IMPLEMENTATION OF ISLAMIC MODERIZATION IN MAHASANTRI AL-ZAMACHSYARI

Maulidina Nabila
Institute of Qur'anic Sciences Jakarta
E-mail: maulidinanabila22@gmail.com

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The Indonesian nation is a multicultural society with its plurality. Diversity includes differences in culture, religion, race, language, ethnicity, tradition and so on. In such a multicultural society, tensions and conflicts often occur between cultural groups and have an impact on the harmony of life. The purpose of this paper is to discuss religious moderation in diversity in realizing the peace of the Indonesian nation. The method used is qualitative research. The conclusion of this study is that multicultural life requires multicultural understanding and awareness that respects differences. It takes an attitude of religious moderation in the form of acknowledging the existence of other parties, having a tolerant attitude, respect for differences of opinion. The main influence of religious moderation in the digital space is finding its momentum. The counterbalance in question is a counter-narrative to create a substantive and essential religious framing, namely moderate and tolerant.

KEYWORDS
Moderation, Cultural Diversity, Society

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INTRODUCTION

The word moderate in Arabic is known as al-wasathiyah as found in the Qur'an, (Mussafa, 2019). The word al-Wasath means best and most perfect. In the hadith it is also mentioned that the best problem is the one in the middle. According to the Great Dictionary Indonesian the word moderate means always avoiding extreme behavior or disclosure, and tending towards dimensions or middle ground. Religious moderation is a
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religious understanding that is very relevant in the context of diversity in all aspects, whether religion, customs, tribes and nations themselves. Religious moderation is a middle ground in the midst of religious diversity in Indonesia. Moderation is an nusantara culture that goes hand in hand, and does not separate each other between religion and local wisdom, and does not contradict each other but seeks a tolerant solution (Akhmadi, 2019).

In the present times institutions to instill moderation have spread in any field. Generally in the field of education where a teacher can plant the seeds of thought to his students, such as slipping them during learning or holding special activities to discuss about moderate thoughts, in addition to in the realm of family life (Zidniyati, 2019).

In general, there are important reasons to connect Islamic education with moderation, namely related to strengthening understanding of moderation and religious understanding in Islamic education (Aziz et al., 2019). This is to overcome the emergence of colossal religious thought that is still heavy-hearted to accept the reality of diversity and difference. Such religious understanding in general is more likely to lead to attempts to bring about a new identity in expressing strong religious attitudes towards local culture and wisdom, even leading to an indifferent attitude to accept the basis of the state (Saihu, 2019). The religious understanding has a strong and strong desire to make its interpretation of religious understanding as a state system inspired by ideological history such as islamic revival ideology with the ideal of establishing a global Islamic leadership system such as caliphate, Islamic darul, and imamah (Arif, 2018). Consequently, this strong and heavy-hearted attitude then makes this ideology more towards extreme, radical, and intolerance movements (Hasani, 2011). Therefore, religious moderation in this study comes as a balancing narrative to bridge the emergence of religious discourses that bring radical, extreme and intolerance (Aziz et al., 2019).

Moderate in Islamic thought is to promote tolerance in differences (Toto Suharto, 2014). Drunkenness by accepting religiousness (inclusionism), both in the church and in the state. Differences don’t prevent cooperation. By believing in the truest religion of Islam, it does not mean having to harass other religions, with this there will be brotherhood and unity between human beings regardless of religion, race, tribe, or difference in mindset, as had happened in Medina under the command of the Prophet (peace be upon him) with the charter of Medina (Zain, 2019).

Shipman concluded that the main function of education in modern society consists of three parts: socialization, schooling and education (Syahr, 2016). As a socialization institution, education is a vehicle for the integration of students into the dominant group or national values. As for the schooling prepares them to occupy certain socioeconomic positions and therefore, the schooling equips students with qualifications and professions that will make them able to play a role in society. Then in the third function education is an educational function that creates an elite group that in turn will contribute greatly to the continuation of modernization programs (Takdir, 2018).

Moderation must be developed as a shared commitment to maintaining a perfect balance in this religious environment, where every citizen, regardless of ethnicity, ethnicity, culture, religion, and political choices must listen to each other and learn to practice the Baqarah ability to manage and overcome differences between them (Babun Suharto, 2021). Realizing moderation, of course, must avoid inclusive attitudes (invite entry, participation) and socialization to realize moderation in the midst of community life, both in the family, social, political, and educational environment. According to Shihab, the concept of Islam is not only limited to the recognition of the plurality of society, but must also be realized in the form of active involvement in the reality (Setiawan, 2019). The tolerant attitude and religious harmony understood in Islamic
thought is to make room for a diversity of Islamic thought, understanding and perception (Sutrisno, 2019).

To realize an attitude of moderation in every person needs a place to develop it, one of which is done in an educational environment. An educational environment is a place where a child can learn all sorts of subjects or courses (Subianto, 2013). Where a person's mind reflects his or her environment. For example, a student tends to obey and follow his teacher either in the form of learning or his attitude. Therefore, the educational environment is the right medium to instill moderation in children, especially Indonesia.

**RESEARCH METHOD**

This study uses library research methods that refer to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on the discussion and are linked from one information to another. All activities in the context of data collection and analysis are carried out online considering the limitations of open movement in public spaces. This data is obtained through triangulation techniques, the data is analyzed and then conclusions are drawn.

**RESULT AND DISCUSSION**

Religious moderation is a way of looking at the process of understanding and practicing religious teachings so that in carrying it out always in a moderate path. Moderate here in the sense of not exaggeration or extreme. So what is moderated here is the way of religion, not religion itself.

Bahsul Masail was very important to Mahasantri Al-Zamachsyari. Bahsul Masail is carried out regularly, every week and every month. Because of the implementation of Bahsul Masail activities is able to help hone the analysis and critical soul of the mahasantri. Those involved in this activity are all mahasantri and muddaris / muddarishah. The problems discussed in Bahsul Masail are not all unanswerable, because sometimes there are differences of opinion between scholars' who in the forum of framers, mushohih and musyawirat have not found a common thread to address the problem. However, the problems of the community do not rule out the possibility that we can discuss in the forum, because the existence of Bahsul Masail aims to answer the existing problems. All the results of Bahsul Masail can not also be in accordance with the conditions of society. In fact, it is also seen from the condition of the community faced. If in question, the community scope of pesantren in question, then the results of Bahsul Masail are also adjusted to the conditions of the pesantren community. Bahsul Masail's role for pesantren is to improve intellectual santri, sharpen santri thinking so that when santri has plunged in society, they are ready to answer existing problems in accordance with Islamic sharia.

Moderation for Indonesian society is very important with diverse community conditions. Diverse religions, tribes and races. The spirit of moderation must be strong in order for the Indonesian nation to remain united. Many activities can be done in relation to moderation. One of them with Bahsul Masail, respecting the opinions of others, agreeing with existing decisions, not dropping each other, also respecting each other even though in pesantren there are many differences in tribes, regions, customs, and so forth. Activities that support to become a container for planting moderation values are Bahsul Masail, deliberation, and learning together (WB). Santri's response related to moderation is very good, with the moderation of santri with various backgrounds, habits and from different regions can live quietly, peacefully and harmoniously.
Examples of Moderation Values in Bahtsul Masail activities:

1. **New Year’s Trumpet**

On January 1st, the world must hold a new year, no exception in our country. In Islam, the term is also known as it is commonly celebrated on the one day of Muharram. Essentially, the Islamic New Year with other new years is not much different, namely: a moment that is so valuable for everyone for self-introspection, the extent of the positive and negative value of the deeds that have been done. But the difference actually appears to express the moment. In Islam, the New Year is celebrated with deeds that contain the values of worship. But the New Year outside Islam is synonymous with huras, mischief and the like. However, not a few Muslims who participated in celebrating it.

**Question**

1) How is it legal for Muslims to celebrate the new year other than Islam as described above??

**Answer:**
Not allowed.

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2. Wudhu with mineral water
The end of school holidays has arrived, Slamet et al plan to vacation at the top of one of the mountains on the island of Java. To avoid traffic jams, they departed before dawn, unfortunately when they reached the peak it was five minutes away. During the trip they did not find a prayer room or mosque that they could stop at for dawn. Seen dozens of people queuing alternately for ablution and prayer. Romi, one of Slamet's friends, took the initiative to buy mineral water and then he used it for ablution.

Question:
1) What is the law of Romi's ablution?
Answer:
Was legally punished, because he used absolute water

3. Sholawat accompanied by dangdut music
"Whoever prays to me once, then Allah has mercy on him ten times"
The above hadith is one of the popular hadith among Indonesian Muslims.
Recently, many sholawat groups have appeared which invite other Muslims to pray with different musical accompaniments in the background, including dangdut music. I don't know if it's because the goal is to attract more people's interest Islam in prayer or for other reasons

Question:
1) How is the law of praying accompanied by dangdut songs as described above?
Answer:
Not allowed
4. Idolizing fasiq/infidels

The style and lifestyle of modern society seems to have almost been reversed from what it should have been. We can see this reality from how closely the realm of modern society, especially the younger generation, is with the world of entertainment, music, and the vibrant world of other entertainment which is identical to the habit of kuffar or fasiq. figures who become icons as idols and examples of the lifestyle they imitate in their behavior. But one thing that is quite ironic, the club or figure that is idolized is a non-Muslim person or club or at least a fasiq person.

Question:
A.) How is the law to idolize figures who become icons of the world of entertainment such as movie stars, clubs/music players?

Answer:
A.) If idolization is based on kufr, then the law is haram/kufr, if idolization is based on an acknowledgment of excess skills, then the law is a mistake.
1.) Haram if it causes the idol to be entertained (entertained), glorify him or cause the assumption that all his behavior is good.
2.) Makruh if it can lead to mahabbah
3.) Jawaz (permissible) if it does not result in mahabbah bil kuffar

4. Blood On Flesh

Nuris is a street vendor of Kentucky fried chicken in large quantities. One time Riris as a consumer wanted to buy the fried chicken. However, Riris gave up his intention to buy chicken because he saw that there was still blood stuck to the meat.

Question:
A.) What is the law of the blood that is still attached to the flesh?

Answer:
a.) Mistake
□ Ma'fu as long as it is not mixed with other things, if it is mixed with other things such as spices it is unclean
□ Holy

نهباه المحتج إلى شرح المنهاج - (ج 2 / ص 282)
ولا فرق في عدم العفو عما ذكر بين المثبتين كالمبروفين وغيرهم، فلكن ترى عليه أن من ابتلي بالقبرة
وعلى أنه في ثوبه وغيره ولن كثر كما صرح به الشارح، فقياسي هنا أن يكون كذلك. ويمكن الفرق بأن القيء لما
كان ضروريا له ليس بختياره عليه مطلقًا، بخلاف الدم لما كان يفعله لم يعب عنه ولأ شك في الاختلاف
وعدهم لم يضن لأن الأصل الظهارة
تحفة المحتاج في شرح المنهاج (ج 3 / ص 271)
وأما الدم الباقى على النجم وعظامه فقد قال إنه طاهر وهو قضية كلام المصطفى في المجامع، وجري عليه
السيك يبدى له من السنة: قول عائشة رضي الله عنها: كن تطيب البرمة على عهد رسول الله ﷺ تقولها الصفرة
من الدم فتأكل ولا تكره، وظاهر كلام العلمي وجماعه أنه نسخ مفقوع عنه وهذا هو الطاهر، لأنه دم مسحوق
وله ليس لقته، ولا يئق من السنة، هل
قولة عبيد والطحالب) أي وإن سحبا وصارا كالم فيما يظهر ع (قوله الله، إنه يعبده، صورة بعضهم
بالدم الباقى على اللحم الذي لم يختلط بشيء كما لم يأبجأแชة وتقطع لحمها وباقي على أن مر بخلاف ما لما
اختلط بقره كما يفعل في أشياء في النجح بعد المرح بعد النجح إلا أن من سبب الماء عليها لإزالة الدم عنها فإن الباقى من
الدم على اللحم بعد صب الماء لا يعبع عنه وإن قل لاختلاطه وعابي وهو تصوير حسن فليلته له ولم فرق في عدم
العفو عما ذكر بين المثبتين كالمبروفين وغيرهم ولأ شك في الاختلاف وعدهم لم يضن لأن الأصل الظهارة ع
عبارة الجمل على شرح الشهاب الرئي لمظومة ابن العماد. قوله قبله مفهومه أنه بعد القال لا يعبع عنه
أي فإنه يجب عليه أن يسلمه

Dokumentation:
CONCLUSION

The word moderate in Arabic is known as al-wasathiyah as contained in the Qur'an, Surah Al-Baqarah [2]:143. The word al-Wasath means the best and the most perfect. It is also stated in the hadith that the best problems are those in the middle. Religious moderation is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, ethnicity and the nation itself. Religious moderation is a middle ground in the midst of religious diversity in Indonesia. Bahsul Masail is very important for Mahasantri Al-Zamachsyari. Bahsul Masail is able to help sharpen the analysis and critical spirit of students. Not all of the issues discussed in Bahsul Masail can be answered, because sometimes there are differences of opinion between ulama’ who in the formulation forum, mushohih and deliberation have not found a common thread to narrow the problem. However, it is possible for us to discuss community problems in the forum, because the presence of Bahsul Masail aims to answer the existing problems. Moderation for the Indonesian people is very important with the diverse conditions of society. Various religions, ethnicities and races. The spirit of moderation must be strong so that the Indonesian nation remains united.

REFERENCES

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Islam.