 03-04-2022

Cite this article:

Jafar, W., & Asmara, M. (2022). The Urgency of *Ahlus Sunnah wal Jamaah* Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic. *Al-Istinbath: Jurnal Hukum Islam*, 7(1 May), 93-118. doi:<http://dx.doi.org/10.29240/jhi.v7i1.4153>

Abstract

This study aims to determine the urgency of *Ahl as-Sunnah wal-Jamaah* Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic. This study is literature research, which uses documentation techniques in collecting research data. At the same time, the analysis technique used in this research is the descriptive inductive technique. After conducting in-depth research, a conclusion was found that *ahlus sunnah wal jamaah* Based Islamic Jurisprudence is urgently disseminated and practiced. *Ahlus sunnah wal jamaah* Based Islamic Jurisprudence can be a strong binder of unity and integrity because there are *ahlus sunnah wal jamaah* Based Islamic Jurisprudence values of *hubul wathon* (love of the homeland), unity, and tolerance among religious believers. This teaching is more accepting of the differences in the broader community than radical and liberal Islam teachings, which divide the unity among Muslims and often create commotion and quarrels in society. *Ahl as-Sunnah wal-Jamaah* Based Islamic Jurisprudence can block Islamic sharia that deviates and leaves the corridor of the principle of *tasriul abkam*, namely realizing the benefit of human life. The benefit will be easily realized if in a country the people are united, in harmony, live in peace, and are not hostile to each other.

Keywords: Islamic jurisprudence; *Ablus Sunnah wal Jamaah*;
Indonesian Republic

Introduction

Indonesia is the largest Muslim country globally, with about 230 million Muslims. ¹The potential for this huge population, if not appropriately managed, can backfire and destroy the State of Indonesia. Vice versa, if the population is very large, if it is appropriately managed, it will become a strong driving force in the development of the Indonesian state. One form of good management is to instil the teachings of *Ablu Sunah wal Jama'ah* to all Muslims in Indonesia. This teaching has been proven to accept the diversity of opinions and practices of Muslims in Indonesia. This teaching has a spirit in the form of an inner attitude, perspective, way of thinking, way of acting and social attitudes and religious understanding that is *tawasuth* (moderate) and *i'tidal* (fair), *tasamub* (tolerance), *tawazun* (balanced), and *Amar ma'ruf nahi Munkar* (ordering good deeds and forbidding evil deeds).²

It is different from radical Islam and liberal Islam teachings, which claim to be the most self-righteous. They think that the correct group is their group, while people with different opinions are considered wrong. This attitude of feeling the most right often causes quarrels and divisions in the community. Even though quarrels, violence, and divisions should be the antithesis of religion (not according to religious teachings), radical and liberal religious teachings often trigger quarrels and violence. Religion is like a coin that has two sides. Religion contains the authority to realize the benefit of humanity. However, if religious teachings are misunderstood, they can boomerang, destroying humanity. ³The destruction of humanity often begins with a one-sided understanding of religious doctrine and feels the most self-righteous.⁴

The impact of radical Islamic teachings has been felt by the Indonesian people in the past, namely the emergence of rebellions in the name of religion, such as the GAM Rebellion (Free Aceh Movement) in Aceh, the Darul Islam Rebellion (DI), and the Indonesian Islamic Army (TII). This rebellion was formed because many parties were disappointed with the leadership of President

¹ Muhammad Fadil, "The Urgency of ASWAJA ANNAHDLIYYAH's Islamic Standardization for Peace in Indonesia and the World," *At-Tajdid: Journal of Islamic Education and Thought* 4, no. 02 (January 18, 2021): 2, <https://doi.org/10.24127/att.v4i02.1418>.

² Moh Bahruddin, "The Role of Nahdlatul Ulama Ulama in Broadcasting Moderate Religious Understanding in Lampung Province," *Analysis: Journal of Islamic Studies* 17, no. 1 (July 1, 2017): 4, <https://doi.org/10.24042/ajsk.v17i1.1770>.

³ Abdul Muis Naharong, "Terrorism in the Name of Religion," *Journal of Reflection* 13, no. 5 (October 10, 2013): 596, <https://doi.org/10.15408/ref.v13i5.915>.

⁴ Ahmad Isnaini, "VIOLENCE IN THE NAME OF RELIGION," *KALAM: Journal of Islamic Studies and Thought* 8, no. 2 (December 31, 2014): 227, <https://doi.org/10.24042/klm.v8i2.221>.

Soekarno, who was more inclined to communist ideology. The goal of Darul Islam (DI) and the Indonesian Islamic Army (TII) itself is to establish an Islamic-based state (*Khilafah*) with its prominent leader named Kartosuwiryo.⁵

The Indonesian population is still feeling the impact of radical and liberal teachings. In the modern era, radicalism has transformed into acts of terrorism and thuggery, while liberalism has damaged the morals and character of Indonesian children without realizing it. The way liberalism works in destroying morals and morals is by inviting the nation's children to leave Islamic law little by little. If Islamic law has been abandoned, automatically, the morals and morals of the nation's children will be damaged. If the nation's children's morals are damaged, the nation will certainly not have a promising future. The nation will often experience riots and divisions. Therefore, these deviant Islamic teachings must be blocked and prevented from spreading in the broader community because they can divide the unity and integrity of the Indonesian nation. The way to block and block deviant Islamic teachings is to spread and practice Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence in daily life activities.

Ahl as-sunnah wal-jamaah-based Islamic jurisprudence can block the development of radical Islam because the principles of *wasatiyah* in every aspect of practicing Islamic teachings are balanced, fair and not excessive.⁶ This *wasatiyah* principle makes it not easy for Muslims to blame other different groups and not claim their group is the most correct. The principle built is the *mutshowibin* teaching; the truth can come in more than two ways. Our opinion can be correct, and other people's opinions can also be correct. *Ahl as-sunnah wal-jamaah*-based Islamic jurisprudence is not a sect of belief but a conceptual understanding and practicing Islamic teachings daily.

Research related to *Ahl as-sunnah wal-jamaah*-based Islamic jurisprudence has been done a lot, but using a different point of view from the research that the author did, such as the research conducted by Umma Farida entitled "Discussing Against *Ahl as-sunnah Waal-Jamaah*: It is Meaning and Teachings in the Perspective of *Mutakallimin*." This research shows that Ahl as-sunnah wal-Jamaah is the middle group that can combine *naqli* with *aqli*. The *Ahl as-sunnah wal-jamaah* group is a group that imitates everything that was done by the Prophet Muhammad, following the experiences of the companions, which was

⁵ Ahmad Syahroji, "These are the Eight Biggest Rebellions in Indonesian History, Number One Most Popular: National Okezone," <https://nasional.okezone.com/>, September 29, 2017, <https://nasional.okezone.com/read/2017/09/28/337/1785031/ini-eight-most-big-rebellion-in-history-indonesia-number-one-most-popular>.

⁶ Yulisman Zuhdi, "Pemikiran Wasathiyah Ulama Tasawwuf Aceh," *Jurnal Ilmiah Islam Futura* 17, no. 2 (September 14, 2019): 330, <https://doi.org/10.22373/jiif.v17i2.2478>.

then passed on by the *tabi'in*, *tabi' at-tabi'in* to the scholars and agreement general majority of Muslims.⁷

The following research on *Ahl as-sunnah wal-jamaah*-based Islamic jurisprudence was carried out by Fauzi with the title *Ahl as-sunnah Wal Jamaah in Indonesia: Between Al-Asy'ariyyah and Hadith Experts*. The results of this study are unilateral claims about *Ahl as-sunnah* are wildly inaccurate and even wrong. *Ahl as-sunnah* is a group that makes the Qur'an and al-Sunnah a source of Islamic teachings. In real terms, what now makes al-Sunnah (besides the Koran) a source of law are the three groups above, namely, al-Asy'ariyyah, al-Maturidiyyah, and Hadith/Salafi experts.⁸

The research above is different from the research that the researcher did because it not only discusses *Ahl as-sunnah wal-jamaah*-based Islamic jurisprudence as particular teaching or understanding, but the researchers make *ahl as-sunnah wal-jamaah*-based Islamic jurisprudence as the foundation or basis for the unity of Indonesia. Researchers will comprehensively describe the role of *ahl as-sunnah wal-jamaah*-based Islamic jurisprudence in maintaining the cohesiveness of the Indonesian republic.

This type of research is library research. The data collection technique used in this research is the documentation technique. At the same time, the analysis technique used in this research is descriptive inductive. The primary data in this study are books and books directly related to the object being studied, namely books and books related to *Ahl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence. And the Unitary State of the Republic of Indonesia. While the secondary data used in this study are data from books, scientific journals, or the internet that are not directly related to the object of this research, the data strongly supports this research.

Discussion

Understanding *Ahl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence

Etymologically, Islamic Jurisprudence means understanding or understanding. In addition, Islamic Jurisprudence can also be interpreted as "knowing something and understanding it well." Islamic jurisprudence comes from Arabic, which means "to understand or understand." So in language, the term Islamic Jurisprudence is to understand Shari'ah law which Allah and His

⁷ Umma Farida, "Membincang Kembali Ahlussunnah Wa Al-Jamaah: Pemaknaan dan Ajarannya dalam Perspektif Mutakallimin," *FIKRAH* 2, no. 1 (June 27, 2014): 54, <https://doi.org/10.21043/fikrah.v2i1.558>.

⁸ Fauzi Fauzi, "Ahlussunnah Wal Jamaah In Indonesia: Between Al-Asy'ariyyah And Hadith Experts." *RUSYDLAH: Journal of Islamic Thought* 1, no. 2 (December 18, 2020): 174. <https://doi.org/10.35961/rsd.v1i2.209>.

Messenger highly recommend.⁹ Meanwhile, Islamic Jurisprudence is *al-ahkam al-syar'iyah al-amaliyyah al-muktasab min fairtraina al-tafsiliyyah* (practical 'Amali laws as a product of the ijihad activities of the scholars). Islamic Jurisprudence is considered the most authoritative explanation of Islam. Every reasonable person and public activity is always sought for legal provisions in fiqh. That is why Islamic Jurisprudence not only talks about rituals of worship, food and halal drinks, and family matters. Islamic Jurisprudence Talk extends to political, economic, and social issues. In fact, not only talking about empirical matters what is happening to society, but Islamic Jurisprudence also provides answers to questions that are assumed to occur.¹⁰

In the early days of the development of Islam, Islamic Jurisprudence was identical with the shari'ah, covering all dimensions of religious teachings. In its development, Islamic Jurisprudence only contains pure Islamic laws, not including discussing issues of faith and morals. The subsequent development is a more specific field of study of Islamic Jurisprudence, such as worship, *mu'amalah*, *munakahat*, *siyasah*, etc.¹¹

The term *ahlu sunah wal jama'ah* consists of three words "*ahlu*, *al-Sunah*, and *al-jama'ah*. Linguistically, the word "*ahlu*" means a believer or follower. *Al-Sunah* linguistically means a good or wrong path. The word *al-Sunah* is also the opposite of the word *al-bid'ah*. At the same time, the word *al-jama'ah* is the opposite of the word *al-firqah*. The meaning of the word *al-jama'ah* in the language is any group, and the number is many (*adadu kulli shay'in wa kasratubuh*). The word *al-Jama'ah* in terminology means the companions of the Prophet, *tabi'in*, and subsequent generations who followed the teachings of the Prophet Muhammad.¹² If the term *ahlu sunnah wal jama'ah* is combined, it means a group of people who follow the teachings of Islam, namely following the companions of the Prophet, *tabi'in*, and subsequent generations who still follow the teachings of the Prophet Muhammad. Therefore, *Ahl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence is Islamic Jurisprudence practiced by a group of people who follow the teachings of Islam from the companions of the Prophet, *tabi'in*, and subsequent generations who follow the teachings of the Prophet Muhammad.

⁹ "Fiqh in the Perspective of the Philosophy of Science: The Nature and Objects of Fiqh," *AL-MANHAJ: Journal of Islamic Law and Social Institutions* 1, no. 2 (December 16, 2019): 200, <https://doi.org/10.37680/almanhaj.v1i2.170>.

¹⁰ Mahathir Muhammad Iqbal, "Formulating the Concept of Islamic Jurisprudence with an Indonesian Islamic Perspective," *Al-Ahkam Journal of Sharia and Law Sciences* 2, no. 1 (June 30, 2017): 2, <https://doi.org/10.22515/al-ahkam.v2i1.820>.

¹¹ Ahmad Imam Mawardi, "Islamic Jurisprudence Aqaliyat: Shifting the Meaning of Islamic Jurisprudence and Fiqh Proposals," *Asb-Syir'ah: Journal of Sharia and Law Sciences* 48, no. 2 (December 7, 2015): 322, <https://doi.org/10.14421/asy-syir'ah.2014.%x>.

¹² Fauzi Fauzi, "Ahlussunnah Wal Jamaah in Indonesia: Between Al-Asy'ariyyah and Hadith Experts," *RUSYDLAH: Journal of Islamic Thought* 1, no. 2 (December 18, 2020): 158–59, <https://doi.org/10.35961/rsd.v1i2.209>.

Hubbul Wathon Values, Unity and Tolerance among Religious People in Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence

Love for the homeland, unity, and tolerance are natural things in humans. However, sometimes due to the influence of the environment and science, the concepts of love for the homeland, unity, and tolerance are multi-interpreted and have different meanings depending on the interpretation and understanding of each group. Moderate Islam and radical Islam are two opposing groups in understanding the concepts of love for the homeland, unity, and tolerance. Radical Islamic groups argue that love for the homeland is not essential. The assumption of radical groups that do not need to love their homeland is perilous. Because it will damage the stability of a region or country and lead to conflict and violence, those who do not have a sense of patriotism will do very absurd things, such as terrorism, because they do not respect history and civilization. What radical groups do is wrong interpret Islamic values *rahmatan lil Alamin*.¹³

Different conditions exist in moderate Islamic groups who think that love for the homeland is obligatory. This group understands the Islamic values of *rahmatan lil Alamin* wrapped in the concept of *Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence*. *Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence* has noble values contained in it, including:

1. The value of love for the homeland (*hubbul wathon*)

The value of love for the homeland (*hubbul wathon*) is a way of thinking, acting, and acting that shows loyalty, care, and high appreciation for the nation's language, physical, social, cultural, economic, and political environment.¹⁴ Love for the homeland is significant for every Indonesian citizen because the presence of love will foster a sense of belonging, protect and maintain as best as possible.¹⁵ The values of love for the homeland are also found in the Qur'an, surah al-Baqarah verse 126:

Meaning: And (remember) when Ibrahim (Abraham) prayed: "O my Lord! Turn this land into a specific state, provide for its people who believe in Allah, and days later. Allah said: "Even the disbelievers I will give temporary

¹³ "Bagaimana Islam Moderat Dan Radikal Memandang Cinta Tanah Air?," Islami[dot]co, November 16, 2020, <https://islami.co/bagaimana-islam-moderat-dan-radikal-memandang-cinta-tanah-air/>.

¹⁴ Aji Bagus Priyambodo, "Implementation of National Spirit and Love of the Motherland Character Education in Islamic Background Schools in Pasuruan City," *Journal of Psychological Science* 6, no. 1 (March 12, 2017): 13, <https://doi.org/10.17977/um023v6i12017p9-15>.

¹⁵ Muhamad Arif, "Revitalization of Love for the Homeland Education at the Darul Ihsan Islamic Boarding School Menganti Gresik," *Iqra' Journal: Study of Education* 3, no. 2 (December 15, 2018): 278, <https://doi.org/10.25217/ji.v3i2.369>.

pleasure, then I will force the disbelievers to undergo punishment in hell. Hell is the worst place to return. (Al-Baqarah 2: 126.)

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

The prayer offered by Prophet Ibrahim to Allah reflects the solid values of love for the homeland. Prophet Ibrahim loved the land of Makkah very much, so he asked Allah to give blessings to the people of Makkah, namely to make the city of Makkah a peaceful, prosperous country, abundant with fruits.

Syekh Ismail Haqqi Al-Hanafy Al-Khalwathi, dalam kitab tafsirnya *Ruhul Bayan* mengatakan:

وفي تفسير الآية إنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَىٰ مَعَادٍ إِيَّاهُ إِلَىٰ أَنْ حُبَّ الْوَطَنِ مِنَ الْإِيمَانِ، وَكَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ كَثِيرًا: الْوَطَنَ الْوَطَنَ، فَحَقَّقَ اللَّهُ سُبْحَانَهُ سُؤْلَهُ. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ لَوْلَا حُبُّ الْوَطَنِ لَخَرِبَ بَلَدُ السُّوءِ فَيُحِبُّ الْأَوْطَانَ عُمَرْتُ الْبُلْدَانُ

Tafsir surat Al-Qashash verse 85 shows that love of homeland is part of faith. When on his way to Madinah (migration), Rasulullah said many words; "Homeland, homeland," then Allah SWT realized the request of the Prophet's prayer, that is, with the Prophet Muhammad could return to Mecca. Umar's companion said; If not for the love of the homeland, then the arid country will never be built. The nature of the love of homeland is why arid countries are built.¹⁶

Love of homeland is one of the natural things for every human being. Love of homeland has a direct correlation between religion and faith. Religion has taught man to love the country in which he was born and Raised. If we read history, then we will remember how much the Prophet loved the city of Makkah when the Prophet migrated (went) to Medina due to the actions of Repressive the polytheists and infidels Quraiys who hurt the Muslims.¹⁷ The Messenger of Allah said,

مَا أَطْيَبِكَ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ

How beautiful you are, O Makkah, how much I love you. If it were not for my people expelling me from you, I would not have left you forever, and I would not have left a country than yours. (HR. Tirmidhi)

¹⁶ Ismail Al Haqqi Al Hanafi, *Book of Tafsir Ruhul Bayan* (Bairut: Darul Fiqr, 2010), 441–42.

¹⁷ A. Komarudin, "The Study of Nationalism Values in the Qur'an and Hadith," *At-Ta'wil* 2, no. 01 (April 6, 2020): 17.

There are the words of Rasulullah, which is proof that loving the homeland is an Islamic teaching. So that the companions of the Prophet, *tabi'in*, *tabi'i tabi'in*, and the pious *salafunah* love their country. The scholars have ruled that it is legal to defend the country from the invaders who want to oppress it.

2. The value of association

Unity is a concept that contains goodness that every generation must apply in a country. Unity is pronounced and can implement the essence of the value of unity. The essence of unity itself is to unite, not to be divided. The hallmark of unity is the existence of similarity. So, if someone wants to build unity in differences, awareness and the ability to see similarities are needed, even though, on the other hand, there are differences.¹⁸ Look for differences inequality does not benefit the ummah; instead, it brings the virus of *ta'asub* (excessive fanaticism), which will destroy the unity that has been well-formed.¹⁹

Therefore, unity is fundamental. Rasulullah saw. Also, once reminded in one of his words about the importance of unity as in the following narration.

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ أَصَابِعَهُ. رواه البخاري ومسلم

Prophet Muhammad said that the believer's parable with another believer is like a building, strengthening one another. When the Prophet Muhammad said while crossing his fingers. "(Narrated by Al-Bukhari and Muslim)

In this hadith, Rasulullah illustrates unity by crossing the fingers of his two hands holding each other. In addition, the Messenger of Allah also once illustrated the believers as one body. If one body member is sick, the rest will feel the pain.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا نَدَّاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى». رواه مسلم

The Messenger of Allah said someone sees the believers as one body in their mutual affection, love, and sympathy. If part of the body is sick, the rest will feel the pain, not sleep, and have a fever. (HR. Muslim)

The principle of unity in this hadith was further developed in the modern era until the concept was born tri harmony (*al-ukhwwah as-salasah*). That is, *ukhwwah*

¹⁸ Fitri Dewi Oktafia and Moh Jufriyadi Sholeh, "Diversity and Unity in the Perspective of Tafsir Nusantara," *Al-Munir: Journal of the Study of Al-Qur'an and Tafsir Sciences* 3, no. 01 (June 12, 2021): 34, <https://doi.org/10.24239/al-munir.v3i01.89>.

¹⁹ Aat Hidayat, "Unity of the People: A Study of Ma'anil Hadith," *Journal of Ar Riwayah* 1, no. 2 (September 2015): 332, <https://doi.org/10.21043/riwayah.v1i2.1807>.

Islamiyah (Islamic brotherhood), *ukhwwah basyariyyah* (brotherhood of one another human beings), and *ukhwwah wathaniyyah* (state brotherhood).²⁰

One Islamic law scholar who thinks like this is Imam Fakhr Al-Din al-Razi. He argues in *Tafsir al-Kabir* that leaving the homeland for intelligent people is a complicated matter. The pain of leaving your hometown is the same as suicide. So, love for the homeland is a nature that sinks deeply into the human soul. Imam Al-Qorofi supports this opinion in the book *Ad-Dakhiroh*. He stated, "The benefits of Hajj are educating oneself to cultivate a love for the homeland and the spirit of nationalism to defend the homeland. When a person goes to Hajj, of course, in that person, there is a heavy feeling of leaving one's hometown, a feeling of leaving the homeland. This feeling will later educate and cultivate a sense of love for the homeland."²¹

3. The value of tolerance between religions

The value of tolerance is significant in creating inter-religious harmony in Indonesia, which has many tribes, races, and religions. The substance of tolerance teaches us to be open-minded, big-hearted, broad-minded, good at restraining ourselves, not forcing our own will, giving other people the opportunity to have opinions even if they differ from ours. All of this is in order to create religious harmony in society.²²

The concept of tolerance follows Islamic teachings. Islam teaches humanity to respect and tolerate each other towards other human beings. Islam also teaches its people to always be tolerant of fellow religious and inter-religious people and love and care for each other among fellow believers.²³

The concept and understanding of tolerance Religion like this is supported by the *naql* argument (reveal text), Allah says in Surah Al-Baqarah verse 256,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion to enter the religion (Islam). Indeed, the truth is clear from error. Therefore, whoever does not worship idols and believes in Allah, So verily d be has held fast to a powerful rope bond that will not break. Moreover, Allah Almighty bears the All-Knowing again.

²⁰ Muhammad Nurudin, "Gamal Abden Nasser's Thoughts on Arab Nationalism and Its Implications for the Association of Muslims in Egypt," *ADDIN* 9, no. 1 (November 15, 2015): 56, <https://doi.org/10.21043/addin.v9i1.607>.

²¹ "Cinta Tanah Air dalam Ajaran Islam," [nu.or.id](https://www.nu.or.id/opini/cinta-tanah-air-dalam-ajaran-islam-tyjLa), accessed March 25, 2022, <https://www.nu.or.id/opini/cinta-tanah-air-dalam-ajaran-islam-tyjLa>.

²² Khotimah, "Religious Tolerance," *Ushuluddin Journal* 20, no. 2 (September 1, 2013): 212, <https://doi.org/10.24014/jush.v20i2.928>.

²³ Abu Bakr, "The Concept of Tolerance and Freedom of Religion," *TOLERANCE: Scientific Media Communication of Religious People* 7, no. 2 (February 10, 2016): 125, <https://doi.org/10.24014/trs.v7i2.1426>.

In verse above no compulsion in professing a religion. Why is there coercion? Whereas religion does not need something, why is there coercion whereas? If Allah will, indeed He made humanity one religion only.

The meaning of the above verse is "none compulsion in religion" is professing his faith (when entering the religion). If someone has converted to Islam, he must carry out his instructions, and he is obligated to carry out his orders.²⁴

The concept of tolerance is also found in other verses; the Qur'an warns that in dialogue with religious people, it is not permissible to insult the gods of other religions.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And do not insult the idols they worship other than Allah because they will retaliate against Allah by transgressing without limit knowledge. Thus We have made every people consider their work exemplary. Then to their Lord will they return, and He will tell what they used to do (QS al-An'am: 108)

From this verse, the Ethics of dialogue is interactive with parties of different religions should not insult the gods of other people's religions. Because, once someone insults another, then it could be that the person being insulted will reply insultingly more than once.²⁵ Insulting someone's beliefs for any reason is not allowed by Islamic law, let alone insulting them in front of the public. If people of different beliefs are prohibited, then insulting people of the same belief is even more prohibited. Insulting fellow Muslims is prohibited. Insulting a Muslim who worships with the name of heresy is strictly prohibited, primarily if the insult is delivered in front of a crowd.

The Urgency of *Ahl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesia Republic

The Unitary State of the Republic of Indonesia is an archipelagic country with various cultures. There are more than 740 ethnic, 583 languages (dialects), and 67 native languages used by various ethnic groups. In addition, The Indonesian population adheres to various religions and beliefs, and Indonesia has about 137 religions and beliefs. Case This shows that the

²⁴ Maulana Maulana, "Reaffirming the Spirit of Tolerance in Islam," *TOLERANCE: Scientific Media of Religious Communication* 8, no. 2 (January 9, 2017): 126, <https://doi.org/10.24014/trs.v8i2.2474>.

²⁵ Suryan Suryan, "Tolerance Inter-Religious: Islamic Perspective," *Journal of Usbuluddin* 23, no. 2 (January 13, 2017): 189, <https://doi.org/10.24014/jush.v23i2.1201>.

Indonesian people live in an environment with social backgrounds and diverse (heterogeneous) cultures.²⁶

The diversity of tribes, races, languages, and religions that Indonesia has is a beloved nation's wealth, but on the other hand, if it is not appropriately managed, it can lead to potential conflicts. Conflicts that often arise due to this diversity are ethnic, religious, racial, and inter-group conflicts (SARA). Conceptually, the great potential for conflict in a demographically and sociologically plural Indonesian society is caused by dividing society into groups based on cultural identity.²⁷

In historical records, racial riots occurred in Indonesia several times. Among other things: First, on May 10, 1963, in Bandung, a riot began at the Bandung Institute of Technology between Chinese and non-Chinese students. The riots spread to Yogyakarta, Malang, Surabaya and Medan. Second, on December 31, 1972, there was a commotion between ethnic Chinese and Arabs, which began with a fight that ended in the death of the Chinese. Third, on June 27, 1973, youths destroyed a Chinese shop. The pretext is that the shop owner uses paper with Arabic letters to wrap his merchandise. Fourth, on August 5, 1973, in Bandung. At first, a scuffle of a cart with a car (driven by a Chinese) led to a fight. Fifth, April 1980 in Makassar. Suharti, a housemaid at the house of a Chinese citizen who died. Rumors grew that he died because his employer abused him: sixth, November 20, 1980, riots in Solo. Initially, there was a fight between the students of the Sports Teacher School between Pipit Supriyadi and Kicak (Chinese residents). The fighting escalated into anti-Chinese riots. Seventh, in September 1986 in Surabaya, rumors were that an employer (a Chinese person) was abusing his assistant. Eighth, November 24, 1995, Yoe Sing Yung, a grocer under stress, tore up the Koran and destroyed a shop owned by a Chinese. Ninth, January 14, 1996, the mob destroyed a Chinese shop as an outlet for not buying tickets for Iwan Fals' musical performance. Tenth, January 30, 1997, in Rengasdengklok, there was a dispute between the Chinese and the natives, triggered because the Chinese felt disturbed by the sound of the drum before the dawn prayer. On eleventh, September 15, 1997, riots were triggered by Benny Kerre's slashing of the natives. Twelfth May 1998 riots in various regions. These mass riots were followed by looting and burning of Chinese-owned businesses.²⁸

²⁶ Charles, "Multicultural Education To Strengthen Cohesiveness of National Unity and Unity," *Educative Journal: Journal of Educational Studies* 2, no. 1 (June 15, 2017): 30, <https://doi.org/10.30983/educative.v2i1.319>.

²⁷ Ribut Tulus Rahayu, Jayusman Jayusman, and Ibnu Sodik, "The Chinese-Javanese Conflict in Pekalongan City in 1995," *Journal of Indonesian History* 5, no. 1 (2016): 36, <https://journal.unnes.ac.id/sju/index.php/jih/article/view/19723>.

²⁸ Moh Rosyid, "Solutions for Solving the Roots of SARA Conflict: Learning From the Case of the Muslim-Buddhist Conflict in Tanjungbalai Medan in 2016," *Journal of Intellectualita*:

These riots still occur even though all Indonesians have a solid nationalist nature. So what is wrong here? The answer is that The nationalism that society has so far is only ethno nationalism, namely nationalism in the form of solidarity groups for a sense of community-based on ethnicity. There is an attempt to refer to the subjective feelings that separate one particular group from another. If this ethno nationalism continues to survive, becoming the paradigm of people's thinking will be detrimental.²⁹

Indonesia needs religious nationalism based on tolerant, peace-loving, and compassionate teachings. Religious nationalism is nationalism formed based on divine solidarity or community as servants of God. There is not a single Indonesian person who is godless. Therefore, the bond of nationalism based on the bond of the servant of God will be decisive. In contrast, ethno nationalism is based on ethnicity, race, and cultural similarities. Ethno-nationalism is not suitable in Indonesia because Indonesia has many tribes, races, ethnicities, and cultures. Diversity in Indonesia is most appropriate if it is tied with a sense of solidarity as a servant of God. Especially for followers of Islam, *Abl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence is urgent to be applied in everyday life to realize religious nationalism. The religious understanding of *Ablu sunah wal jama'ab* is pure Islamic teaching taught by Rasulullah and his companions. *Abl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence made an extraordinary contribution in fostering a sense of religious nationalism which has been proven to maintain the integrity of the Republic of Indonesia. Nationalism based on the concept of *hubbul wathon minal iman* (love for the homeland is part of faith) was able to expel invaders from Indonesia's earth and suppress several rebellions and conflicts between religious believers. The urgency of *Abl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic can be seen in the table below,

No	<i>Abl as-Sunnah Wal-Jamaah</i> -Based Islamic Jurisprudence	Maintaining Cohesiveness of the Indonesia Republic
1	Islamic Jurisprudence of <i>Thoharob</i>	Islamic Jurisprudence of <i>thoharob</i> (cleaning oneself) can lead to physical and spiritual health to make the Indonesian people healthier and more robust. If the people are healthy and robust, they can easily ward off all threats that undermine the unity of the Republic of Indonesia.

Islam, Social and Science 9, no. 2 (July 2, 2020): 240–41, <https://doi.org/10.19109/intellectualita.v9i2.5308>.

²⁹ Idrus Ruslan, "Building' Nationalism as a Solution to Overcome Sara's Conflict in Indonesia," *Tapis Journal: Journal of Islamic Political Aspiration Binoculars* 10, no. 1 (2014): 11–12, <https://doi.org/10.24042/tps.v10i1.1513>.

	<p>Islamic Jurisprudence of <i>thabarob</i>, implemented in everyday life, will form a healthy mindset. People who think well when given the mandate of a specific position will not betray (abuse of authority) and corruption. Officials who are trustworthy and not corrupt will give birth to prosperity for the people of Indonesia. If the people are already prosperous, then the Unitary State of the Republic of Indonesia will automatically grow stronger.</p>
	<p>Islamic Jurisprudence of <i>Thabarob</i> based on <i>Ablu sunah wal jama'ah</i> combines <i>dhahir</i> (physical) cleanliness and mental (soul) cleanliness. Physical cleanliness will cause the Indonesian people to be healthy and physically strong, while inner cleanliness (spirit) will cause the spirit of <i>hubbul wathon</i> (love of the homeland) to be increasingly rampant in the hearts of the Indonesian people.</p>
<p>2 Islamic Jurisprudence of Worship</p>	<p>Islamic Jurisprudence of worship, if appropriately implemented in everyday life, will make the state's life better. Humans who are good with God will certainly do good with fellow humans. If fellow human beings respect each other, it will create a sense of peace and harmony in society. If the people are peaceful, serene, and secure, then the Unitary State of the Republic of Indonesia will automatically grow to be solid and sturdy.</p> <p>Islamic Jurisprudence of worship based on <i>ahlu sunah wal jama'ah</i> builds good relationships between humans and their gods and builds good relationships between humans and other humans. A good relationship with God will never be realized if it is not on good terms with his creation. Man is God's creation; how can someone love God if he hates His creation. This understanding is the teaching of <i>Abl as-Sunnah Wal-Jamaah</i>-Based Islamic Jurisprudence. If a human commits a crime, the perpetrator of the crime should not be hated, but what must be hated is the evil act. The perpetrators of the crime must be guided and directed to return to the right path. The more people are made aware and return to the right path, the stronger the Unitary Republic of Indonesia will be.</p>
<p>3 Islamic</p>	<p>Islamic Jurisprudence of <i>Mu'malah</i>, implemented in</p>

Jurisprudence of <i>Muamalah</i>	<p>a people's economy, will lead to prosperity. A prosperous and prosperous people will not be quickly provoked and instigated to carry out destructive anarchic actions. Strong people's economic sovereignty will automatically strengthen the Unitary State of the Republic of Indonesia.</p> <p>Islamic Jurisprudence of <i>Mu'malah</i> based on <i>Ablu sunah wal jama'ah</i> opens a very open space for economic cooperation to anyone regardless of ethnicity, race, and religion. Economic cooperation can be carried out with anyone as long as it benefits and does not violate sharia rules. An economic system like this will bring economic prosperity to the people of Indonesia because the state is free to cooperate with any country as long as it brings benefits to the Indonesian people. The state's economic sovereignty will lead to the sovereignty of the Republic of Indonesia in the eyes of the international community.</p>
4 Islamic Jurisprudence of <i>Munakahat</i>	<p>Islamic Jurisprudence of <i>Munakahat</i> implemented in the family will give birth to a harmonious family. A harmonious family will also give birth to a harmonious society, automatically strengthening NKRI.</p> <p>Islamic Jurisprudence of <i>Munakahat</i> based on <i>Ablu sunnah wal jama'ah</i> will form a Muslim family that is tolerant and relatively accepting of the differences in beliefs in society. The more substantial tolerance grows in society, the stronger NKRI will automatically become.</p>
5 Islamic Jurisprudence of <i>Jinayah</i>	<p>Islamic Jurisprudence of Crime implemented in Indonesian criminal law will give social justice for all Indonesians, and this sense of social justice will form a law-abiding society. If the people have obeyed the law, then by itself, NKRI will be strong, successful, and grow more prosperous.</p> <p>Islamic Jurisprudence of <i>Jinayah</i> based on <i>Ablu sunah wal jama'ah</i> puts forward a humanist nature and resolves legal issues to the root of the problem. For example, the theft committed by the poor cannot be blamed alone, but the rich are also blamed because they do not care about the people's social conditions. The theft that arises due to the</p>

urgency of the necessities of life cannot be decided from a legal perspective alone but must be resolved from an economic perspective so that the poor person will not repeat his crime. The holistic rule of law will give social justice to all Indonesian people. If the people feel they are being treated fairly, then the Unitary State of the Republic of Indonesia will be vital.

When synergized with moderate national political views, understanding *Abl as-Sunnah Wal-Jamaah*-Based Islamic Jurisprudence will become a solid shield in countering religious radicalism movements. Moderate national politics is one of the ulema's *da'wah* strategies combating radicalism. This *da'wah* strategy uses a structural *da'wah* approach.³⁰ *Da'wah*, through government structures, will later produce government support that fights for the development of formal *da'wah*, namely by dissolving community organizations that have radical ideas. The urgency of moderate national politics can be seen in the table below,

No	The strategy of <i>Da'wah</i>	Structural	The output of moderate national politics
1	The formation of official regulations from the government regarding the prohibition of radicalism		The disbandment of organizations that understand radicalism and terrorism
2	Trainer or Preacher training with the theme of moderate Islam, which the government funds		There are more and more moderate Islamic trainers and preachers so that they can counter radical preachers
3	Formation of moderate Islamic organizations		There are more and more moderate Islamic organizations so that they can counter radical Islamic organizations

The dangers of radical and liberal Islamic teachings for the Unitary State of the Republic of Indonesia

Radicalism is an understanding or flow that aims to make drastic and revolutionary changes or renewals in the social and political fields. Starting from a sect, then radicalism emerged as a movement that often uses unique jargon in the name of religion, especially Islam. The terms "*jihad fi sabillillah*," "martyrdom," "*Khilafah*," and "Islamic State" later became popular issues and

³⁰ Nevy Rusmarina Dewi et al., "Politik Kebangsaan Dalam Membendung Gerakan Radikalisme Oleh Nahdlatul Ulama Kabupaten Pati (National Politics in Repressing the Radicalism Movement by Nahdlatul Ulama of Pati Regency)," *Potret Pemikiran* 25, no. 1 (June 29, 2021): 63, <https://doi.org/10.30984/pp.v25i1.1429>.

were often shouted out to garner sympathy, recruit extremist members, or even be used for specific political interests.³¹

The notion of radicalism has developed widely both at home and abroad. This understanding arises because of distrust and dissatisfaction with the policies made by the government both at home and abroad. This understanding assumes that the actions they take are the right actions, even though the actions taken by a group of people who adhere to this understanding threaten the unity of the Unitary State of the Republic of Indonesia. Indonesia continues to be rocked by various acts of radicalism. This reality is not something commonplace and unpleasant and can even destroy the image of Islam itself.³² This condition is exacerbated by the emergence of fake accounts on social media that intentionally spread radical ideas, hoax news, and hate speech that seriously threatens the unity and integrity of the Indonesian state.³³

The teachings of radicalism often give birth to acts of Terror, where terrorists, when committing acts of violence, often refer to the verses of the Qur'an and the hadith of the Prophet, which are used as legitimacy and the basis for their actions. Islam is a universal and moderate religion (*wasatiyah*) that teaches the values of tolerance (*tasamub*) which is one of the core teachings of Islam that is parallel to other teachings, such as justice (*'adl*), compassion (*Rahmat*), and wisdom (*hikmah*). As a mercy to the universe, the Qur'an recognizes the plurality of beliefs and religions. However, unfortunately, acts and acts of violence still occur frequently.³⁴

Terror acts based on a misunderstanding of religious teachings are hazardous. The impact of religious doctrine deliberately politicized for specific groups is more dangerous than pure crime. The more dangerous cause is that terrorists who misunderstand religious teachings when carrying out acts of Terror believe they are doing right and wrong. In contrast to a pure evildoer, he knows that what he is doing is wrong when he commits a crime.

The dangers of religious radicalism for the Unitary State of the Republic of Indonesia can be seen in the table below:

³¹ Inayatul Ulya, "Radicalism in the Name of Religion: A Historical Interpretation of the Leadership of the Prophet Muhammad in Medina," *Addin: Media Dialektika Ilmu Islam* 10, no. 1 (2016): 114, <http://dx.doi.org/10.21043/addin.v10i1.1131>.

³² Nur Khamid, "The Dangers of Radicalism to the NKRI," *Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (June 15, 2016): 151, <https://doi.org/10.18326/mlt.v1i1.123-152>.

³³ Arbanur Rasyid, Musda Asmara, and Maulana Arafat Lubis, "Strategi Jihad Digital Sebagai Upaya Perlawanan Informasi Negatif: Studi Metode Istihsan Pada Akun Instagram," *Al-Istinbath: Jurnal Hukum Islam* 6, no. 2 (November 11, 2021): 411, <https://doi.org/10.29240/jhi.v6i2.2797>.

³⁴ Dede Rodin, "Islam and Radicalism: A Study of the Verses of 'Violence' in the Qur'an," *Addin: Media Dialektika Ilmu Islam* Vol .10, No. 1 (2016): 31, <http://dx.doi.org/10.21043/addin.v10i1.1128>.

No	Characteristics of the teachings of religious radicalism	Danger (Negative Impact) for the Unitary State of the Republic of Indonesia (NKRI)
1	Feeling the most self-righteous	Religious radicalism claims that only their group is correct, and people who disagree are often accused of being heretical, heretical, and infidels. This teaching is very dangerous because it destroys religious tolerance and destroys the democratic system that is already running in Indonesia.
2	Changing the teachings of a religion that is peaceful and full of love	Religious teachings that are peaceful and full of love have been turned into not humanist teachings, cruel and full of violence. This teaching is very dangerous for the Unitary State of the Republic of Indonesia because it can damage the tolerance that has been developed well in Indonesia
3	Establishing an Islamic Caliphate System	The Islamic caliphate system that radical Islam wants to build is just a slogan, very different from the Islamic government system that Rasulullah and his friends have built. The difference is seen in the goal of the radical Islamic version of the caliphate system only to want to prosper his group and not hesitate to kill his political rivals, while the Islamic government system built by Rasulullah and his companions has the goal of prospering its entire people, both Muslims and non-Muslims. The radical Islamic version of the caliphate system is hazardous for the Republic of Indonesia because it can trigger a civil war between the Indonesian people.
4	Not acknowledging existing traditions	The teachings of religious radicalism firmly reject traditions that have been rooted and passed down from generation to generation. They claim the tradition is heretical and full of shirk. This teaching is very dangerous for the Republic of

Indonesia because it destroys the tolerance that has grown well in Indonesia. The existing tradition should still be preserved, and if there is still an element of shirk, it is enough that the element of shirk is removed without having to reject the tradition.

The danger of understanding religious radicalism is felt in Indonesia and internationally. After the bombing of the WTC building, the whole world was seen condemning the incident. One of the groups that claimed responsibility for the action was Al-Qaeda, led by Osama Bin Laden. This incident further worsened the image of Islam in the eyes of the world. Religion, which should be a tool of control, has been misused to achieve their political goals and interests by justifying any means.³⁵

Islam was then stigmatized as a religion of Terror. The view of Islam itself is not monolithic. Many Islamic groups, exceptionally moderate Islamic groups, do not agree with the ways of jihad carried out by Osama Bin Laden's group.

In response to these acts of Terror, each country makes different policies. America, for example, issued a war policy Against Terror called the Patriot Act. Meanwhile, in Indonesia, government policies after the Bali bombing issue a Government Regulation instead of Law (Perppu) No. 1 of 2002 concerning Combating Terrorism. Then, Perppu No. 2 2002 concerning Perppu No.1 to investigate the Bali bombing case. In addition, the government also established Jemaah Islamiah (JI) as an organization for terrorists responsible for the Bali bombings. In its development, Perppu No. 1 of 2002 was later ratified become Law no. 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism, and Perppu No. 2 of 2002 was changed to Law no. 16 of 2003 (Law No. 16 of 2003). In addition to forming laws, the government also gave birth to Densus 88 in 2002. Apart from forming a unit tasked with cracking down on terrorists, the government also in 2010 formed a National Agency Counter-Terrorism (BNPT) with the main tasks and functions of the field of counter-terrorism.³⁶

According to the expert on state administration in Indonesia, Yusril Ihza Mahendra, terrorism is a crime that cannot be classified as an ordinary crime.

³⁵ Angel Damayanti, *Radicalism and Threats to Pluralism in Indonesia. In: Seminar on "The Danger of ISIS: Threats, Challenges, Prevention and Countermeasures,"* (East Jakarta: Indonesian Christian University, 2015), p. 3.

³⁶ Musdah Mulia, "The Dangers of Radicalism and Violent Extremism," *AL-WARDAH: Journal of the Study of Women, Gender and Religion* 12, no. 2 (November 7, 2019): 97–98, <https://doi.org/10.46339/al-wardah.v12i2.137>.

Academically, terrorism is categorized as an extraordinary crime and is also categorized as a crime against humanity. Thus, its eradication certainly cannot use the usual methods of dealing with ordinary criminal acts such as theft, murder, and persecution. Criminal acts of terrorism always use threats or acts of violence that threaten the safety of life without choosing who the victim is.³⁷

In Islamic law, behavior that breeds extreme understanding by venting it through violence to defend its ideology can be considered *al-baghy* (rebel). In Islamic law, rebels (*al-baghy*) are included in the category of crime (*jarimah*) subject to capital punishment. According to Tengku Muhammad Hasbi ash-Shiddieqy, the Mujtahidin agreed that if someone or a group rebelled against the state with sufficient reasons, it was permissible for the head of state to fight them so that they returned to the truth. When they realize a mistake, let the crackdown stop.³⁸

The Law of Maintaining the Unity of the Unitary State of the Republic of Indonesia

The Indonesian nation has much diversity in customs or culture, art, language, and race, including religious issues. Even though most of the Indonesian population embraces Islam, there are several other religions and beliefs that this population also adheres to Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are examples of religions widely embraced by Indonesian citizens. Every religion has its own rules for worship. However, this difference is not a reason for division.³⁹ The division will only give birth to calamity and disaster. Meanwhile, unity will lead to mercy (blessing) from Allah (prosperity and happiness). The Prophet sallallaahu 'alaihi wa sallam said:

الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ

Al jama'ab (unity) is a blessing, while division is a punishment.

In the Qur'an itself, many verses explain the importance of unity, among others:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast to Allah's rope (religion), and do not be divorced. (QS. Ali Imron: 103)

³⁷ Musda Asmara, "Reinterpretasi Makna Jihad Dan Teroris," *Al-Istinbath: Jurnal Hukum Islam* 1, no. 1 (2016): 78, <https://doi.org/10.29240/jhi.v1i1.87>.

³⁸ Hasani Ahmad Said, "Radikalisme Agama Dalam Perspektif Hukum Islam," *Al-Adalah* 12, no. 1 (2015): 604, <https://doi.org/10.24042/adalah.v12i1.238>.

³⁹ Zaenal Arifin, "Building Unity in Diversity in an Islamic Perspective," *Wahana Karya Scientific Pendidikan* 3, no. 02 (October 1, 2019): 481, <https://journal.unsika.ac.id/index.php/education/article/view/3171>.

The word of Allah in this verse indicates that the Muslims and the people of Medina at that time united by remaining guided by the covenant they had made (Medina Charter). In the context of national and state life, this cue can be applied to all citizens (*mumathbin*), with the primary reference always guided by the noble treaty of the nation (*'urwati al-wutsqa*).

The scholars of tafsir disagree on the meaning of the verse *wala tafaroqo jami'a*. Ibn Abbas argued that "the word al- *habl*" means jama'ah (unity of the people). He further explained that the verse is obliged to congregate (United). Because the congregation (unity) is Allah's hablu (rope)⁴⁰, Based on Ali Imron's letter verse 103, it can be concluded that the law maintains unity, and unity is mandatory. In his speech, Hadhratus Sheikh KH Hasyim Asy'ari delivered a fatwa in line with the scholars of tafsir above. However, he delivered this speech in an Indonesian context.

وَمِنَ الْمَعْلُومِ أَنَّ النَّاسَ لَأُبَدَّ لَهُمْ مِنَ الْاجْتِمَاعِ وَالْمَخَالَطَةِ لِأَنَّ الْفَرْدَ الْوَاحِدَ لَا يُمَكِّنُ أَنْ يَسْتَقِلَّ بِجَمِيعِ حَاجَاتِهِ، فَهُوَ مُضْطَّرٌّ بِحُكْمِ الضَّرُورَةِ إِلَى الْاجْتِمَاعِ الَّذِي يَجْلِبُ إِلَى أُمَّتِهِ الْخَيْرَ وَيَدْفَعُ عَنْهَا الشَّرَّ وَالضَّرَّ. فَأَلِيتِحَادُ وَارْتِبَاطُ الْقُلُوبِ بِبَعْضِهَا وَتَضَافُرُهَا عَلَى أَمْرٍ وَاحِدٍ وَاجْتِمَاعُهَا عَلَى كَلِمَةٍ وَاحِدَةٍ مِنْ أَهَمِّ أَسْبَابِ السَّعَادَةِ وَأَقْوَى دَوَاعِي الْمَحَبَّةِ وَالْمَوَدَّةِ. وَكَمْ بِهِ عُمِرَتِ الْبِلَادُ وَسَادَتِ الْعِبَادُ وَأَنْتَشَرَ الْعِمْرَانُ وَتَقَدَّمَتِ الْأَوْطَانُ وَأُسِّسَتِ الْمَمَالِكُ وَسَهَّلَتِ الْمَسَالِكُ وَكَثُرَ التَّوَاصُلُ إِلَى غَيْرِ ذَلِكَ مِنْ فَوَائِدِ الْإِتِحَادِ الَّذِي هُوَ أَعْظَمُ الْفَضَائِلِ وَأَمْتَنُ الْأَسْبَابِ وَالْوَسَائِلِ

It has become a necessity that humans like to gather (socialize) and mingle with each other, because an individual may not be able to fulfill his own needs. The need to socialize is undeniable, but it is an asset for the people towards goodness, rejecting all forms of evil and danger. Therefore, togetherness and inner bond with each other, helping each other resolve a common interest, and advancing together in one command are essential things for realizing happiness and being a vital driving factor for forming a sense of love and affection for others. Fellow. Unity makes many countries successful in achieving their prosperity, small communities become rulers, development is carried out, countries become developed, governments are established, the road to shared prosperity becomes easy, and many development goals can be achieved. Unity is the most significant capital for humanity. Unity is also the cause and, at the same time, the most powerful means to achieve it all.⁴¹

Hadhratus Syekh Muhammad Hasyim Asy'ari thinks that unity and unity are the causes for achieving noble goals. In the life of the nation and state, unity

⁴⁰ Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad al-Farra'Al Baghowi, *Tafsir Al Baghowi* (Egypt: Darut Thooyibah, 2015), 103.

⁴¹ Muhammad Hasyim Asy'ari, *Muqaddimah Al-Qanun al-Asasi Li Jam'iyah Nahdlati al-Ulama* (Jombang: Maktabah al-Turats al-Islamy, nd), 22.

and integrity accelerate development and prosperity. At the same time, the dispersal of society is the cause for the inhibition of development.⁴²

Conclusion

Ahl as-sunnah wal-jamaah Based Islamic Jurisprudence is urgent to be disseminated and practiced in Indonesia. This urgency arises because Indonesia is a plural country and has many tribes, races, and religions. *Ahl as-sunnah wal-jamaah* Based Islamic Jurisprudence is very urgent to be applied in everyday life to realize religious nationalism. The religious understanding of *ahlu sunah wal jama'ah* is pure Islamic teaching taught by Rasulullah and his companions. *Ahl as-sunnah wal-jamaah* Based Islamic Jurisprudence made an extraordinary contribution to fostering a sense of religious nationalism that has been proven to maintain the integrity of the Republic of Indonesia. Nationalism based on the concept of *hubbul wathon minal iman* (love for the homeland is part of faith) was able to expel invaders from Indonesia's earth and suppress several rebellions and conflicts between religious believers. *Ahl as-sunnah wal-jamaah* Based Islamic Jurisprudence can be a strong binder of unity and integrity because there are *Ahl as-sunnah wal-jamaah* Based Islamic Jurisprudence values of *hubbul wathon* (love of the homeland), unity and tolerance among religious believers. This teaching is more accepting of the differences in the wider community than the teachings of radical and liberal Islam, which divide the unity among Muslims and often create commotion and quarrels in society. *Ahl as-sunnah wal-jamaah* Based Islamic Jurisprudence can block Islamic Shari'a that deviates and leaves the corridor of the principle of *ta'sriul abkam*, namely realizing the benefit of human life. The benefit will be easily realized if the people are united, harmonious, live in peace, and are not hostile to each other in a country.

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