

Aswaja commodity a conflict study between NU and Salafi in Pasuruan City

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Abstract

In carrying out Islamic imagery this will be bigger and more competitive, when it is also divided into several ideologies such as Shia, Sunni, and Wahhabi. In this study the focus is on groups that claim to be Islam Ahlus Sunnah wal Jamah, namely NU and Salafi. The two Islamic groups also carry out forms of imaging ranging from education, health, social media, business, and so on. This study uses qualitative, involving religious leaders in Pasuruan as informants. Data collection is done by in-depth interviews with informants. use text relating to studies conducted by researchers to obtain data and also make observations. From a number of movements carried out by the NU community in the city of Pasuruan, especially those related to its response to the strengthening of the Wahabi movement, we can conclude that there is a struggle for influence.

Keyword : shia, sunni, NU, salafi, pasuruan

Introduction

Ideology in human faith is an immaterial, objective and operative things which conduct rules and the way of life collectively and it is not a reflection of the structure. Ideology also provide several practical rules and conducts for human being collectively so that it manifests in daily activities through an institution. The concept of ideology was carried out by the authorities through strengthening the dominant ideology (Sugiono 1999).

Islam as an ideology provides rules and procedures for living in a comprehensive manner, acting, and interacting harmoniously regardless of the socio-religious practice of each person and belonging to ideological institutions and organizations run by religious figures from ideology that are understood. Based on the following hadith below: Kathir bin 'Abdullah bin 'Umar bin 'Auf narrated from his father, from his grandfather, he said that, the Messenger of Allah sallalla' alaihi wa sallam said: "You will go the way of the people before you without the slightest difference. You will take as they take. If they take one inch, you are one inch. If one fathoms, then you also take one fathom. If one cubit, you are one cubit. Even if they enter the monitor lizard's hole, you will also enter it. Know, that in fact the Children of Israel in the time of Moses had been divided into seventy-one groups which were all heretical, except for one group, namely Islam and his congregation. Then in the era of Isa there were divided into seventy-two groups which were all deviant except for one group, namely Islam and its jama'ah. Then you are divided into seventy-three groups which are all deviant except for one group, namely Islam and its jama'ah (Al-Jilani 2007).

Based on the above hadith, in the 12-14th century AD 6th Shaykh Abdul Qadir al-Jilani grouped Muslims in his time into 73 groups, one group was a group of survivors (al-firqah an-naajiyyah), meanwhile, the other 72 groups are misguided groups (al-firaq adh-dhaallah). The survivor group is a group that called Ahli Sunnah wa al- Jama'ah which is believed that this group is a group of Rasulullah shallallahu 'alaihi wa sallam and a agreement among his friends (ijma').

Meanwhile, the other 72 groups outside Ahli Sunnah wa al-Jama'ah consider as misguided group. These groups actually consist of nine groups. Then, these nine groups evolved into 72 kind of groups.

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Those groups are: Khawarij which is a group who expelled themselves from Ali Bin Abi Thalib followers. They also called Hakamiyyah because they rejected the decision from two judges Abu Musa Al-Asy'ari and 'Amru ibn al-'Ash who acted as the mediator of disputes between Mu'awiyah and Ali. Syi'ah is Ali Ibn Abi Thalib followers who thought that they are superior than other friends. Mu'tazilah is a group which separated themselves from the truth.

Murji'ah understand that every human who has pronounced the creed will not go to hell despite committing sins. Musyabbihah is a group that believes that God is bodily because it cannot make sense of a form without a body.

Salimiyyah is a group that has a notion that God can be seen when the Khyamat is a human form like Muhammad. Dhirariyyah is a group of Dhirar ibn 'Amru. He denied the qira'ah Ibn Ma'ud and Ubay ibn Ka'ab. Najjariyyah is a group that has the notion of human action in essence is a combination of God's actions and human actions themselves, they deny all the attributes of Allah except the nature of God. And that the Qur'an is a creature of Allah. The founder of this school was al-Hussein ibn Muhammad an-Najjar. This group of Kilabiyyah argues that the attributes of God are not without its beginnings, nor are they new and that the nature of God is not God himself, nor other than Him. Its founder is Abu 'Abdullah ibn Kilab. The branch groups are: 15 Khawarij groups, 6 Mu'tazilah groups, 12 Murji'ah groups, 32 Syi'ah groups. Syi'ah has 3 major branches, namely: Ghaliyyah has 12 branches, Zaidiyyah has 6 branches, Rafidlah has 14 branches.

The total of these groups are 73 groups. Nevertheless, from 73 groups, not all claimed to be the name of Ahlussunnah Wal Jamaah. There is one group that claims to be the Ahlus Sunnah Wal Jamaah, called the Wahhabi Salafis whose initial appearance began only about 200 years ago. The Wahhabi Salafi group by Shaykh Muhammad bin Abdul Wahhab al Najdi. For the sake of the fluency of the mission in the midst of the Muslims, they claim to be the Ahlussunnah Wal Jamaah. Where the Ahlussunnah Wal Jamaah from Al Asy'ari at that time was over a thousand years old.

The interrelated distance between the birth of the Salafi Wahabi Ahlussunnah Wal Jama'at and Ahlussunnah Wal Jamaah Al Asy'ari led to a rivalry among Ahlussunnah Wal Jamaah. Both of these groups always claim that their ideology and faith is the rightest among others and they always fight against the elites of Ahlussunnah Wal their Jamaah. Disputes between the schools of al-Ash'ary and the Hambali mandzhab began during the period of al-Imam Abu Nashar al-Qusyairi and the government of Prime Minister Nizam al-Mulk until now in Indonesia.

The disputes as well as the competition is highly happening by fighting for a place. "position war" between these two groups were drawing attention to get support from the media as well as mosques. Both NU and Salafi intensively conducted study through the internet. They also critic each other and claim that they are the rightest.

The salafi group always fight the other religious practice that they consider as bid'ah and they also suggest every muslim to go back to the Quran and Hadith and leave the Ulama. Salafi uses literal and textual approach, the result of the textual approach is that the salafi group blames, assigns others and that the other groups are kafir. The salafi itself always confront the NU tradition such as maulid, manaqib, houl, tawasul, yasinan, tahlilan, talqin, neloni, mitoni (salvation for the birth of the baby), selapan (post-birth salvation). Salafis reject rationalism, tradition, and various Islamic intellectual property, they try to do arabization. The support they are fighting for is synonymous with division, as the Sunnah is synonymous with togetherness.

Whereas Nahdlatul Ulama in Indonesia is an Islamic community organization which applies substantial Islam and able to tackle barriers among the citizen which are full of acculturation with pre-Islamic culture, called Nusantara Islam. The majority of NU are Syafi'i, the Sufism follows Imam Ghozali and the Imam Junaid, and his theology follows the Al-Asy'ari school. NU has amaliyah such as thoriqoh, khoul, tahlill, istighotsa, and various salvation for pregnancy, childbirth and death. Through these teachings, the position of NU has been able to defame the Indonesian Islamic

community with the teachings of ahlus sunnah waljamaah so that it legitimises the cult attitude towards the kyai which is already generally applicable among nahdliyin, the argument is "Ulama are heirs of the Prophets".

The clash between the truth of the Ahl-Sunnah Wal-Jamaah and the movement between Salafi and NU, led to potential hidden conflict because the existing system is not able to embrace all of the aspect including masses mentality, dominant thought and the hegemony. This conflict take place in Pasuruan City where a base for pesantren and also famous for its Kota Santri with its Ahlussunnah Wal Jama'ah base, but this city also have salafi wahabi-based pesantren, such as Muhammadiyah. Where Muhammadiyah and Salafi have a notion of rejecting the existence of bid'ah, khurofat and qiyas.

Method

This study uses qualitative method, involving religious leaders in Pasuruan as informants. As for the data collection, this study conducted in-depth interviews with informants. This study also use text coding related with the studies conducted by researchers to obtain data and also make observations.

The Research Result and Discussion

Pasuruan City is Kota Santri, because there are at least 350 pondok pesantren (Islamic boarding school taught) (Dinas Pendidikan dan Kebudayaan 2015). Some of them are ancient school from 1718 such as Sidogiri Pesantren, Canga'an Bangil Pesantren, Salafiyah Kebonsari Pesantren and Keboncandi Pesantren. These ancient, classic, and traditional pesantren called Salafiyah Pesantren. The characteristic of these pesantren is that they teach basic religious science including Quran, Hadith, Fiqh, aqeedah, attitude, Islam History, Faroidh (Islamic Inheritance), Falak science, Hisab knowledge, Taswuf science and Arabic. Meanwhile, the Islamic teaching developed in Javanese Pesantren is more into Indonesian Islam (Vlekke 1959). Pesantren also have traditions that are often seen as a very large political entities because of the power of influence and charisma of the Kyai (Dirdjosanjoto 1999).

From this point of view, the sturdy of Pesantren as Javanese Islamic identity, subcultural and political entity in Indonesia as well as the sturdy of the society to the complexity of the tradition, Pasuruan City has two kind of Pesantren at the moment. It has new model salafi pesantren called Persatuan Islam Pesantren (Persis) in Bangil and As-Sunnah Pesantren.

The existence of these two pesantren call out response from the NU pesantren and its affiliation such as anti-anti-wasabi campaign in Pasuruan as followed: 1) Organising sauron in several NU Pesantren in Pasuruan. 2) Organising a routine weekly meeting and study in the Mosques around Pasuruan City. 3) Conducting several event such as charity, tahlilan, Istighosah, shalawatan and reciting Quran from places to places. 4) Conducting infiltration to several mosques or mushalla in Pasuruan City by volunteering their member to be the leader of the mosque management.

This anti-Wahhabism campaign seems to continue among the NU structure, and the NU cultural group (Muzadi 2006). The strategies and patterns of approach they use are also quite diverse, ranging from formal organizational mechanisms such as creating programs specifically directed to counter Wahabism to sporadic movements such as slipping discourses on the threat of Wahhabism in each forum or certain events they hold.

While the strategic program of the NU City PC of Pasuruan to respond to the Wahhabism movement in the City of Pasuruan include: 1) Establishing a number of Radio Nabawi owned by the Sunia Salafiah Islamic Boarding School and led by Habib Taufiq Assegaf. This radio is in response to the FM radio Asunnah (91.8 FM) belong to the Pasuruan Asunnah Salafi Pesantren. 2) Re-publish the

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"Nabawi" magazine as a media for gathering and at the same time NU's teaching campaign and counter al-furqon and Cahaya Sunnah 3). Make the official website of the NU City PC in Pasuruan. 4). Strengthening the capacity of Aswaja teachers in schools in LP Ma'arif NU. 5). Data collection and assistance to NU mosques. This is because the Salafis have occupied mosques around the city of Pasuruan 6). Published a number of books that explained about NU's amaliyah arguments. 7) Organizing a number of studies on the map of contemporary Islamic movements in a number of NU pesantren in the city of Pasuruan.

Salafi always attacks the practices that are considered bid'ah by them and asks the Islamic ummah to return to the Qur'an and hadith by leaving the ulama. Salafis use a literal or textual approach in understanding the Qur'an and Hadith. As a result of the textual approach, salafi groups often blame, and think that others are Kafir. Salafi itself at the amaliyah level often attacks NU traditions such as maulid, manaqib, haul, tawasul, yasinan, tahlilan, talqin, neloni, mitoni (pre-birth salvation of children), selapan (post-birth salvation for children) and others Ahlusunnah wal jamaah as a NU commodity and Salafi in Pasuruan City.

Although the Ahlus Sunnah Wal Jamaah commodities between NU and Salafi seem to have a piece competition and very competitive, but both of the organisation and ideology movements are not merely profit organisation and bring disadvantages for the people instead they shirked and consider as a way to preach.

Conclusion

From a number of movements carried out by the NU community in the city of Pasuruan, especially those related to its response to the strengthening of the Wahabi movement, we can conclude that there is a struggle for influence. The struggle was carried out by obtaining support with indictments through electronic media such as the internet, TV, radio and mosque recitations. Both NU and Salafi are conducting intense studies that are disseminated through the internet. Both criticize and feel most right and are fanatical.

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