



Article

**IMPLEMENTATION OF THE VALUES OF TASAMUH AHLU-SUNNAH
WALJAMAAH IN BUILDING RELIGIOUS PEACE**

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ABSTRACT:

The development of Islam from time to time is increasingly rapid and brings great changes in various ways. A country also certainly has diversity such as religion, race, culture, language and of course following the changes that occur Ahlusunnah Wal-Jama'ah is an understanding in Islam that entered Indonesia at the same time as the entry of Islam. This sect came to mediate the previous schools and brought a mission in purifying the teachings that were brought by the Prophet Muhammad SAW. One thing that can be felt from Ahlusunnah Waljamaah is the concept of tasamuh value or commonly known as tolerance or tolerance. This study aims to explain and explore how the value of tasamuh ahlusunnah wal jama'ah develops in society as the ideals of peace.

Keywords: *Ahlusunnah Wal-Jama'ah, tasamuh, peace*

INTRODUCTION

Humans are born as individuals as well as social beings. As social beings, of course humans have a responsibility to interact with other humans in meeting their daily needs. Of course, in social life, you will meet other humans who have differences, especially in beliefs. Living peacefully, side by side without violence is the goal of human life.¹

Religion is a formulation offered by God to achieve that peace. Religion as a solid foundation and as a guide for human life. In this case, religion, especially Islam, provides an option in navigating differences in religious diversity, ethnicity, race or culture with one of the streams, namely ahlu sunnah wal jamaah which has the concept of tasamuh in its framework of thinking or the basis of thought.

Ahlu sunnah wal jama'ah actually emerged around the 300th century H which was pioneered by a high priest, namely Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi. According to the community's understanding so far, Ahlu Sunnah Wal Jama'ah is a madzhab which basically in matters of aqidah is oriented to Imam Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi and for matters of worship follows one of the 4

¹ Sakdiah, *Kematangan Beragama dan Sikap Tasamuh Marga Warga Masyarakat di Aceh Singkil, dalam jurnal Al-Bayan :Media Kajian dan Pengembangan Ilmu Dakwah Vol. 26 No. 1 Januari - Juni 2020* hal 98

madzhab and in matters of tasawuf follows Abu Qasim Al-Junandi and Abu Khamid Al-Ghazali.²

If we simply study Ahlu Sunnah wal jama'ah then we will find a very simple understanding. Aswaja is just a way of thinking but it is actually much more than that. Even though it is a way of thinking, it does not mean that it is standard and must be followed by everyone, because the history of the emergence of ahlusunnah was actually to mediate the understandings that existed before, namely mu'tazilah, qadariyah and jabariyah.

Actually ahlu sunnah is inseparable from the culture of the Arab nation because Islam was born and grew there. The Arab nation has different characteristics and various ethnic groups which may have a high sense of concern in society, just like in Indonesia.

Ahlu Sunnah wal jama'ah has been popular among Indonesian people, where ahlusunnah is a sect that arose because of the problems of the people related to the benefit of life and the emergence of many understandings after the death of Rasulullah SAW. This stream came to give a choice to Muslims to return to the path of truth brought by the prophet or stick to the streams that appeared before.

Ahlu sunnah wal jama'ah entered the State of Indonesia together with the entry of Islam in the archipelago. And until now this sect is still very good in existence, even the majority of Muslims in Indonesia adhere to this sect. At this time the majority of Muslims in Indonesia have challenges in living life including challenges regarding the diversity of religions, cultures, ethnicities or races. Where this will certainly be a problem among the community because it has differences in terms of worship or muamalah. Therefore, ahlu sunnah wal jama'ah becomes an option for Muslims to deal with this pluralism.³

The very rapid growth of the times coupled with the high social needs of the community requires citizens to have a handle that will become a concept in their life for socializing, coupled with community interaction for now not only on face-to-face networks but also virtual face-to-face which will certainly cause problems. plurality.⁴

Naturally, of course, someone in life wants to find peace or happiness. However, in the process of seeking peace this requires struggle, of course there are many factors that cause both micro and macro factors. The element of division will certainly become a major problem in social life, like a bomb which can explode at any time and destroy everything around it. Thoughts lately have been developing very rapidly, especially with the addition of the Indonesian people whose human resources have not been able to advance, are still in the developing stage, of course they will be easily influenced by the existing conditions.

The focus point of the problem in this paper will refer to how the concept of tasamuh or tolerance offered by the ahlu sunnah wal congregation is able to anticipate

² Harun Nasution, *ahlusunnah wal jama'ah* 1986

³ Sakdiah, Kematangan Beragama dan Sikap Tasamuh Marga Warga Masyarakat di Aceh Singkil, dalam jurnal Al-Bayan :Media Kajian dan Pengembangan Ilmu Dakwah Vol. 26 No. 1 Januari - Juni 2020 hal 103

⁴ Gimam Bagus Pangeran, *Aktualisasi nilai-nilai Ahlusunnah wal Jama'ah masyarakat kampung sumber makmur*, dalam jurnal Tapis : Jurnal Penelitian Ilmiah Volume 6 Number 1, August 2022, hal 42

divisions over differences between religious communities, of course, matters of faith or muamalah.

METHOD

This research uses a qualitative research system. Where in the search for information or sources of knowledge through the collection of descriptive data from observations of social events in society. For the approach used, the author uses a phenomenological approach or an approach that does not use hypotheses or conjectures and of course uses interpretive analysis or analysis which will later derive a meaning from the object studied in depth. Of course, in collecting data, researchers use library research or library methods.⁵

The sources used are of course several journal articles that support the title of this research, besides that they also use the book Ahlusunnah Wal-Jama'ah Minutes by the Aswaja NU Center Team at PWNU East Java as a foundation in discussing ahlusunnah waljamaah and the concept of tasamuh. The data that has been collected will be properly analyzed to find in-depth information points. In this case the author analyzes using data reduction then presents the data and finally draws conclusions and then presents it with narrative text.

The Ahlusunnah Wal-Jama'ah School: Origins and Concepts of Thought

Aswaja is a group that follows the teachings of the Prophet and his companions. The Aswaja is one of the many sects that have emerged in Islamic history. The process of the emergence of this flow was not instantaneous, but there were many processes, one of which was due to the case of political feud among Muslims during the caliph Ali Bin Abi Talib, with the start of the tahkim process among his followers.⁶ Then, seeing the severity of the split in the Muslim community which was divided into several sects, the scholars at that time introduced a hadith that encouraged Islam to reunite.

In one of the hadiths it is explained that there will be destruction of mankind due to division, there will be 71 or 72 groups, and only one group will survive, namely Ahlusunnah Wal-Jama'ah.⁷ In language Ahlusunnah Wal-Jama'ah has a separate meaning, Ahl which means family or group, then Al-Sunnah can be interpreted as a way or way even though it is not approved, and the last is al-Jama'ah which means gathering or gathering something or in another sense al-jama'ah is a people who agree on a problem.⁸

Aswaja in terms of many who interpret it separately, starting to be interpreted from the sunnah and jama'ah. Understanding the Sunnah in terms according to the words of the prophet or the followers of the Prophet, the meaning of the sunnah is like the Hadith of the Prophet which means: "*Follow my Sunnah and the sunnah of the Rashidun Khulafa*". Shaykh Abdul Qadir Al-Jailani in the book *Risale Ahlusunnah Wal Jama'ah* states that Assunah is something that has been taught by the Prophet including his words, behavior and provisions. Then Al-Jama'ah is something that has become the

⁵ Lexy J. Moeleng, *Metodologi Penelitian Kualitatif*, (Bandung:PT Remaja Rosdakarya, 2021), hal 799

⁶ K.H. Said Aqil Siradj, *Kontroversi Aswaja : Aula Perdepatan dan Reinterpretasi* hal 18

⁷ Muhyiddin Abdusshamad, *Fiqh Tradisionalis Menjawab Persoalan Keseharian*, (Jember: Nurul Islam, 2004) hal 1-2

⁸ Hasyim Asy'ari, *Risalah Ahlusunnah Wal-Jama'ah*, (Jombang: Maktabah Turats al-Islami, 1418 H) hal 5

agreement of the companions of the Prophet during the Rashidun Khulafaur period that Allah has given guidance and mercy.

Thus aswaja can be interpreted as a flow that emerged as a reaction from several schools that deviated from the real Islam. This was reinforced by his Hadratusyaikh KH. Hasyim Asy'ari mentioned in his book *Ziyadat Ta'liqat* pp 23-24 which means :⁹

“Ahlusunnah Wal-Jama'ah means a group of people who are professionals in fields such as Ahluttafsir, Ahlulhadis and Ahlulfiqh. They are a group that follows and adheres to the Sunnah of the Prophet and his later leaders, namely the Sunnah of the Khulafaur Rashidun after him. They are a group that survives, and at this time this group is grouped into four schools of thought that have developed to this day: followers of the Hanafi, Shafi'i, Maliki, and Hambali schools.

The conclusion of this writing can be understood that Ahlusunnah wal-Jama'ah is a pure Islamic teaching that came directly from the Messenger of Allah which was then continued by the companions of the Apostle. Therefore, no one is the creator priest or founder of this aswaja, there are only the scholars who reformulate Islamic teachings after the birth of many firqohs with their teachings that deviate slightly from the teachings of the Prophet with the aim of the scholars wanting to purify the teachings of the Apostle again.

.Ahlusunnah Wal-Jama'ah: The Concept of Fikrah (Mindset)

Organizationally, ahlusunnah wal-jama'ah has an institutional presence among Muslim communities, especially in Indonesia or the Muslim Archipelago. This has happened since the presence of Hadratusyaikh KH. Hasyim Asy'ari and the Muslim generation of his time. He is KH. Hasyim Asy'ari pioneered the establishment of an Islamic organization, namely Nahdlatul Ulama which was legally based on Ahlusunnah wal jama'ah.

In accordance with the decision at the national meeting held by the Nahdliyah scholars, the term Fikrah Nahdliyah emerged which is defined as a framework of thinking based on the teachings of aswaja which is used as a basis for thinking to determine the direction of the ummah's struggle in the context of improving the ummah. The characteristics of the fikrah of Nahdlatul Ulama Ahlusunnah wal jama'ah there are 5 of which are:

- a. *Fikrah tawassuthiyyah (moderate mindset) means always being balanced and moderate in addressing various issues. In this case moderation has been explained in the Al-Qur'an Surah Al-Baqarah verse 143.*
- b. *Fikrah Tasamuiyyah (tolerant mindset) means being able to coexist peacefully with other parties even though their beliefs, ways of thinking and culture are different.*
- c. *Fikrah Ishlahiyyah (reformative mindset) means always seeking improvement towards a better direction.*
- d. *Fikrah Tathawwuriyyah (dynamic mindset) means always doing contextualization in responding to various problems.*
- e. *Fikrah Manhajiyah (methodological mindset) means always using a frame of mind that refers to the established manhaj.*

⁹ Abdurrahman Navis, *Risalah AhlusunnahWal- Jama'ah*, (Surabaya : Khalista, 2012) hal 6

- f. Fikrah Manhajiyah (methodological mindset) means always using a frame of mind that refers to the established manhaj.¹⁰

Values of Tasamuhiah Ahlusunnah Wal-Jama'ah

Tasamuh in the concept of aswaja does not mean mixing up beliefs in Islam and non-Muslims, not like that but rather the attitude of patience and restraint for each individual so as not to harass other people let alone another person's beliefs. It should be noted that what is dominant in the occurrence of minimal tasamuh is due to the fanaticism of each individual. Islam itself actually globally has explained that tasamuh itself does not mean that we are free to choose and change religions. However, we admit that there are beliefs other than our religion in carrying out daily worship, of course, in different ways, systems and models.¹¹

Tasamuh or tolerance in Indonesian is an attitude of openness or allowing, giving freedom to fellow human beings to manage their lives in carrying out their worship, as long as they do not violate and do not disturb the peace of others. The opinion of several religions regarding the notion of tasamuh or tolerance which is the philosophy of aswaja:

According to the Islamic religion, as stated in the decision of the Ministry of Religion in 1982-1983, tolerance is a freedom given to the community or citizens of a country in carrying out their worship.¹²

Tolerance according to Christianity is an attitude of respect or respect, of course, upholds the human being himself. Of course, this is in accordance with the Letter of Matthew 22:39, the essence of which is the commandment to love one another.¹³

Tolerance according to Hinduism is an attitude of being open to all parties because this is stated in the Vedic scriptures. Then in Buddhism this tolerance is contained in the charter of King Asoka which reads as follows: If we respect the religion that we profess, then we should not necessarily ridicule other religions that other people profess.¹⁴

The conclusion obtained is that tasamuh which is conceptualized by aswaja as a fikrah turns out to be in line with tasamuh which is conceptualized by other religions or schools, namely for an embodiment of a sense of peace and comfort in worshipping His Lord as a form of His servitude and of course in socializing with society and of course for problems belief in the religion of society has its own point of belief. However, in other cases they can coexist.

Implementation of Tasamuh Values in Building Religious Peace

It is no stranger that ahlusunnah wal jama'ah, especially in Indonesia, is a sect that seems to bring peace and security to anyone who embraces it, even people who live side by side with people who claim to be followers of ahlusunnah wal jama'ah.

¹⁰ Abdurrahman Navis, *Risalah AhlusunnahWal- Jama'ah*, (Surabaya : Khalista, 2012) hal 169

¹¹ Ade Jamarudin, *Membangun Tasamuh Keberagaman Dalam Perspektif Al-Qur'an*, dalam jurnal Toleransi :Media Komunikasi umat Beragama, Vol. 8, No. 2, Juli – Desember 2016 hal 172-173

¹² Departemen Agama RI tahun 1982-1983

¹³ Maulana Mas'udi, *Toleransi Dalam Islam*, dalam jurnal Al-Hikmah :Jurnal Studi Agama-agama Vol. 5, No. 1, 2019 hal 20

¹⁴ *Ibid*, hal 21

The concept of aswaja building tasamuh as a thought is certainly not instantaneous, there must be many factors behind it, including the factor of the many streams that have emerged in Islam, then the existence of a plural society and the development of citizens in daily social life is very rapid and of course it is worrying if they don't have a principle in life.

In the Nash Al-Qur'an Allah has explained that the existence of tasamuh in life will later become a complementary means and of course strengthen brotherhood and not become a tool of conflict. This is stated in Q.S Al-Hujurat verse 13 which means:¹⁵

Meaning: "O mankind, indeed, We have created you from a male and a female, then We made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Conscientious.

As the verse above states that it is important for Muslims to know each other even though they have different religions or different ethnicities, languages and so on, it is better if they really need introductions, especially if they are still within the same scope of the Indonesian State which is so beautiful in respecting differences.

If in the aspect of monotheism or faith there really is no tolerance in believing in it, if indeed a person's religion is Islam, of course he will believe in his religion. However, if someone is a Christian or a Jew, then of course they will believe in their respective religions. This has been explained on the basis of Aswaja's creed, namely Al-Qur'an Surah Al-Kafirun verse 6 which means: for you your religion and for me my religion is in matters of faith or belief there is no tolerance in this matter in accordance with the incident when the Prophet was invited by the infidels to meet in matters of faith so that it became the asbabun nuzul of the surah¹⁶

In the social aspect of the tasamuh community here, it is even a suggestion for Muslims to help each other, work together, and respect each other. This can be started when neighbors, even if you have faith or not, then this can be done. Even Rasulullah SAW has exemplified the existence of tasamuh in neighbors when one day the Jews were carrying the corpse past the horde of the Prophet and his companions, immediately the Prophet and his companions stood up to pay their respects. Another example that is very easy to find in Indonesia is the existence of a mosque lined up with a church in Surabaya. When the Christmas service arrived, the banser, which incidentally was the result of the Ahlusunnah wal-jama'ah An-Nahdliyah organization, even volunteered to guard.

In the field of morality, of course, every religion teaches its adherents to behave well and there will be no orders to do evil because all religions come for a mission of peace and tranquility. Likewise, the tasamuh value offered by the school or school of ahlusunnah wal-jama'ah in addressing moral issues, namely a sense of mutual care and respect. for example, when in Bali the Hindu religion celebrates Nyepi, the Ahlusunnah waljama'ah Muslims there also take care by not leaving the house so as not to cause noise that will disturb the Nyepi worship.

In the field of culture, there are many tasamuh values that are ingrained among religious

¹⁵ Yayasan Penyelenggara Penterjemah/Pentafsir, *Alqur'an dan Terjemahannya*, Departemen Agama RI 2006, hal. 412.

¹⁶ *Ibid*, hal 178

communities, among others, in the construction of mosque architecture that adheres to the ahlusunnah wal-jama'ah school of thought, which will definitely form a symbol as a representation of the tasamuh values of religious people. The mosque building will have a tower, of course, it will have levels that are getting higher and higher, getting sharper. In Islam, of course, it discusses the level of Faith, Islam and Ihsan. In Hinduism, this has a meaning as a social stratum that used to manifest in the construction of temples. The spreaders of Islam did not change their customs as a religion that was born first, but tried to bring a peaceful atmosphere.

PENUTUP

Tasamuh (mindset) introduced by ahlusunnah wal jama'ah as its philosophy does not mean that it can be carried out in all aspects of inter-religious life. However, this fikrah is intended so that the ahlusunnah community is able to have a more patient attitude in living side by side even though they have different religious backgrounds, ways of thinking and culture. In terms of faith, you are given the freedom to choose a religion that is adhered to as a way of life, but in terms of socializing in society, it is better to think about prioritizing tolerance between people so that divisions do not occur. Indonesia itself is a country that has a very diverse population, the emergence of this tasamuh aswaja is evidence of the relevance of religion and the state which is able to become one alloy in creating peace for the people of each religion and generally the Indonesian people themselves.

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