

The Implementation of Islam Wasathiyah Thought in Dayah Darul Hikmah Islamiyah, West Aceh

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Abstract

The contribution of Islamic boarding schools is quite immense to the Indonesian nation, but there are still many parties who doubt the implementation of the Islamic teachings of Wasathiyah in Islamic boarding schools and even suspect the doctrine of radicalism has grown and developed in Islamic boarding schools. This article discusses the implementation of Islam Wasathiyah values at the Dayah Darul Hikmah Islamiyah in West Aceh, along with solutions so that the doctrine of radicalism does not spread more widely. This type of research is qualitative. The author collects data through literature study, observation, and interviews. The findings of this study are the process of applying the values of Islam Wasathiyah teachings at the Dayah Darul Hikmah Islamiyah through the curriculum, grounding the Islamic teachings of Wasathiyah, providing advice and discipline/firm in enforcing the Dayah rules. The solution so that radicalism does not spread is by implementing the Aswaja curriculum, fostering deviant institutions, increasing da'wah in the media, filtering negative content in the media, and strengthening Islam Wasathiyah literacy & the dangers of radicalism.

Keywords

Islam Wasathiyah;
Islamic Boarding
School; Dayah Darul
Hikmah Islamiyah



I. Introduction

The contribution of Islamic boarding schools or in Aceh known as Dayah, to protecting the Unitary State of the Republic of Indonesia (NKRI) has been recognized by many parties. Not only from among Islamic boarding schools but academics and historians also remember the outstanding contribution of Islamic boarding schools and their administrators in protecting the Indonesian nation. Pondok Pesantren, as the oldest Islamic educational institution in Indonesia since its inception, this typical Nusantara Islamic educational institution has succeeded in producing leaders and figures who have significantly contributed to the Indonesian nation. Starting from clergy, academics, politicians, and so on (Zulhimma, 2013).

With a large number of Islamic boarding schools, it is undoubtedly an optimistic hope for the Indonesian people because Islamic boarding schools are one of the institutions that teach Islamic sciences with Islamic Wasathiyah insight across generations, whose Sanad is to continued to Salaf Ulama, Imam Mazhab, Tabi'in, Companions to the Prophet Muhammad. It is in Islamic boarding schools that the purity of Islam can be found (Abdullah, 2013; Sumardi, 2012; Syarif, 2017)

A researcher who had the opportunity to study Islamic boarding schools in three (3) Southeast Asian countries for more than one (1) decade in his article entitled "Madrasa By Any Other Name: Pondok, Pesantren, and Islamic Schools in Southeast Asia" found that learning management at the Islamic boarding school is almost indistinguishable in its form and function. He also said analysts and journalists linking Islamic boarding schools with extremist movements was a total mistake (Lukens-Bull, 2010). This is because most

Islamic boarding schools scattered in various regions in Indonesia are scholars of Sunnah Wal Jama'ah who have the doctrine of Wasathiyah/moderate Islamic teachings.

Therefore, maintaining the continuity and quality of education in Islamic boarding schools is the same as maintaining the integrity of the nation. Since the independence of the Republic of Indonesia, Islamic boarding schools and their leaders, are known as "Kyais", have participated and played a significant role in the process of independence of the Republic of Indonesia, including the jihad to expel the invaders who occupied the territory of the Indonesian state. Even after independence, pesantren still play an active role in building an understanding of Wasathiyah Islam which aims to maintain the integrity of the nation (Huda, 2010; Suharto, 2015).

In the industrial era 4.0, various information can be easily obtained only from websites and social media. The internet has become a significant need and reference for the community, especially the younger generation in religion. It impacts the public's indifference to the scientific Sanad of a person who is considered a religious figure. In contrast, a person's scientific Sanad is essential in understanding religion. The scientific Sanad can keep a person from understanding Wasathiyah Islam correctly. But nowadays, anyone can talk on websites & social media as if he were a religious figure. Even though what was done was copy and paste from other sources on social media. Not to mention false information (hoax), hate speech, and radical & extreme religious narratives that can enter through WhatsApp, Facebook, and various social media accounts we use daily. It is exacerbated by the government's inability, either for reasons of privacy or otherwise, to observe the movement of communities/organizations with a radical Islamic understanding on social media. The problems above, either directly or indirectly, have the potential to divide the nation and threaten the integrity of the Republic of Indonesia. (Taufiqurrahman, 2017). This is where the big role of Islamic boarding schools in maintaining the Unitary State of the Republic of Indonesia (NKRI) through its Islam Wasathiyah paradigm, which has become a tradition and is taught from generation to generation, to students in particular, and to the general public through the religious lectures above. Pulpit (conventional) or through various digital platforms (Hasbi Aswar, 2015; Zulhingga, 2013).

Although the contribution of Islamic boarding schools is quite immense to the Indonesian nation, there are still many parties who doubt the implementation of the Islam Wasathiyah paradigm in Islamic boarding schools. Even some parties suspect the doctrine of radicalism has grown and developed in Islamic boarding schools. Head of the National Counterterrorism Agency (BNPT) Suhardi Alius 2017 said that there is no educational institution that is completely sterile from radicalism, including Islamic boarding schools because they have the potential to be infiltrated by radical ideas and terror. In fact, one of the reasons the DPR regulates non-formal religious schools in the Pesantren Bill is to prevent the seeds of radicalism from sprouting in Islamic boarding schools (Mashabi, 2019).

In this study, the researchers focused on examining the application of the Islam Wasathiyah paradigm at the Dayah Darul Hikmah Islamiyah Peunaga Rayeuk West Aceh, which is known as one of the oldest Dayah in West Aceh, and the only Islamic boarding school in South West Aceh that has a bachelor's level of education. (College).

II. Review of Literature

The term Wasathiyah comes from Arabic, which in Indonesian is known as religious moderation. The word Wasathiyah/*Wasath* in Arabic has an equivalent meaning to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) . Religious moderation is a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive). This balance will prevent us from being too radical/extreme in religion because the essence of religious moderation is fair and balanced (Ministry of Religion of the Republic of Indonesia, 2019) .

Allah SWT says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: *And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; (Al-Baqarah, 143)*

The verse of the Qur'an above is the primary motivation for Muslims to implement the Islam Wasathiyah paradigm. In verse, the meaning of "*ummatan wasathan*" is a just and elected people. That is, the verse wants to explain that Muslims are the people who are the most perfect in religion, the best in morals, and the most important in deeds. Gentle manners, always trying to do good, and fair. That's why they become "*ummatan wasathan*", a perfect and just people who will be witnesses for all humankind on the Day of Judgment.

The Wasathiyah attitude is a characteristic of the superiority of the ummah, which has been described in the Qur'an because of its nature which always tries to take a position in the middle so that it can be seen by all parties and from all directions. The middle part makes the community members impartial to the left and right, leading Muslims to be fair, balanced, and not radical/extreme in their religious practice.

Dr (HC) KH. Afifuddin Muhadjir explained that Wasathiyah could mean realistic. The meaning of Wasathiyah Islam is Islam which is between reality and ideality. Wasathiyah can also mean not liberal and not radical.

The essential values in the Islamic concept of Wasathiyah described by Kamrani Buseri 2015 at the South Kalimantan Ulama Workshop in Banjarmasin include, among others:

1. The ability to appreciate the principle of balance between various human potentials, both physical, mental and spiritual potentials must develop together.
2. Being able to realize that humans are individuals who must respect social life and the lives of others because they need each other.
3. Willingness to accept diversity in various ways, including physical diversity, skin color, ethnicity, beliefs, thoughts, views, and so on.
4. Capable of social interaction, dialogue, communication and openness with all parties who have different religious, cultural and civilization backgrounds
5. Ability to not get carried away in the life of materialism by completely ignoring the spiritual life, not only paying attention to the spiritual life by ignoring the physical life.
6. The ability to be moderate, namely not extreme, not feeling self-righteous, but being moderate, fair and choice.
7. Able to develop and be an example of tolerance (*tasamuh*), in the form of a willingness to openly accept differences, have mutual respect and respect for the existence of each different party.
8. Becoming a martyr is witnessing the implementation of the principles of middle and fairness and being an example or being witnessed as the chosen people.

III. Research Method

This study uses a qualitative approach through observation and interviews so that researchers can obtain deductive data in the form of written words and descriptions of the behavior of the people observed. This research was conducted at the Dayah Darul Hikmah Islamiyah at Jl. Meulaboh Tapak Tuan, Km.6, Gampong Peunaga Rayeuk, Meureubo District, West Aceh Regency.

Data sources come from primary data obtained from interviews and direct observation of Islamic boarding schools. Secondary data were obtained from various documents related to learning management at the Dayah Darul Hikmah Islamiyah. Researchers use ATLAS.ti software to make it easier to organize data and present it in the form of diagrams. By using this software, the process of reducing, *coding*, displaying data, and interpreting it becomes easier because the data is displayed visually.

IV. Results and Discussion

4.1 Implementation of Islam Wasathiyah Teaching Values

Implementation or application of the values of Islam Wasathiyah teachings at the Dayah Darul Hikmah Islamiyah in West Aceh can be seen in the ATLAS.ti visual image based on the results of interviews with informants:

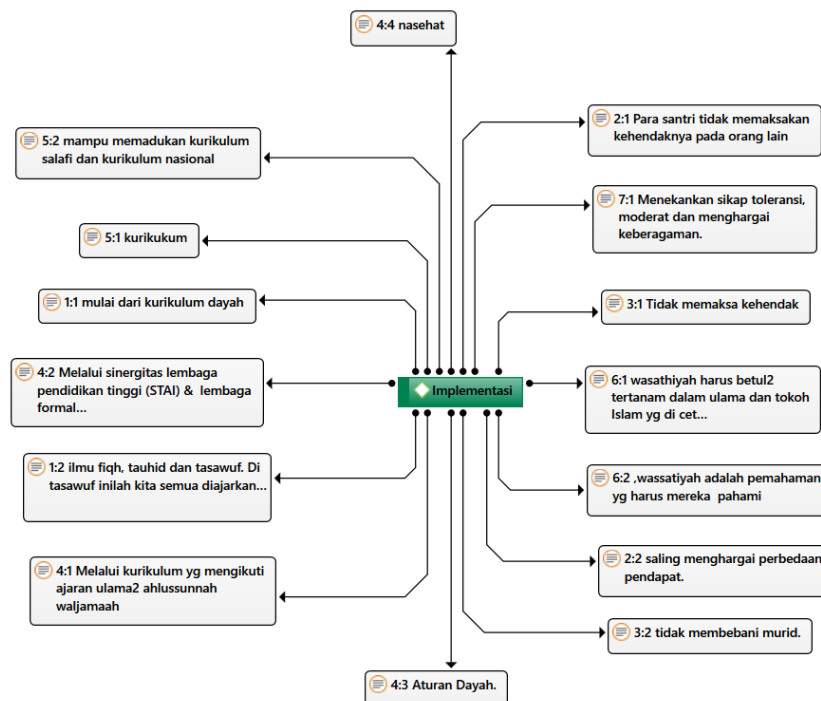


Figure 1. Data analysis on the implementation of Islam Wasathiyah values at the Dayah Darul Hikmah Islamiyah through the software ATLAS.ti 8

The majority of informants explained that the process of applying the values of Islam Wasathiyah teachings at the Dayah Darul Hikmah Islamiyah in West Aceh through the curriculum and by grounding the teachings of Islam Wasathiyah. As explained by informant 1 "There are so many, starting from the dayah curriculum which discusses fiqh, monotheism and Sufism. In Sufism, we are all taught to love. Even to unbelievers. Nothing teaches violence, and everything is gentleness." He explained that there was a lot that

DHI's Dayah Islamic Boarding School had done, starting from the dayah curriculum, which had been standardized by the Dayah body. It discusses the science of fiqh, the science of monotheism and the science of Sufism. In the science of Sufism, we are all taught to be compassionate, including to unbelievers. The same opinion was also expressed by informants 4 & 5.

Informant 4 stated that the process of implementing Islam Wasathiyah through a curriculum that followed the teachings of the Ahlussunnah Waljamaah scholars, not others. He also said that Dayah DHI implemented Islam Wasathiyah teachings through the synergy between higher education institutions (STAI Darul Hikmah) & other institutions under the auspices of the Dayah Darul Hikmah Islamiyah Foundation.

Not much different from informant 4, informant 5 also said that the process of applying Islamic teachings Wasathiyah through the curriculum. And Dayah DHI has combined the Dayah Salafiyah curriculum (traditional) with the national curriculum.

In the visual image above, it can also be seen that many informants stated that the process of implementing Islam Wasathiyah by grounding the teachings of Islam Wasathiyah itself. As the interview results with informant 2 *"The students do not impose their will on others"*. Informant 7 also said the same thing *"Emphasis tolerance, moderation and respect for diversity."* In fact, informant 6 directly said, *"Understanding of Wasathiyah Islam must really be embedded in the ulama and Islamic figures printed in Dayah Darul Hikmah"*.

Another way of grounding the teachings of Islam Wasathiyah is by not burdening students, as stated by informant 3. In addition, informant 2 also said that it is necessary to have an attitude of respecting differences of opinion.

Apart from that, informant 4 also said that the process of applying the teachings of Islam Wasathiyah was also carried out through the rules enforced in Dayah. Including advice that should not be stopped to the students at Dayah.

From the analysis of the data seen in Figure 1 above, it can be seen that the process of applying the values of Wasathiyah's Islamic teachings at the Dayah Darul Hikmah Islamiyah can be divided into 4 main parts.

1. Through the curriculum
2. Grounding the teachings of Islam wasathiyah
3. Giving advice
4. Enforce Dayah rules

4.2 The Solution to Understand Radicalism Doesn't Spread

The results of this study are narrowed down to the offer of solutions so that they can be implemented in other educational institutions. The solution offered here is in the form of suggestions/recommendations so that radicalism does not spread in Indonesia, especially in Aceh. The results of structured interviews that have been data reduced & analyzed based on themes with the help of ATLAS.ti software can be seen below:

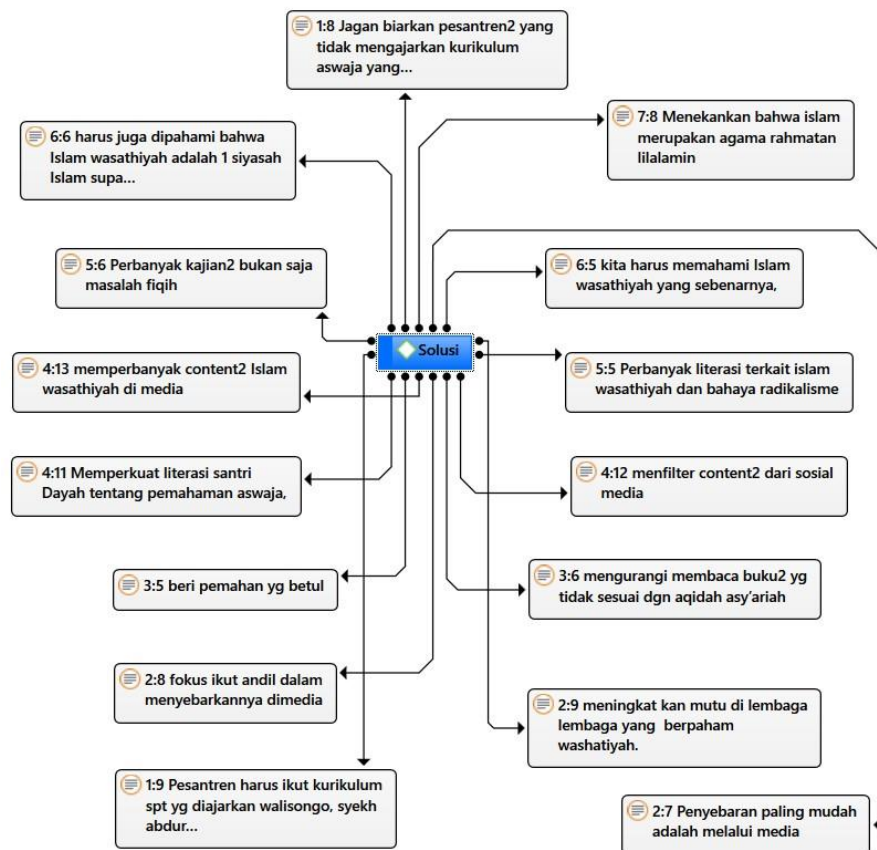


Figure 2. Data analysis on solution for the doctrine of radicalism does not spread more widely, through ATLAS.ti 8 software

Analysis data above, it can be seen that there are many solutions offered to prevent radicalism from spreading. Informant 1 said *"Don't let Islamic boarding schools that don't teach the aswaja curriculum that have been regulated by the (traditional) dayah body develop in Aceh. Or like hafid's houses that are not clear. Don't admit them. Islamic boarding schools must follow the curriculum as taught by Wali Songo, Sheikh Abdurrauf, Abuya, and other scholars."* It is clear that informant 1 wants the government to play an active role in stemming groups suspected of embracing radicalism. He asked the government not to equate the institutions they founded with Islamic boarding schools with precise curricula and scientific genealogies.

Informant 2 has a different perspective *"The easiest way to spread it is through online media, be it YouTube, Facebook, Instagram, etc. Most of the media are controlled by them. When we search on Google, almost all content about religion is controlled by them. We think that if those of us who have Washathiyah ideology also focus on taking part in spreading it in the media, this radical understanding will be a bit stifled."* It focuses more on online media. Informant 2 wants popular online media also to be flooded with content that is based on Washathiyah. Moreover, almost all content about religion has been controlled by those who do not follow Wasathiyah Islam. If the clerics participate in da'wah through online media, it is hoped that the spread of this radical understanding can be slightly hampered.

This is in line with informant 5, who said *"Increase literacy related to Islam Wasathiyah and the dangers of radicalism"*. He explained that the solution so that radicalism does not spread is to filter content from social media that is not under Ahlussunah waljama'ah understanding, and to increase Islam Wasathiyah content in online

media. After all, *content is the king*, meaning content is king. Therefore spreading positive content is the best way to stem negative content, likewise with content about the religion of Islam.

From the analysis of the data above, the solution so that radicalism does not spread can be reduced to 5 main points, namely:

1. Applying the Aswaja Curriculum
2. Fostering Deviant Institutions
3. Increase Da'wah in the Media
4. Filtering Negative Content in Media
5. Strengthening Islam Wasathiyah Literacy & the Dangers of Radicalism

For the first point, "applying the Ahlissunnah Wal Jama'ah (Aswaja) curriculum", the Aceh government already has a Dayah Board that regulates Dayah or Islamic Boarding Schools in Aceh, including curriculum issues. The government also needs to foster Islamic education institutions that are indicated to be deviant, or if they cannot be fostered anymore, the government needs to take firm action to avoid more significant harm.

V. Conclusion

Pondok Pesantren/Dayah as the oldest educational institution in Indonesia, has been recognized for its contribution to maintaining national unity and maintaining the understanding of the expert sunnah waljam'ah. From the beginning of its establishment, one of the missions of Pondok Pesantren is to become a workshop for the people by giving birth to students who have noble character and have an understanding of Islamic Wasathiyah following the essence of Islamic teachings itself. Thus, it is hoped that the graduates of Islamic Boarding Schools can be role models when they return to the community.

The Dayah Darul Hikmah Islamiyah in West Aceh which was founded by Tgk. H. Saidi Ansari in 1981, has made various efforts to implement the values of Islam Wasathiyah teachings. Although there are several obstacles, measures to prevent the doctrine of radicalism from spreading in the Dayah Darul Hikmah Islamiyah continue to be carried out in various ways. Applying the values of Islam Wasathiyah teachings at the Dayah Darul Hikmah Islamiyah is carried out through the curriculum, grounding the Islamic teachings of Wasathiyah, providing advice and discipline/firm in enforcing the Dayah rules.

The solution for the doctrine of radicalism does not spread more widely are by implementing the Aswaja curriculum, fostering deviant institutions, increasing da'wah in the media, filtering negative content in the media, and strengthening Islam Wasathiyah literacy & the dangers of radicalism.

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