



Article

Getting to Know Ahl al-Sunnah wa al-Jema'ah in Context Nahdlatul Wathan

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ABSTRACT:

The social development of Muslims in Nahdlatul Wathan (NW) in the aspects of theology, shari'ah (fiqh), and Gnosticism (mysticism/tasawuf) is inseparable from the internal (scientific) and external (experience) dynamics and dialectics of its founder, TGKH. Muhammad Zainuddin Abdul Madjid so that scientific discourse is needed to understand the history, substance, and existence of doctrines in Nahdlatul Wathan as an effort to affirm, reconstruct and the dialectic of Nahdlatul Wathan in the understanding of Ahl al-Sunnah wa al-Jama'ah. This article is a response to this discourse in filling the literature and scientific treasures, especially among the generation of Muslims who are not very familiar with the teachings of Ahl al-Sunnah wa al-Jama'ah. The understanding of Ahl al-Sunnah wa al-Jama'ah in the historical context or its birth background, when it was first introduced by its two great figures (Imam al-Asy'ari and Imam al-Maturidi) and brought to the surface, is important to know together, especially the understanding of Ahl al-Sunnah wa al-Jama'ah in the context of aqidah, Nahdlatul Wathan through its founders has determined to be oriented towards the aqidah formula formatted by Imam al-Asy'ari. In this paper, the author uses a multi-literacy comparative approach to understand the format and dialectical model of the Ahl al-Sunnah wa al-Jama'ah understanding in the context of aqidah in general, while to understanding Nahdlatul Wathan in the dialectical understanding of Ahl al-Sunnah wa al-Jama'ah in this case, the author uses a special literacy approach, namely the Testament of Reflections on New Experiences (written by the founder of Nahdlatul Wathan). These two persuasive steps are characteristic of this paper which distinguishes it from related writings.

Keywords: Knowing, Ahl al-Sunnah wa al-Jama'ah, Context, Nahdlatul Wathan

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PRELIMINARY

Opening the pages of Islamic history after the death of Rasulullah Shallahu Alayhi Wa Sallam. precisely after the death of the third Caliph namely Uthman bin Affan Radiallahu anhu. because he was killed by a group of rebels or a group that was complaining about the flow and political dynamics, then replaced by Caliph Ali bin Abi Talib Radiallahu anhu.⁴ it was during this period that Muslims began to experience divisions, shifts, conflicts and friction. The phenomenon of Muslim divisions gave birth to many fiqh (groups) and each group claims to be the true group (*Ahl al-Sunnah wa al-Jama'ah*).⁵

Then how exactly is the basic concept of Ahl al-Sunnah wa al-Jama'ah's aqidah, so that this term seems to be a bone of contention for various schools of thought? To understand the journey of Islam and the history of the birth of various schools of thought in Islam, it is deemed necessary to analyze it using a historical approach or opening historical pages, because reading history is one of the most effective ways to understand Islam and the phenomenon of its development from its inception until now. Given the importance of exploring, picking lessons, taking compassion and dissecting history, in this case, Mr Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid gave a very inspiring message about the importance of studying history by stating:

إِنَّمَا الْمَرْءُ حَدِيثٌ بَعْدَهُ * فَكُنْ حَدِيثًا حَسَنًا لِمَنْ وَعَى

"Everyone will be a story for the next generation. Make yourself a good story for those who truly understand the meaning of history."

In the Testament of Reflection of the Period it is emphasized:⁶

Oh, honey!

White history, don't blacken it

Don't blame my son

Clean history doesn't make it dirty

Don't be fooled, my son

History contains many lessons in it. Therefore, this paper seeks to find valuable lessons and detect various doctrines of Ahl al-Sunnah wa al-Jama'ah which have been neatly compiled by its founder as the foundation of the Madzhab of the Nahdlatul Wathan organization, and find out in detail the aqidah, shari'ah and Sufism⁷ that are adhered to by the Nahdlatul Wathan Organization, it is very important to study its history. The phenomenon of Islam in the course of its history when there were various kinds of internal and external upheavals as if the chaos could not be stopped in the Islamic world. Each group convicts and claims wrongdoing. In the end,

⁴ Ulyan Nasti, *Menzjarabi Filsafat: Sebuah Pengantar Filsafat Umum*, Yogyakarta: Semesta Ilmu, 2015.

⁵ W. Montgomery Watt. *Islamic Philosophy and Theology: An Extended Survey*, Eidenburgh: At Univ, Press, 1987.

⁶ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa Pengalaman Baru*, hlm. 102

⁷ Broadly speaking, Islamic teachings can be divided into three aspects, namely 'aqidah, shari'ah, and tasawuf. The aspect of 'aqidah concerns the field of faith which discusses the science of monotheism. The aspect of shari'ah concerns issues of Islamic law related to human actions which discuss matters of worship, muamalat, munakahat, and jinayat. While the aspect of Sufism concerns issues related to morals and character related to cleansing the soul (tazkiyatun nafz), the area of discussion includes: repentance, asceticism, qona'ah, sincerity, khusu', tawadlu', muraqabah, mujahadeen, patience, Ridha, resignation, and so on. Imam al-Ghazali explained that the path to God (Allah) in Sufism is a living and ascending experience like a graph whose starting point is knowledge. In "Arba'in" Imam al-Ghazali interprets "knowledge" as knowledge about God, His attributes, and religious obligations, such as prayer, pilgrimage, and zakat. However, this type of knowledge, although necessary, is only propaedeutic (initial knowledge) for an assessment of a series of subsequent preparatory stages. Read Seyyed Hossein Nasr & Oliver Leaman, editor, *First Volume Thematic Encyclopedia of Islamic Philosophy* (Bandung: Mizan, 2003), p. 328-329.

amid the raging various conflicts, a group emerged that was able to provide the most effective response according to the majority of scholars, and this group received legality directly from the Prophet sallallahu 'alaihi wa Sallam. namely the group (madhab) known as the Madzhab Ahl al-Sunnah wa al-Jama'ah.

It is in this context that the Nahdlatul Wathan organization takes an important role. The doctrine of Nahdlatul Wathan is the largest religious organization (Jam'iyah Islamiyah) in the Lombok region in particular and NTB in general. Since its establishment on Sunday, 15 Jumadil Akhir 1372 H/1 March 1953 M. at Pancor East Lombok, West Nusa Tenggara. Maulana al-Shaykh TGKH. Muhammad Zainuddin Abdul Madjid firmly made the ideology of "Ahl al-Sunnah wa al-Jama'ah" the foundation of the Nahdlatul Wathan organization he founded, which in the field of aqidah follows the Asy'ariyah school, in shari'ah (fiqh) follows the Madzhab Shafi'i, which is one of the four major (Sunni) schools of thought that are widely known as Ahl al-Sunnah wa al-Jama'ah, namely Hanafi, Maliki, Shafi'i, and Hambali. As for Sufism, Nahdlatul Wathan follows Imam Junaid al-Bagdadi⁸ and Imam Al-Ghazali.⁹

Based on the anxiety above, it can be clarified that Nahdlatul Wathan in the dialectic of the Ahl al-Sunnah wa al-Jama'ah ideology can be seen as based on the initial ideas and thoughts of its founder. Where scientifically al-Magfurulah Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid has long been in dialectics with the Ahl al-Sunnah wa al-Jama'ah ideology, so it is evident that the organization he founded received formal legality adhering to the Ahl al-Sunnah wa al-Jama'ah ideology. The question is how is Nahdlatul Wathan dialectic with the ideology of Ahl al-Sunnah wa al-Jama'ah? To prove how the dialectical model of Nahdlatul Wathan with the understanding of Ahl al-Sunnah wa al-Jama'ah can be found in its phenomenal work, namely the Testament of Reflections on New Experiences, and actualized in the curriculum in all the madrasas it founded, both formal and non-formal, as well as the teachings socialized in the general public. In the following discussion, it is explained in detail.

METHOD

The type of research used by the author is library research. This research is descriptive, namely, a research method that seeks to describe and interpret objects as they are. This study uses the documentation method. The type of research conducted is library research. That is, the problem and data collection come from a literature review. The data collected comes from the main reference book, namely the Testament of Reflections on New Experiences by Phenomenal Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid which is the main (primary) data. The author also utilizes additional sources that are relevant to the discussion as secondary data, whether in the form of encyclopedia books, articles, papers, or research results related to this thesis research. Therefore, there are no results of interviews with certain figures.

The analysis strategy used by researchers is qualitative analysis. This strategy means that the analysis departs from the data and leads to general conclusions. The data analysis technique

⁸ In the book Tuan Guru Umar Kelayu, Salman Alfarisi et al, quoting from the book "al-Risalah Qusyairiah fi al-ilm al-Tasawwuf" by Abi al-Qasim Abd al-Karim ibn Hawazan al-Qusyairi al-Naishaburi, explains that Imam al-Junaid is a major scholar in the science of Sufism with the title "Sayyid al-Shufiyah" (leader or prince from among the Sufis). His full name is Sheikh Abul Qasim al-Junaid ibn Muhammad al-Zujaj, born in Baghdad. His contribution to the field of Sufism was successful in detailing the theosophical doctrines that determined the whole series of orthodox Sufism training in Islam. It is recorded in history that Imam al-Junaid explained his theories to almost all the scholars of his time by sending letters to them, the purpose of which was to purify Sufism and Islamic teachings from heretical admixtures. See Salman Afarisi et al, Tuan Guru Umar Kelayu: *Lombok Axis Mecca-Nusantara* (Lombok: Lombok Institute, 2016), p. 245

⁹ Every Muslim who adheres to one of the four schools of thought can be said to be a member of the Ahl al-Sunnah wa al-Jama'ah group. Shaykh Yusuf an-Nabhani (d. 1350 H), explained that this group, meaning "Ahl al-Sunnah wa al-Jama'ah" is a group that can dismantle the secrets of Ahl al-Bid'ah wa al-Dalalah, namely those with wrong schools of thought. one of the four famous schools of thought. Read Abu Yusuf an-Nabhani, *al-Ra'iyat al-Shugra* (Cairo: Dar al-Ma'arif, 1964), p. 324.

uses content analysis techniques, namely research conducted on information that is then documented in recordings, whether in pictures, sound or writing.

RESEARCH RESULT

Strengthening the Existence of Ahl al-Sunnah wa al-Jama'ah in the Context of Nahdlatul Wathan

Getting to know the doctrines of Ahl al-Sunnah wa al-Jama'ah in the context of the Nahdlatul Wathan organization in the aspects of aqidah and shari'ah, as an effort to reinforce the existence of the ideology of Ahl al-Sunnah wa al-Jama'ah in Nahdlatul Wathan. In this case, al-Magfurulah Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid's testament to Nahdlatul Wathan residents and Muslims in general should be examined as a pre-understanding for us in understanding the true concept of aqidah according to the ideology of Ahl al-Sunnah wa al-Jama'ah, the model of the Nahdlatul Wathan Organization. He testified as follows:¹⁰

Come on, Nanda, fix your faith

Align i'tiqad to God

Don't get lost on the road

Leaving the Sunnah throw away the Quran

NW faith enforcement tool

Upholder of God's teachings

Not a foraging tool

Looking for a faith auction seat

Nahdlatul Wathan is the main capital

For all NTB and Sasak

Because he was born in the Dutch era

As a Madrasah source of religion

Need to be looked after together

As our main share

Uphold faith, uphold taqwa

In an independent country,

TGKH. Muhammad Zainuddin Abdul Madjid is a central figure in defending the ideology of "Ahl al-Sunnah wa al-Jama'ah" in Lombok, NTB. The religious movement championed realizing religious practices that are relevant to the context of the central teachings of Islam in the style of Rasulullah Shallahu alaihi wasallam. and his friends became a benchmark for the success of the Nahdlatul Wathan organization. Nahdlatul Wathan in the fields of aqidah, shari'ah, and Sufism, adheres to the school of "Ahl al-Sunnah wa al-Jama'ah".¹¹ This is confirmed in the Nahdlatul Wathan Statutes, also included in the Nahdlatul Wathan Hizib compiled by TGKH. Muhammad Zainuddin Abdul Madjid became a reading or wired for the Nahdlatul Wathan extended family, as stated at the beginning of the Nahdlatul Wathan hizib, namely:¹²

اللَّهُمَّ يَا حَيُّ يَا قَيُّوْمُ بِسِرِّ كُنْ فَيَكُوْنُ عَمْرٌ تَحْتَضُهُ الْوَطَنُ الدِّيْنِيَّةُ الْإِسْلَامِيَّةُ عَلَيَّ
مَذْهَبِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ إِلَى يَوْمِ الدِّينِ

O Allah, O Hayyu, O Qayyum, with the secret of "Kun Faya Kun" prosper Nahdlatul Wathan Diniyah Islamiyah based on the Ahl al-Sunnah wa al-Jama'ah school until the day after.

¹⁰ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa Pengalaman Baru*, h. 49.

¹¹ It should be emphasized here that having faith in mujtahid priests does not mean leaving the Qur'an and al-Sunnah. In fact, this method is the one that truly upholds the Qur'an and al-Sunnah, because these schools are merely directions (explanations) for the Al-Qur'an and al-Sunnah themselves. There is also taqlid that is prohibited by Imam Malik and the Jumhur Ulama, and they say null and void (false) is the taqlid of people whose words are not seen as proof against others, namely the taqlid of people who are not mujtahids to people who are not mujtahid either, and taqlid of people who are mujtahids to fellow mujtahids. See *Jami'ah al-Ulum wa al-Hikam* (Cairo: Dar al-Ma'arif, 1967), p. 36

¹² Abdul Hayyi Nu'man, *Mazhab Ablussunnah Wal-Jama'ah Anutan Organisasi Nahdlatul Wathan* (Lombok Timur: Pengurus Besar Nahdlatul Wathan, 2011), p. 7.

In the New Experience Period Reflection Testament, al-Magfurulah Maulana al-Syaikh TGKH. Muhammad Zainuddin Abdul Madjid emphasized.¹³

*Tariqat Hizib Nabdlatul Wathan
Welcomed by villages and hamlets
Everyone is busy praying for the brothers
Lift hands to God*

*Broadcast hizib until evenly distributed
So that we pray a lot
Pray for the country, Nusa and the Nation
Pray for Islam throughout the Archipelago*

If a study is carried out in observing the prayers that have long been enshrined in the Nahdlatul Wathan hizib above, it seems that Maulana al-Syaikh TGKH. Muhammad Zainuddin Abdul Madjid has reviewed, studied, and made many comparisons of schools of thought, resulting in the conclusion that the schools that are relevant in the context of developing Nahdlatul Wathan in Lombok and Islam, in general, are Ahl al-Sunnah wa al-Jama'ah. As reported by Rasulullah Shallahu alaihi wasallam. in many hadiths that have been written and collected by hadith experts that the group that will survive and the most relevant to its teachings is the group with the Ahlus-sunnah wal Jama'ah school of thought because other schools such as the Khawarij school have proven deviations after research by the salaf scholars. As explained by TGKH. Muhammad Zainuddin Abdul Madjid in the Reflection of the Future Testament:¹⁴

*Oh honey!
Don't embrace the idea of the Khawarij
For deviating from the proper
There is always a noisy slander
From them a lot of lime*

Regarding which sect is really in a legitimate position with the correct teachings and the legality of the truth being proven, one history explains it as a responsive solution in this context, namely:¹⁵

الْمَتَمَسِّكُ بِسُنَّتِي عِنْدَ فِسَادِ أُمَّتِي لَهُ أَجْرُ مِائَةِ شَهِيدٍ وَهِيَ الْجَمَاعَةُ

The person who truly adheres to my Sunnah when my ummah is corrupted, then he gets the reward of one hundred martyrs, he is al-Jama'ah.

In another editorial the Prophet sallallaahu 'alaihi wasallam. Confirm:¹⁶

الْفِرْقَةُ النَّاجِيَةُ: هِيَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

"The group that is safe and going to heaven is the group that adheres to what I do with my friends."

So very meaningful group al-Jama'ah according to the Prophet sallallaahu 'alaihi wasallam. Because this group is one of the most dedicated groups in defending the teachings of the Prophet sallallaahu 'alaihi wasallam and his friends. Al-Magfurulah Mr. Maulana al-Syaikh TGKH. Muhammad Zainuddin Abdul Madjid responded well to Basyirah Rasulullah Shallahu

¹³ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa*, h. 74.

¹⁴ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa*, h. 101.

¹⁵ Sayyid Abdussalam bin Alwi Hinduan, *Sejarah & I'tiqad Ahlul-sunnah Waljama'ah serta Penyebarannya di Indonesia* edisi revisi (Kupang: Assawi Publishing: 2013), h. 13

¹⁶ Lihat Sayyid Abdussalam bin Alwi Hinduan, *Sejarah & I'tiqad Ahlul-sunnah Waljama'ah*, 13

alaihi wasallam. This is evident in the fact that the organization he founded (Nahdlatul Wathan) adheres to the Ahl al-Sunnah wa al-Jama'ah school. Because al-Jama'ah in this sense means the sunnah of the friends, so it is appropriate that Ahl al-Sunnah wa al-Jama'ah has the understanding that a madzhab or sect maintains the sunnah of the Prophet sallallaahu 'alaihi wasallam and his Companions.

Attention al-Magfurulah Mr. Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid in the practice of the most fundamental religious teachings, namely in the matter of merging with the true teachings of aqidah, namely the aqeedah that has been offered by Imam Asy'ari. His thoroughness brings a fresh scent to Nahdlatul Wathan members in particular, and Islam in general. The doctrine of aqidah which according to the Shari'ah is true in the context of the creed "Ahl al-Sunnah wa al-Jama'ah" which was formulated by its legendary fighter, Abu Hasan Ali Asy'ari, has been chosen as the foundation of aqidah in the Nahdlatul Wathan organization. In this context, al-Magfurulahu Mr Maulana al-Syaikh TGKH emphasized. Muhammad Zainuddin Abdul Madjid adheres to the ideology of "*Ahl al-Sunnah wa al-Jama'ah*" as explained in the Testament of Reflections on the Period, stating by using a literary approach (sya'ir), namely:¹⁷

*NW's principles should not be changed
All the time all the time
Sunnah Jama'ah in aqidah
Shafi'i Madzhab in Shari'ah*

One of the reasons why is the material "Ahl al-Sunnah wa al-Jama'ah" important to be discussed within the Nahdlatul Wathan organization in particular and other organizations in general. Because "Ahl al-Sunnah wa al-Jama'ah" has one term that has many meanings, it is not surprising that many groups and factions in Islam claim to be "Ahl al-Sunnah wa al-Jama'ah", even though Even the existence of the concept is sometimes not in accordance with the correct formulation of aqidah.¹⁸

DISCUSSION

Relevance of the TGKH Doctrine. Muhammad Zainuddin Abdul Madjid With the Doctrine of Ahl al-Sunnah wa al-Jama'ah in Aspects of Faith and Piety.

The matter of faith is the most important matter in carrying out obligations in life. Because faith not only has a good impact in the afterlife, but it will also have a good impact on the world. Solid faith is the main basis for carrying out the Shari'ah correctly. Faith will be reflected in noble behaviour called taqwa. Therefore, this discussion explains the relevance of the TGKH doctrine. Muhammad Zainuddin Abdul Madjid with the doctrine of Ahl al-Sunnah wa al-Jama'ah in the aspect of faith and piety. To see, examine and the relevance of the Ahl-sunnah wal Jama'ah doctrine can be proven from the fatwas (Wasiat) explained by TGKH. Muhammad Zainud-din Abdul Madjid. In developing the concept of aqidah Ahl al-Sunnah wa al-Jama'ah, an Islamic organization was founded named "Nahdlatul Wathan" (NW) which is

¹⁷ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 99.

¹⁸ Jumhur ulama ushul emphasized that people who have not reached the level of mujtahid mutlaq knowledge must adhere to one of the four schools of thought, especially in matters of shari'ah or furu'. Because the four schools of thought have been sabil al-mu'min (the highway of Muslims) for dozens of centuries. The reason is that all the books of the four madzhab were compiled after all the shari'ah issues were discussed by experts (mufaqih, muhadith, and mufasir) so that if there is a problem that is not found in the book of one of the madzhab, then it is found in the books of other madzhab or with the words others that a matter that is "muthlaq" in one book has its qaid in another book. Thus it will be clear which ones are mu'tamad and which ones are da'if. Read Imam Nawawi, *al-Majmu' fi Sarb al-Muhadzab*, p. 75.

engaged in "social, educational and da'wah" fields. It is at this level that the ideology of Ahl al-Sunnah wa al-Jama'ah was developed by its founder.

The Nahdlatul Wathan (NW) organization is one of the many Islamic groups, groups and organizations that have committed to placing itself as an Islamic organization with the "Ahl al-Sunnah wa al-Jama'ah" wing. Aqidah and shari'ah that are developed certainly refer to the main sources of Islamic teachings. Reinforcing this matter, the relevance of the Nahdlatul Wathan Organization (NW) to the doctrine of Ahl al-Sunnah wa al-Jama'ah can be seen from the jargon it formulates, then the translation of the jargon is explained in the Testament, the jargon referred to is "Basically NW, Principally NW, Faith and Taqwa."

This jargon is a phrase that is familiar to Nahdlatul Wathan (NW) residents because in every recitation, TGKH. Muhammad Zainuddin Abdul Madjid always invites and recommends his congregation on the pulpit to pronounce this jargon together in a congregation, of course with a meaningful and inspiring religious spirit. Then after Maulana Shaykh died, it was continued by the Nahdlatul Wathan Executive Board to this day. The meaning implied in the jargon contains pearls of wisdom which are very broad, dense and full of religious meaning. The description in the jargon can be seen in the Testament of Reflections on the New Experience Period which has been written by its main founder,

*My son, you are my mandate
Firmly defending Nahdlatul Wathan
Compact all the time
Taqwa faith is fought for¹⁹*

*Come on, let's faith, come on, let's piety
Ayubai Islam Ayubai religion
Come on, Ihsan, come on, brother
Ma'ashshadiqin Abadan Abada²⁰*

*That's a Testament Reflection of Time
My experience is so long
Especially after the play
Partying in the Archipelago²¹*

*Indeed da'wah pure faith
At the time of Rabbul 'Izzati's breath
Bringing true sincere people
Actively tapping on Rabbul Jannat²²*

TGKH. Muhammad Zainuddin Abdul Madjid explained at length the importance of making faith and taqwa the main capital in developing Islamic teachings. Religious optimism fueled by faith and piety is the key to success in fighting for an Islamic organization. Not only that, faith and piety are the main keys for all Muslims in achieving happiness in this world and the hereafter. Because the capital of faith and taqwa which has been widely explained in Islamic law was then formulated by many salaf scholars who adhered to the "Ahl al-Sunnah wa al-Jama'ah" wing, it became a benchmark in running the relay wheel of struggle in Nahdlatul Wathan (NW). The relevance of the Ahl al-Sunnah wa al-Jama'ah doctrine to the TGKH doctrine. Muhammad Zainuddin Abdul Madjid as explained in the Testament above, there is not

¹⁹ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 98.

²⁰ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 98.

²¹ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 77.

²² TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 77

the slightest deviation in the aspect of faith. Its doctrine is relevant to the context of the Ahl al-Sunnah wa al-Jama'ah creed.

Maulana Shaykh TGKH. Muhammad Zainuddin Abdul Madjid emphasized his doctrines in the aspects of Faith, Islam and Ihsan which must be strengthened and must be a top priority in various matters, be it in politics, society, culture, economy and religion. Through the New Experience Period Reflection Testament, it is explicitly stated that:

*Islamic faith Ihsan three
Must be defended together
As long as the spirit is contained order
Because it is a pillar of religion²³*

Faith, Islam, and Ihsan are the three most important aspects of carrying out the shari'ah. If there is a sect that goes out of the main teaching format from these three aspects, then it must be jointly defended using proofs that have valid arguments as explained by the schools of thought formulated by the expert scholars, namely the fatwa of the scholars of Ahl al-Sunnah wa al-Jama' Ah. The true teachings are in accordance with the context of the teachings of the Prophet Muhammad And his companions, tabi'in, tabi'it tabi'in and the scholars after him. The friends and successors to the teachings of the friends are teachings that have received formal legality from the Prophet Muhammad. and get mercy from Allah SWT. then this teaching must be upheld, as TGKH. Muhammad Zainuddin Abdul Madjid emphasized in his New Experience Period Reflection Testament:

*God is True in His Word
On His line to His Servant
Must be respected by all
To be safe forever²⁴*

The outlines of the concept of faith which had been formulated by the main character, namely Imam Asy'ari, received formal legality from the majority of world scholars. It is proven that the concept of aqidah that was formulated has received much more attention, and the actualization of all of this has been implemented in the curriculum of all madrasas with the Shafi'i school, especially in the madrasas founded by TGKH. Muhammad Zainuddin Abdul Madjid. The relevance of the TGKH doctrine. Muhammad Zainuddin Abdul Madjid in the aspect of aqidah with the doctrine of Ahl al-Sunnah wa al-Jama'ah has achieved similarities and orientation to the development of his teachings. When compared with the aqidah of other streams such as the aqidah of Khawarij, Murji'ah, Mu'tazilah, Jabariyah and others. The Nahdlatul Wathan organization which operates in the social, educational and proselytizing fields has stated unequivocally that the aqidah it adheres to is the aqidah that has been formulated by Imam Asy'ari. Whereas the aspect of fiqh adheres to the Syafi'i Madzhab.

Aqidah, Principles, and Goals of the Nahdlatul Wathan Organization

1. The Aqidah and Principles of the Nahdlatul Wathan Organization

The Nahdlatul Wathan organization adheres to the Islamic creed of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi al-Imam al-Syafi'i and is based on Pancasila in accordance with Law Number 8 of 1985. Since its inception, the Nahdlatul Wathan organization (NW) based on Islam and kinship. This principle is valid until the 3rd Muktamar, and then replaced by the Islamic

²³ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 38.

²⁴ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 38.

principle of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi al-Imam al-Syafi'i. This change occurred considering the outline of the struggle of the two main madrasahs, NWDI and NBDI.

As for the basis of the argument, Nahdlatul Wathan adheres to the Ahl al-Sunnah wa al-Jama'ah faith and adheres to the school of Imam Syafi'i r.a. is as follows:

- a. The words of the Prophet Muhammad, which were narrated by Imam Tirmidhi and Imam al-Bukhari in Tarikhul al-Kabir, al-Baihaqi in syu'ab al-Imam, Abu Dawud, Ibn Huzaimah, Ibn Hibban and others which read:

عَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ وَيُدُّ اللَّهُ مَعَ الْجَمَاعَةِ فَمَنْ شُدَّ فِي النَّارِ (رواه الترمذی)

Let you be with the largest group (majority) and Allah's help with the majority group. Whoever separates himself (from the congregation) then they (will be placed) in hell. (Narrated by Tirmidhi)

In another history, it is explained that:

لَنْ يَجْتَمِعَ أُمَّتِي عَلَى الضَّلَالَةِ أَبَدًا فَعَلَيْكُمْ بِالْجَمَاعَةِ (رواه الطبرانی)

Allah does not gather this person in error forever and Allah's help is always with the al-Jama'ah/majority group. (Narrated by Thabrani)

- b. Historical facts show that the majority of Muslims in the world from century to century is Ahl al-Sunnah wa al-Jama'ah and belong to one of the four schools of thought since the birth of that school.
- c. Since the early days of the spread of Islam by the wali songo, Indonesian Muslims have adhered to the Syafi'i school of thought since the school entered Indonesia.
- d. Imams of Hufadz al-Hadith who have memorized hundreds of thousands of hadiths that are recognized by friends or enemies for their faith, piety, and expertise, and their compositions have become the main and basic guideline for Muslims around the world after the Qur'an al-Karim, such as Imam Bukhari, Imam Muslim, Imam Abu Dawud, Imam Turmudzi, Imam Baihaqi, Imam Nasa'i, Imam Ibn Majah, Imam Hakim, and others, from hundreds of Imams of ahl al-Hadith. All adhere to the Ahl al-Sunnah wa al-Jama'ah creed and adhere to the Shafi'i school of thought or any other of the four schools of thought. Likewise the Imams and scholars of fiqh, ushul, and Sufism, also adhere to the Ahl al-Sunnah wa al-Jama'ah creed.
- e. Jumahul ulama ushul emphasized that people who have not reached the level of knowledge at the mujtahid mutlaq level are obliged to adhere to one of the four schools of thought in matters of furu' shari'ah.
- f. Fuqaha Ahl al-Sunnah wa al-Jama'ah said that having a school of thought does not mean throwing away or turning your back on the Al-Qur'an and al-Hadith like the accusations of other groups. But conversely, having a madhhab is actually following the al-Qur'an and al-Hadith, because the books written by these scholars are syarah from the two sources of Islamic law, namely the al-Qur'an and al-Hadith.
- g. Imam Sayuti who lived in the early 10th century H was known to be very expert in various Islamic scientific disciplines. His compositions are approximately 600 books which are very important and of high value among Muslims. He earned the title "Amir al-Mukminin fi al-Hadith" (King of Muslims in the science of hadith) because he had memorized hundreds of thousands of hadiths. At one point he once stated that he had reached the level of a mujtahid and was detached from one of the schools of thought,

namely the Shafi'i school. Hearing this, he was attacked and criticized by the Imams of fiqh scholars, mufassir, muhaddits, and ushul experts with very precise and precise reasons and arguments. In the end, he honestly and consciously retracted his statement and returned to his faith and adhered to the Shafi'i school of thought. He then praised Imam Syafi'i with his well-known verses among scholars, as follows:

إِنَّ ابْنَ إِدْرِيسَ حَقًّا * بِالْعِلْمِ أَوْلَى وَأَحْرَى
فَأِنَّهُ مِنْ قُرَيْشٍ * صَاحِبُ الْبَيْتِ أَدْرَى

Indeed, Ibn Idris (Imam Syafi'i) is very precise and convincing, his knowledge is clean, no doubt. He is descended from the Quraysh nation, and the Host knows better (the contents of his house)

- h. The Shafi'i school, in terms of its sources or basis, is superior to other schools of thought.

The affirmation of the important aspects above has been actualized by al-Magfurulah TGKH. Muhammad Zainuddin Abdul Madjid in the Testament of Reflections on New Experiences:

*For faithfully upholding orders
Bringing to life the Qur'an enlivens the Sunnah
Many sublime grains of wisdom
Falhamdulillah wasyasyukrulah²⁵*

Legal standing of Madzhab syari'ah TGKH. Muhammad Zainuddin Abdul Madjid refers to the teachings of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi Imam al-Syafi'i in the aspect of shari'ah providing formal affirmations that are characteristic of the shari'ah methodology constructed by Imam Syafi'i namely the Qur'an, al-Hadith, Ijma' and Qiyas, as confirmed in the Testament:

*When my son is on the battlefield
Keep holding the Qur'an Hadith
Ijma' Qiyas should not be thrown away
Like betel leaves come home to the hilt.²⁶*

The validity of the Nahdlatul Wathan organization following the teachings of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi Imam al-Syafi'i is proven in the Testament above. It indicates that the existence of the Nahdlatul Wathan organization taking an important role in developing the understanding of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi Imam al-Syafi'i on Lombok Island, West Nusa Tenggara in particular and Indonesia in general, has been actualized in educational institutions The Islam he founded, in which the curriculum he implemented in the religious aspect referred to the teachings of Ahl al-Sunnah wa al-Jama'ah 'ala Madzhabi Imam al-Syafi'i.

2. Purpose of the Nahdlatul Wathan Organization

The Nahdlatul Wathan (NW) organization stated that its purpose was based on the term "li I'laa'i Kalimatilla wa Izz al-Islam wa al-Muslimin" in order to achieve safety and happiness in life in this world and the hereafter in accordance with the Islamic teachings of Ahl al-Sunnah wa

²⁵ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 13.

²⁶ TGKH. Muhammad Zainuddin Abdul Madjid, *Wasiat Renungan Masa..*, h. 49.

al-Jama'ah 'ala Madzhabi al-Imam al-Syafi'i Radiallahu 'Anhu. This goal is a combination of organizational goals and organizational principles before Law Number 8 of 1985 was enacted. The participants of the 8th Mukhtamar wanted that the previous organizational principles could not to be implemented, namely moving statements about these Islamic principles into the goals of the organization, so that the essential meaning of these principles was not lost.

In an effort to achieve the goals of the Nahdlatul Wathan organization above, the scope of business for the Nahdlatul Wathan organization is determined as contained in the Statutes and Bylaws (ADRT), which read as follows:

- 1) Organizing education and teaching through Islamic Boarding Schools, Diniyah, Madrasah/Schools from Kindergarten to Higher Education levels, courses, as well as improving and perfecting education, teaching and culture.
- 2) Organizing social activities such as organizing Orphanages, Family Care, Rubath / Pondok / Student Dormitories / Medical Centers, Mother and Child Health Centers (BKIA), Family Welfare Clinics and Hospitals.
- 3) Organizing da'wah Islamiyah through preaching (Majlis da'wah/majlis ta'lim) tabligh, Publishing, Developing Islamic Boarding School Information Centers and other media.
- 4) Carrying out other efforts that do not conflict with Islamic teachings and are not detrimental to Nahdlatul Wathan by observing the provisions of the laws and regulations in force in the Republic of Indonesia.
- 5) From the efforts that have been carried out and listed in the ADRT' above, it can be concluded that the Nahdlatul Wathan organization is active in the fields of education, social and da'wah.

CONCLUSION

Nahdlatul Wathan is the largest Islamic organization in West Nusa Tenggara, headquartered in East Lombok, engaged in three strategic areas, namely education, social and da'wah. In these three domains, Nahdlatul Wathan introduces the concept of Ahl al-Sunnah wa al-Jama'ah ideology to become a formula for practising the essence of Islam in aqidah and in shari'ah (fiqh) Nahdlatul Wathan chooses the Syafi'i Madzhab. then in Sufism follows the formula compiled by Imam Junaid al-Bagdadi and Imam al-Ghazali. The dialectical model for the understanding of Ahl al-Sunnah wa al-Jama'ah in Nahdlatul Wathan has been extensively explained by its founder in the Testament of Reflections on New Experiences.

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