



Strategy of Spreading Aswaja Understanding by Nurul Furqon Boarding School Tomia Wakatobi, Southeast Sulawesi

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Article Info	Abstract
Article History Received: 2024-01-11 Revised: 2024-02-23 Published: 2024-03-15 Keywords: <i>Strategy;</i> <i>Dissemination;</i> <i>Aswaja.</i>	As a country rich in diversity, Indonesia has witnessed a red ink history of religion-related violence. In Southeast Sulawesi, the majority Muslim population lives a peaceful religious life. However, potential conflicts arise on the basis of ethnicity, not religion. Although violence in the name of religion has not yet occurred, radical and intolerant movements are growing, demanding in-depth understanding and effective preventive measures. this research aims to Know the strategy of Pondok pesantren nurul furqon in spreading aswaja understanding. The place of research conducted at the nurul furqon boarding school in Tomia Wakatobi, Southeast Sulawesi. Research conducted by researchers includes descriptive qualitative research with the type of case study. Data collection techniques include observation, interviews and documentation. The data analysis model includes data reduction, data presentation, and conclusion drawing. The results of this study show that Pondok Pesantren Nurul Furqon has successfully implemented a stunning strategy, involving elements such as Hadrah, majlis ta'lim, and the leadership role of the kiyai as key elements in the spread of Aswaja. More than just an educational institution, this study highlights the central role of pesantren in maintaining the sustainability of Aswaja values, while guarding against potential radicalism.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2024-01-11 Direvisi: 2024-02-23 Dipublikasi: 2024-03-15 Kata kunci: <i>Strategi;</i> <i>Penyebaran;</i> <i>Aswaja.</i>	Sebagai negara yang kaya akan keberagaman, Indonesia telah menyaksikan sejarah tinta merah kekerasan yang berkaitan dengan agama. Di Sulawesi Tenggara, mayoritas penduduk beragama Islam menjalani kehidupan beragama dengan damai. Namun, potensi konflik muncul dengan latar belakang suku, bukan agama. Meskipun kekerasan atas nama agama belum terjadi, gerakan radikal dan intoleran semakin tumbuh, menuntut pemahaman mendalam dan langkah-langkah pencegahan yang efektif. penelitian ini bertujuan untuk Mengetahui strategi Pondok pesantren nurul furqon dalam menyebarkan paham aswaja. Tempat penelitian yang dilakukan di pondok pesantren nurul furqon tomia wakatobi, sulawesi Tenggara. Penelitian yang dilakukan oleh Peneliti termasuk jenis penelitian kualitatif deskriptif Dengan jenis study kasus. Teknik pengumpul data meliputi observasi, wawancara dan dokumentasi. Model analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini memperlihatkan bahwa Pondok Pesantren Nurul Furqon telah berhasil menerapkan strategi yang memukau, melibatkan unsur-unsur seperti Hadrah, majlis ta'lim, dan peran kepemimpinan kiyai sebagai elemen kunci dalam penyebaran paham Aswaja. Lebih dari sekadar institusi pendidikan, penelitian ini menyoroti peran sentral pesantren dalam merawat keberlanjutan nilai-nilai Aswaja, sekaligus menjaga dari potensi radikalisme.

I. INTRODUCTION

Indonesia is a diverse country, a pluralistic country. Of course, the red ink of violence in the name of religion is still inscribed and occurs everywhere, as happens in the conditions of religious life in Southeast Sulawesi. Southeast Sulawesi has a population of 2.7 million, 95.75% of which are Muslims. In the midst of this majority, harmony in religious life becomes something urgent. In Southeast Sulawesi, harmony in religious life to this day is still very good. And inter-religious tolerance is still quite

good. What happens in Southeast Sulawesi is intolerance not in the name of religion, but in the name of ethnicity. To this day, Southeast Sulawesi has not found any incidents of violence in the name of religion. Despite the fact that in the field, there are community groups that build movements that lead to radicalism, intolerance, and things that underlie the potential for violence.

But the movement is able to be suppressed, able to be communicated well through efforts built by the government, in this case the ministry

of religion, and religious organizations such as Nahdatul ulama, Muhammadiyah, or other religious organizations, as well as figures who build proactive communication with the community, with certain groups, or with certain sects that build radicalism discourses to prevent intolerance that leads to violence in the name of religion. So in the span of less than 10 years, in Southeast Sulawesi it was not found. In fact, the conflict is a conflict between tribes. One effort made by the Ministry of Religious Affairs in Southeast Sulawesi in cooperation with mass organizations in recent years is to build a movement called religious moderation. In various events that occur, religion is often an interesting focus that can be utilized and used as a motive behind crooked goals. In fact, religion can be manipulated to achieve a certain agenda by a group or movement, as a ride for a particular purpose. This has resulted in radicalism that uses the guise of religion to further damage the image of Islam as a religion blessed by Allah SWT (Umroh, 2022)

Acts of radicalism in the name of Islam, both in Indonesia and in the world, have drawn a lot of criticism and condemnation in the community (Thohiri & Rizqiyah, 2021). As in the community environment "podok pesantren nurul furqon tomi" Radical groups use Islamic symbols in their various activities. The above shows that radical groups claim their movements are based on Islamic values and teachings. For example: fanaticism groups that are more inclined to Islam so that intolerance to other groups occurs. So that the loss of a sense of nationalism and the fading of what Islam is rahmatal lilalamin. This problem greatly affects the younger generation because they get deviant religious nutrition that is not in accordance with the corridors of Islam itself.

Substantially, the Aswaja tradition refers to Ahlussunnah Waljama'ah itself, so the scope of the Aswaja tradition actually includes the scope of Ahlussunnah Waljama'ah. The Aswaja tradition is the result of formulations or thoughts that have been recognized as an integral part of Ahlussunnah Waljama'ah. Prophet Muhammad SAW. Said From Abdullah bin Amr said: The Messenger of Allah SAW said: Verily the people of Bani Israel were divided into seventy-two groups. And my people will be divided into seventy-three groups, all of whom will go to hell, except for one group that will be saved. The companions asked: Who is the one group that will be saved, O Messenger of Allah?" He replied:

Those who follow my teachings and the teachings of my companions. (HR Imam al-Tirmidi, 2565).

Therefore, the first education that every Muslim youth should receive is the education of the correct belief, namely the Salafiyah belief adopted by the salaf generation of this ummah. Aswaja teaches that Muslims must follow the teachings contained in the Quran and Hadith, and follow the footsteps of the companions of the Prophet Muhammad SAW. Aswaja also teaches that Allah SWT has properties that must be believed and recognized by Muslims, such as the nature of oneness, eternity, power, and others (Andiono, 2021; Aji, 2023).

Aswaja also teaches that Muslims must maintain the unity of the ummah, and avoid unnecessary divisions and differences. This Aswaja emphasizes the importance of being in the congregation and avoiding actions that can divide Muslims (Sofyaningrum & Maulana, 2022; Rahman & Fathudin, 2022; Niam, 2019). In practice, Aswaja in Indonesia is represented by the Nahdlatul Ulama (NU) and Muhammadiyah organizations. The difference between these two organizations has a very important role in fighting for Aswaja values in Indonesia, such as tolerance, diversity, and unity of the people. In this case, one of the realizations of Aswaja is by establishing an institution as a forum for the next generation (Amiliya, 2022).

Pesantren is an Islamic educational institution dedicated to disseminating and developing Aswaja teachings in Indonesia. Its function is as a specialized place of learning for santri, the next generation, who seek to improve their understanding and skills in the context of Islam. Within the pesantren environment, santri receive teaching that involves Islamic teachings in general, including the principles of Aswaja. Aswaja is one of the schools in Islam that emphasizes the principle of tawhid (the Oneness of God) and rejects all forms of worship other than to Allah (Ashoumi & Ah, 2019). In addition to promoting Aswaja teachings, pesantren also have a significant role in fostering religion-based habits and religious culture among the community (Huda et al., 2023). Pesantren is often the place where santri learn the norms that apply in society, so that those who will later become community leaders, can understand and respect the customs that generally occur in the community (Ali Ridlo et al., 2022).

Overall, Islamic boarding schools play a crucial role in the spread and development of Aswaja teachings in Indonesia (Wahid & Arif, 2021).

Pesantren serve as an environment where santri can learn and develop their understanding of Islamic teachings, including Aswaja. In addition, pesantren are also a place where santri acquire knowledge about the prevailing culture and norms in society. The important role of pesantren is not only limited to religious education, but also forms an understanding of social life (Riski, 2023).

In addition, pesantren also have a crucial role in maintaining the sustainability of Aswaja teachings in society. Like the late kyai hasan abdul wafi as a NU fighter, he always instilled a love of NU in his students. When teaching, he always slips in discussions about NU. In addition, Kiai Hasan Abdul Wafi never tired of reminding his students to always defend and fight for NU, and to keep NU from deviating from the khittah outlined by the founders. Thus, pesantren play a role as guardians of the preservation of Aswaja values and principles, while playing an active role in preventing potential radicalism and terrorism that can threaten the stability of society (Riski, 2023). The spread of Aswaja, like the spread of other beliefs and religions, involves various strategies that aim to convey Aswaja messages and values to people who are potentially interested or who want to understand it more deeply. The strategy of spreading Aswaja can involve various approaches, including educational, social, and communication ones (Khasanah, 2023).

The discussion about the strategy of spreading Aswaja understanding has been widely discussed, such as research (Thohiri & Rizqiyah, 2021) The implementation of Aswaja education at SMK NU Tulungagung as a strategy to prevent students' radicalism is carried out through several learning programs. And also revealed by research (Khasanah, 2023) shows that in principle PP.PDF Walindo rejects Islamic radicalism because it is contrary to the principles of Aswaja. The Aswaja principles of tawasuth, ta'adul, tawazun and tasamuh are believed to be anti-radicalism values that can be internalized in the education process so as to protect students from Islamic radicalism which is now increasingly massive in its spread. In the Wakatobi Islamic boarding school, the strategy of spreading aswaja understanding is installed through da'wah management as a bridge to form a religious culture and Islam rahmatallilamin. This is what distinguishes this research from previous research.

Rosyad Shaleh defines da'wah management as the process of planning tasks, grouping tasks, gathering and placing implementing personnel in task groups and then mobilizing towards the achievement of da'wah goals (AJENG, 2023) (Wastiyah, 2020). This is the essence of da'wah management, which is a systematic and coordinative arrangement in the activities or activities of da'wah starting from before the start. systematic and coordinative arrangement in da'wah activities or activities that start from before implementation to the end of da'wah activities (Ahmad Suja'i, 2022; D. Putra et al., 2023). Islam is a religion of da'wah, which encourages its adherents to spread the teachings of Islam as a mercy or goodness for the entire universe, in accordance with the concept of "Rahmatan lil 'alamin" (rahmat bagi seluruh alam semesta) (Muhja et al., 2022). Da'wah, etymologically, comes from Arabic, namely da'a, yad'u, da'wan, du'a, which means calling, inviting, or inviting, exclamation, request, and request (M. Putra & Atsarissalaf, 2023).

The term da'wah often means the same as several other concepts in Islam, such as tabligh, amar ma'ruf and nahi munkar, tariyah, tabsyir, mau'idzhoh hasanah, indzar, ta'lim, and sermon. All of these terms refer to efforts to convey Islamic teachings, inviting to goodness, preventing evil, enlightening, giving good advice, warning, educating, and giving sermons to increase understanding and spiritual awareness in society.

With this concept of da'wah, Muslims are expected to become religious ambassadors who spread the values of goodness, peace and prosperity for all humans. Da'wah is not only verbal through words, but also involves real actions that reflect the teachings of Islam in everyday life. Thus, Muslims are expected to be good role models and make a positive contribution in building a harmonious and just society (Sari & Pratama, 2023).

II. METHOD

This research uses descriptive qualitative methods, this form of research uses case studies conducted in the Nurul Furqon Islamic Boarding School environment. The data sources in this research are primary and secondary data. Primary data obtained from in-depth interviews and observation of activities. The technique of determining informants uses a purposive technique by taking informants who match the criteria of this study (Diniati et al., 2021) The output of the interview is a transcript, while

observation is in the form of photos and videos. The secondary data is based on activity reports and documentation that has been done either through the official website of Pondok Pesantren Nurul Furqon, archives and routine reports of Pondok Pesantren Nurul Furqon.

The unit of analysis of this research is the caregiver of Nurul Furqon Islamic Boarding School. To enrich the data, interviews were also conducted with the Nurul Furqon Islamic Boarding School Management. The data collected was then categorized, analyzed and re-examined to get a conclusion with the following stages.

III. RESULT AND DISCUSSION

The strategy of spreading aswaja understanding in nurul furqon Islamic boarding school through the da'wah process. Da'wah is an effort or activity of delivering, explaining, and teaching the teachings of Islam to individuals or communities with the aim of changing or improving behavior, increasing faith, and guiding towards a deeper understanding of Islamic values. Da'wah includes various forms of communication, such as lectures, discussions, writing, mass media, and other activities, which aim to spread religious messages and help individuals or groups to get closer to the teachings of Islam (Pimay & Savitri, 2021).

Based on the data obtained, the research results of the Strategy of Spreading Aswaja Understanding by Pondok Pesantren Nurul Furqon Tomia Wakatobi, Southeast Sulawesi are seen from the strategy and concept of da'wah which has a specific focus, and its own characteristics.



Picture 1. Strategy Of Spreading Aswaja Understanding

1. Hadrah as a medium of da'wah

Hadrah, as a medium of da'wah, creates a deep spiritual experience through art, music, and religious rituals, as expressed by the caretaker of Pondok Pesantren Nurul Furqon. In interviews with researchers, it was

revealed that hadrah in the boarding school was used as a strategy to spread the values of Ahlul Sunnah Wal Jamaah (Aswaja). This hadrah activity is routinely carried out every Friday night and at various events, such as aqiqah, circumcision, and so on. Thus, hadrah becomes an integral part of sholawatan activities that are almost inseparable from the da'wah activities in the boarding school.

The caregiver of the pesantren also explained that sholawat activities, such as diba'iyah, have been introduced routinely as part of the da'wah that is carried out. Although at first, in 2010, introducing this activity required a lot of precision and patience. However, with consistency and istikomah, the sholawat activities were finally accepted and became something extraordinary, almost permeating various community activities in the boarding school. Thus, hadrah and sholawat activities become an effective means of disseminating Aswaja values in the pesantren environment, strengthening religious identity, and bringing deep spiritual experiences to santri and the surrounding community.

2. Majlis Ta'Lim as Da'wah Media

Majlis Ta'lim is an educational and religious forum that is held periodically, aiming to provide space for participants to explore, understand, and practice the teachings of Islam, especially in the context of Ahlul Sunnah Wal Jamaah (Aswaja). The caretaker of the Nurul Furqon Islamic boarding school also explained that this activity is organized with a periodic approach, namely once a month, creating an important platform to convey religious messages to the participants who attend. In Majlis Ta'lim, the series of activities involve reading Yasin and tausiyah. The recitation of Yasin forms a religious and spiritual nuance, giving participants the opportunity to contemplate and explore the meaning of obedience to Allah, as well as increasing solemnity in worship. Tausiyah, as a key element in Majlis Ta'lim, is a forum for providing religious advice and teaching. Tausiyah materials include understanding Aswaja values, interpretation of the Qur'an and hadith, and application of Islamic teachings in daily life. Tausiyah allows participants to reflect on their understanding of faith, gain new insights, and receive moral direction that can guide their lives.

Majlis Ta'lim activities that are carried out regularly make this media effective as a means of spreading Aswaja values. The continuity of these activities allows participants to engage consistently in the religious learning process. As an educational and spiritual vehicle, Majlis Ta'lim empowers people to deepen their religious understanding and integrate Aswaja values into their daily lives, forming more religiously aware and responsible individuals and communities.

3. The Leadership Role of Kiyai in Spreading Aswaja Understanding

Reviewing leadership cannot be separated from art, because art is the soul of leading. Leadership can be considered an art form in fostering certain groups of people, through human relations and proper motivation (Rofiki et al., 2022). Thus, they can work together without fear, willing to work hard to understand and achieve all organizational goals (Diana et al., 2021). Leadership is defined as the nature and behavior of influencing others through patterns or ways that a leader interacts, works together in groups, and delivers other statements that can influence others (Halim & Rofiki, 2022; Rohmah & Diana, 2023). Persuasion or the ability to invite is one of the traits inherent in a leader. This is because, to achieve the planned goals, a leader needs the cooperation and support of the people he leads. (Nabila et al., 2020; Lestari et al., 2023) This means that a leader, both in formal and informal social institutions, requires cooperation from all parties without making unilateral choices.

However, he also holds the title of kiyai. Kiyai is not only tasked with teaching his knowledge to his students, but also contributing his thoughts to society (Syaiful, 2019; Farhanudin & Muhajir, 2020). In fact, the kiyai occupies a position as a figure in the midst of society thanks to his total dedication to the interests. As a Kiyai at Pondok Pesantren Nurul Furqon, my personal and institutional role is very significant in the effort to spread Aswaja in the Wakatobi region, especially in Tomia. In the context of a 99% Muslim society, we realize that local Islamic traditions are strongly influenced by ahlussunnah wal jamaah and the model of activities developed by Nahdlatul Ulama (NU).

The region, although majority Muslim, shows significant diversity involving non-

Muslims, most of whom are migrants. Therefore, our role is not only in maintaining the local Islamic tradition but also in responding to and accommodating such diversity wisely. We see our role in spreading Aswaja as not only covering religious aspects, but also shaping the cultural character of the community. Inheriting the religious traditions established by the ulama and sultans of the past, such as Sheikh Abdul Wahid and Sultan Murrum, and Encik Sulaiman in Tomia, we modify and clarify the messages that have been passed down.

Pondok Pesantren Nurul Furqon not only tries to do something renewable but also maintains and respects the values that have been inherited by the ancestors. We understand that what the ancestors have done, both in spreading Aswaja and in forming a cultural NU, is a solid foundation for the development of a just society and local wisdom. The important role of Pondok Pesantren Nurul Furqon and colleagues in spreading Aswaja in Tomia involves building pengajian, majelis taklim, and yasinan groups. We are also active in reviving Nahdlatul Ulama organizations, such as Ansor, and introducing routine shalawat activities, such as diba'iyah, with the aim of forming a community of faith and noble character. Although initially facing challenges, consistency and istikomah in carrying out activities, such as sholawat and istighosah, proved that the local community accepted and appreciated our efforts. This created an environment where religious activities, such as aqiqoh, circumcision, and others, were naturally closely linked to sholawatan activities.

This strategy can be considered successful with evidence of positive acceptance among the community, especially through participation in every activity, such as aqiqah and selamatan, as well as Muslimatan events in various mosques. This success is reflected in the high participation in every sholawatan invitation organized. By organizing events that focus on religious values and togetherness, this strategy has succeeded in creating strong bonds within the community, creating a positive atmosphere, and making a significant impact in enriching the spiritual life of the community.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

This research provides an in-depth understanding of the strategies used by Pondok Pesantren Nurul Furqon in Tomia, Wakatobi, Southeast Sulawesi, in spreading Aswaja (Ahlussunnah wal Jamaah). The results of this study show that Pondok Pesantren Nurul Furqon has successfully implemented a stunning strategy, involving elements such as Hadrah, majlis ta'lim, and the leadership role of the kiyai as key elements in the spread of Aswaja. More than just an educational institution, this study highlights the central role of pesantren in maintaining the sustainability of Aswaja values, while guarding against potential radicalism.

B. Saran

Based on the findings from this study, I would like to suggest that future researchers engage more intensely with the community and conduct a more in-depth and careful analysis. Thus, direct interaction with the community can provide deeper and more detailed insights, allowing the research to be more contextual and relevant.

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