

Da'wah movement of Majelis Ilmu and Dzikir Ar-Raudhah in strengthening *ahlussunnah wal jamaah* understanding in Surakarta City

Kasmuri¹, Agus Riyadi²

^{1,2}Faculty of Da'wah and Communication, Universitas Islam Negeri Walisongo, Indonesia
Email: kasmuri@walisongo.ac.id

JID | 224

Article

Information:

Received:

28 October 2022

Revised:

28 December 2022

Accepted:

29 December 2022

JID
JURNAL
ILMU DAKWAH



Jurnal Ilmu Dakwah
Vol. 42 No. 2 (2022)
1693-8054 (p)
2581-236X (e)
224-240
<https://doi.org/10.2158/jid.42.2.13388>

Keywords:

Da'wah movement,
Majelis Ilmu and
Dzikir Ar-Raudhah,
*ahlussunnah wal
jamaah*.

Abstract

Purpose - The aims of this study to recognize the view of leader of Majelis Ilmu and Dzikir Ar-Raudhah towards *ahlussunnah wal jamaah*, as well as dakwah movement activities and reinforcement form performed by Majelis Ilmu and Dzikir Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah* in Surakarta City

Method - This research is qualitative field research. Data collection was obtained through a free interview, participant observation, and documentation study. It is further analyzed through three stages i.e. reduction, display, and verification.

Result - This study suggests that the view of the leader of Majelis Ilmu and Dzikir Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah* could be divided into several points of view i.e. from the point of view of *fiqh*, science of hadith, science of sirah and science of aqidah. Dakwah movement and the form of reinforcement of Majelis Ilmu and Dzikir Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah* in Surakarta City is by using various kinds of media and methods. Social media movement by creating apps, websites, and IT Developer, dakwah movement through printed media by the publishing of the book of aswaja as well as the law foundation completely, direct dakwah movement such as tabligh akbar.

Implication - the implication of this research is related to the importance of the dakwah implementation in reinforcing the understanding of *ahlussunnah wal jamaah*

Originality - this research analyzes the view of leader of Majelis Ilmu and Dzikir Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah*, and the activities of dakwah movement in reinforcing the understanding of *ahlussunnah wal jamaah* in Surakarta City.

For citation: Kasmuri, & Riyadi, A. (2022). Da'wah movement of Majelis Ilmu and Dzikir Ar-Raudhah in strengthening *ahlussunnah wal jamaah* understanding in Surakarta City. *Jurnal Ilmu Dakwah*. 42(2). 224-240. <https://doi.org/10.2158/jid.42.2.13388>

***Corresponding author:** Kasmuri, kasmuri@walisongo.ac.id, Faculty of Da'wah and Communication, Universitas Islam Negeri Walisongo Jl. Prof. Dr. Hamka, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa Tengah, Indonesia, 50185.



Kata kunci:

Gerakan dakwah,
Majelis Ilmu dan
Dzikir Ar-Raudhah,
*ahlussunnah wal
jamaah.*

Abstrak

Tujuan - penelitian ini bertujuan untuk mengetahui pandangan pimpinan majelis ilmu dan dzikir Ar-Raudhah terhadap ahlussunnah wal jamaah, serta kegiatan gerakan dakwah dan bentuk penguatan yang dilakukan oleh Majelis Ilmu dan Dzikir Ar-Raudhah terhadap pemahaman ahlussunnah wal jamaah di Kota Surakarta

Metode - Penelitian ini merupakan penelitian lapangan kualitatif. Pengumpulan data diperoleh melalui wawancara bebas, observasi partisipan, dan studi dokumentasi. Selanjutnya dianalisis melalui tiga tahapan yaitu reduksi, display, dan verifikasi.

Hasil - Penelitian ini menunjukkan bahwa pandangan pimpinan majelis ilmu dan dzikir Ar-Raudhah terhadap pemahaman ahlussunnah wal jamaah dapat dibagi menjadi beberapa sudut pandang yaitu dari sudut pandang fiqh, ilmu hadits, ilmu sirah dan ilmu akidah. Gerakan dakwah dan bentuk penguatan majelis ilmu dan dzikir Ar-Raudhah terhadap pemahaman ahlussunnah wal jamaah di Kota Surakarta adalah dengan menggunakan berbagai media dan metode. Gerakan media sosial dengan membuat aplikasi, website, dan IT Developer, gerakan dakwah melalui media cetak dengan penerbitan kitab aswaja serta yayasan hukum secara lengkap, gerakan dakwah langsung seperti tabligh akbar.

Implikasi – implikasi penelitian ini terkait dengan pentingnya implementasi dakwah dalam memperkuat pemahaman ahlussunnah wal jamaah.

Orisinalitas – penelitian ini menganalisis pandangan pimpinan majelis ilmu dan dzikir Ar-Raudhah terhadap pemahaman ahlussunnah wal jamaah, dan aktivitas gerakan dakwah dalam memperkuat pemahaman ahlussunnah wal jamaah di Kota Surakarta.

Introduction

Surakarta carries a three centuries of history of communal, social conflict and social violence between two community groups, where one group becomes the victim of the other group's violence. Such communal conflict could occur based on ethnicity, religion, social class, and political affiliation (Fananie, 2002). Religious social lives in Surakarta could be considered as the laboratory of religious people's lives in Central Java. This is shown by the appearance of various religious social movement that is quite prominent in town, such as Nahdlatul Ulama, Muhammadiyah, Majelis Tafsir Al-Quran, Lembaga Dakwah Islam Indonesia, Majelis Ahbaabul Musthofa, Majelis Al-Hidayah, etc (Baidhawiy, 2018).

It is called a religious social movement since this movement is not only dwelling on one division of religion but also on social, political, and economy (Ahyar, 2015). As seen from the number, Islamic movements have emerged endemically in Surakarta because, in the era of reformation, Islamic movements are free to express their ideas and notions. Such a fact, political reformation in Indonesia also encourages the birth of radical Islam groups (Afadlal, 2005), so these movements also influence the lives of the people and the religious lives of the people in Surakarta.

Surakarta becomes serious attention towards the radical Islam movement. Surakarta is considered the place where the radical Islam movement grows rapidly with vocal characteristics expressing anti-immoral action, Islamic sharia implementation, and anti-democratic government (Tadjoeddin, 2002). The appearance of some movements that are considered radical in Surakarta is closely related to the political euphoria at the national level. However, it needs to note that the presence of such a movement cannot be separated from the history of similar movements in the New Order era, i.e. Radical Islamic movement which was identical to teaching rooted directly in Al Quran and sunnah Rasulullah SAW.

Besides, Surakarta is a cultural city where Javanese culture is famous for its polite attitude and could always adapt to differences in peaceful, tolerant, and non-radical ways (Sugiartoto, 2003). This is in line with the view of some experts suggesting that Javanese culture is in line with the mission of Islam teaching noble morality and politeness (Simuh, 2003), on the other hand, Surakarta is considered the center of Politic Islam expecting total change towards the government system by performing militant movements, where this assumption is emerged by the appearance of *jihad* troops, and also some terrorism cases in Surakarta.

In Surakarta, there are also puritanism groups that acknowledge themselves as Islam modernist. They move to establish their influence by attacking sporadically Islam tradition growing among the local community (Hidayat, 2020). Imitating the Quran without seeing the context, bid'ah, khurafat, and tahayyul become their fighting slogans. They do not hesitate to accuse the religious practice of Islam leaders and people of Surakarta which is still thickly mixed with Javanese tradition as a form of shirk actions (Al-Ja'bari, 2006). Islam radicalism in Surakarta is not only identical to the institutions established by Abu Bakar Ba'asyir such as Jama'ah Islamiyah (JI, 1993), Majelis Mujahidin Indonesia (MMI, 1999), or Jama'ah Anshorut Tauhid (JAT, 2008), but they are also linked to the local troops in Surakarta such as Front Pemuda Islam Surakarta, (FPIS), Laskar Jundullah, Laskar Umat Islam Surakarta (LUIS), Hawariyyun to Tim Hisbah.

The potential for conflict often occurs, it keeps lurking (Fuadi, 2021). Seen from the configuration of religious lives, Surakarta is a city with the composition of power among the sects is commonly strong, moreover, in Surakarta, it is known as the base of hardcore Islam. Pesantren Al-Mukmin Ngruki, led by KH Abu Bakar Ba'asyir, MTA led by H. Ahmad Sukino, and Gumuk Mangkubumen study group led by KH. Mudzakir supported by the troops he created considered to reflect the potential conflict should their feelings or their sense of religion and sectarians are hurt. The action of sweeping towards foreigners and forceful demolition of places that are considered to bring immorality in the 2000s by such movement groups is one of the examples. This fact also reflects that Surakarta still has religious cells displaying radicalism (Wictorowics, 2012).

A massive wave of Islamization is another side that triggers the appearance of Islamic Movements aspiring hard core Islam Ideology and transnational Islam through the appearance of Islamic organizations. The growing Islam ideology in the public space emerges several concerns threatening Aswaja Islam community. First, the mass seizing of the grass root causing an ideological exodus from moderate Islam organizations to radical Islam organizations. The threat to take over or the change of ideology is not only perceived by NU, but also by other organizations such as Muhammadiyah. One of the causes is the “discharge or the omission” of places of worship such as mosques which previously were taken care of by Aswaja were taken over by a group of Muslims with radical ideology. Second, the threat could also be in the form of sympathy or silent-base support performed by radical Islam groups. Such ideology change only needs one more step, i.e. the emergence of sympathy, then they could claim that the Islam community is fighting over Allah's enemies, a condition that takes solidarity from all Muslims. Likewise, Islam Aswaja which is also known as Sunni grows rapidly in Surakarta, where the teaching is spread accommodatingly, moderately, and tolerantly, and holds onto the good over the bad as the concept brought by predecessor introducing Aswaja to develop Islam teachings and protect it from the deviation made by the reformer and modernist (Syaoki, 2017).

The position of Aswaja is getting marginalized as a consequence of the growing radical sects in Surakarta. The importance of the reformulation of Aswaja understanding that has become the organization doctrine, so that the ways performed by the community are not trapped in radical ways that are counter-productive with the efforts of establishing the image of Islam which is friendly, tolerant, and inclusive (Jamhari, 2004). Dakwah movement that could reinforce the understanding of Aswaja is highly required. One of the dakwah movements of majelis of science and dzikr Ar-Raudhah led by Habib Naufal bin Muhammad Alaydrus. Through dakwah that emphasizes more on the aqidah strengthening, especially *Ahlussunnah wal jamaah aqidah*, Habib Naufal bin Muhammad Alaydrus employs various strategies and methods. It is performed to prevent the entrance of the Islam community to radical understanding.

Based on the above explanation, the focus of this study is how the leader of majelis of science and dzikr Ar-Raudhah see the understanding of *ahlussunnah wal jamaah*, and how dakwah movement as well as the form of reinforcement performed by majelis of science and dzikr Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah* in Surakarta City.

Research Methods

This research is qualitative. It produces descriptive data in the form of written words or spoken from people and observed behavior (Moeleong, 2000), in other words, qualitative research is research studies data about all the existing complexity in depth in the context of research without a statistical scheme of thought (Sugiyono, 2002). This research tries to describe dakwah movement performed by majelis of science and dzikr Ar-Raudhah in reinforcing Aswaja understanding in Surakarta City.

Data collection techniques used are; 1) Observation. Observation during the research using “unstructured observation” technique towards participants, social actors, and other things related to the social behavior, activities diversification, and other relevant settings to the explorative research, such as observation on the method and the pattern of dakwah of Habib Naufal bin Muhammad Alaydrus in reinforcing Aswaja understanding in Surakarta City, the attitude of the students (congregation) and the surrounding community, 2) Interview. The interview performed is a structured interview with the leader of majelis, teaching ustadz, volunteers, and the congregation who recognize the information related to the dakwah activities performed by majelis of science and dzikr Ar-Raudhah in Surakarta City, 3) Documentation. The documentation technique used aims to obtain precise knowledge on the phenomena study and in order to process information that may add to the accuracy of the data collected such as majelis’ activity records, official records such as the license of the establishment, and other documents related to this research.

Results and Discussion

General Description of Majelis of Science and Dzikr Ar-Raudhah Surakarta

Majelis Ar-Raudhah was established by Habib Naudal bin Muhammad Alaydrus. The name Ar-Raudhah was given by Habib Husein Habsyie and Habib Anis bin Alwi Al-Habsyi. Every Saturday morning after subuh prayer together, they continued to read Al-Quran, ratib, and join a routine public citation, from the one with a theme of History of Prophet or Hadith, nahwu, and fiqh, tasawuf, to Al-Quran interpretation.

Following the death of Habib Anis bin Alwi Al-Habsyi, there was turbulence of tests in dakwah that made the mother of Habib Naufal suggested him to establish his own majelis in his own house. That was the first time announced clearly in 2010 the name Majelis of Science and Dzikr Ar-Raudhah the number of 30 followers. The majelis was held twice a week, and *alhamdulillah* Allah blesses hundreds of congregation to come and the house was no longer able to host more congregation, then at the end of September 2011 over a loan from some colleagues, he bought a 525 m² house for his headquarter which then was known as majelis of science and dzikr Ar-Raudhah. People from all over the place come and the house could no longer host thousands of people and in order to provide comfort for those who seek knowledge, Habib Naufal decided to buy a 1200 m² house beside Majelis Ar-Raudhah to expand the majelis, the house then demolished and rebuilt into three floors mosque which currently is known as Mushola Raudhatul Jannah (the center of the Majelis).

The View of Leader of Majelis Dzikir Ar-Raudhah towards Ahlussunnah Wal Jamaah Understanding as Dakwah Message

The leader of majelis of science and dzikir Ar-Raudhah has his own point of view on Aswaja. The leader of majelis of science and dzikir Ar-Raudhah suggests that we are obliged to reinforce our faith. Faith in this case is steadiness in aqidah since the end of time is full of slander. What is meant by slander here is slander of aqidah which occurs from a different way of view and thinking, so that it causes a group to accuse another group as incorrect. Habib Naufal bin Muhammad Alaydrus also agrees with Habib Abdullah bin Alwi Al-Haddad in the book of Risalatul Muawanah who obliges us to fix our faith and states that aqidah study is a must.

The word obligatory is very emphasized since aqidah a faith possessed by a human. Faith is required by humans as the live guidance to direct the objective of one's life, one of the main problems in dakwah material is Aqidah Islamiyah. Such aqidah aspect is the one forming the morals of the people. Therefore, it is the first subject to become the material in Islam dakwah is aqidah or faith that should directly be asked to a teacher or religious leader so that the knowledge obtained could be accounted for. The importance to have a teacher is explained in a book written by Habib Naufal bin Muhammad Alaydrus entitled "umat bertanya ulama menjawab" (people ask, teacher answers) that a pupil when he asks the teacher he should have no other intention except to seek for knowledge.

JID | 229

A brief explanation on the understanding of *ahlussunnah wal jamaah* according to Habib Muhammad bin Husein Al Habsyie as the teacher and the grandson of Habib Anis bin Alwi bin Ali Alhabsyie who was the teacher of Habib Naufal bin Muhammad Alaydrus, said that:

"Aswaja is people who hold onto the teaching of the Prophet and the teaching of the companion of the prophet, and if you want to observe with the correct understanding and a pure heart in *nash* Al Quran and Hadith, it contains matters of faith and you observe salafussolih, you understand and would believe in *haq* together with the group known as Al Asyariyah, *nisbah* to Abu Hasan Al Asyari (the one who made aqidah concept and its underlying law) and this is aqidah that is agreed by *tabi'in* and aqidah of sufi ulama, there goes aqidah *ahlussunnah wal jamaah*.

Ahlussunnah wal jamaah connected to Al-Asyariyah group was considered as the correct understanding by Habib Muhammad bin Husein Al Habsyie based on the *nash* Al Quran and Hadith, because Abu Hasan Al Asyari was the first one who made a concept of aqidah and its underlying laws.

"There are various kinds of the sect, the one which is the fittest to Al-Quran and Hadith is *ahlussunnah wal jamaah* (Aswaja), frequently, Aswaja is called Al-Asyariyah, it does not mean that the creator of Aswaja, but the one who first conceptualized with its underlying laws. Aswaja in terms of the name was recognized at the end of the prophet's companion era, in terms of understanding, it was recognized since the period of Rasulullah SAW". Direct interview with Habib Naufal bin Muhammad Alaydrus on January 19, 2021).

It is in line with (Yakan, 2010), what is meant by *ahlussunnah wal jamaah* is people who follow *i'tiqod* as in *i'tiqod* of Prophet Muhammad SAW and his companions, the *i'tiqod* is written in Al-Quran and sunnah in dispersal, not tidily arranged in order, then it was collected and formulated,

the result of the formulation of Syekh Abu Hasan Ali As-Asy'ari (Basrah 260-324 H) in the form of the book of tauhid, which was made as guidance by the followers of *ahlussunnah wal jamaah*, since they are also called as Asy'ariyah followers. Imam Asy'ari had a pupil namely Abu Manshur Al-Maturidlu, who then was famous for being the *ulama* in the respective field, i.e. the similar field of ushuluddin and i'tiqod.

Pengertian *ahlussunnah wal jamaah* dapat dibagi menjadi beberapa sudut pandang, diantaranya dari sudut pandang ilmu fiqh, ilmu hadis, sirah dan aqidah.

“If there was a question who *ahlussunnah* was, *ahlu* means family, followers, citizens of (paradise), *assunnah* means sunnah followers, while sunnah is something that if it is performed, you get a reward but if it is not performed, you do not sin (definition in terms of fiqh). it could also mean that any action performed by the prophet either in the form of speeches, deeds, or provisions (definition from hadith point of view). Or another definition said that anything attributed to the prophet either in the form of speeches, deeds, provisions, or the prophet's characteristics (the definition from the *sirah* point of view). while the definition of Ahlussunnah from (aqidah) point of view is the definition from KH. Hasyim Asy'ari namely *athoriqoh* one way, *almardhiyyah* blessed, *al masukahfiddin* performed within the religion, *salakaha Rasulullah SAW* gone through by Rasulullah SAW, *aw ghoiruhu* or other than apostle, *mimanhuwa 'alamunfiddin* from the people who have values in terms of religion as the prophet's companions.”

Therefore, it could be concluded that sunnah in aqidah science is one way of understanding religion in which the way has been gone through by the apostle, the companions, and those who have a sufficient level of knowledge of Islam, hence, the definition of sunnah according to hadith and according to aqidah could be likened, for example, the Prophet never performed *tarawih* in a congregation, but his companions did in which in this case it could be categorized as sunnah.

Through a routine study with the theme of who is *ahlussunnah wal jamaah* by Habib Muhammad bin Husein Alhabsyie on September 6, 2021, he explained some sects at the time:

“These days, there are many people who acknowledge themselves as *ahlussunnah wal jamaah*, despite it had been agreed by the ulama either mentioned in the book of IthafAshadaAlmutaqinsyarahnya, the book of IhyaUlumuddin, it is mentioned by Sayyid Muhammad Bin Muhammad Alhusainin Azubaidi Asyahid Bimurtadho RA, “when the name aswaja is mentioned then it means asyariyah and maturiddiyah”. Imam Ibn Abdil Bar Al Andalusie in the book of Attabyid “They are asyari and maturidi” the sects will become many sects, the second one tries to understand the correct sect is *ahlussunnah wal jamaah*” (Additional explanation from the Monday Night citation with Habib Muhammad bin Husein Alhabsyie, on September 6, 2021).

“Worshipers means a group that takes care of compactness, togetherness, and harmony. There is a hadith *yad'ullahima'al jamaah* “the help from Allah is always with a group of worshipers”. It is said that worshipers even though they have different opinions cannot accuse each other of being an infidel. For example, the difference among 4 imam madhhabs, imam syafii and imam maliki believe that qunut is sunnah while madhhab imam hanafi and imam hambali suggest that qunut is not sunnah, however, they do not accuse each other of an infidel. Imam Ghozali

said that the first bid'ah is eating greedily. There is ulama from madhhab imam ibn hajar and imam romli, these are ulama of the same age whose teachers even the same, they commonly make syarahnyaminhaj, the syarah of imam romli is NihayatulMuhtaj, while the syarah of Imam Ibn Hajar is TuhfatuMuta, from the chapter of thaharah to the chapter of haj, there have been 500 differences between them, they, however, do not accuse each other as infidel". (The explanation from the Sunday Night citation with Habib Muhammad bin Husein Alhabsyie, on September 6, 2021).

Ibn Bar Al Andalusie in his speech, the concept of *ahlussunnah wal jamaah* is a concept where they believe that people who do sin cannot be called infidels for their sins, for instance, those who never pray in the mosque, do not have the right for their body to be prayed in the mosque, it is illegitimate, it breaks the law of *ahlussunnah wal jamaah*. In the book of Al FarquBainalFirq, it is said that *ahlussunnah wal jamaah* is

"*la yukafiruba'dzuhumba'dhom*" do not accuse some part or some other part as an infidel.

It is continued with the definition of *wal jamaah*:

"*Wal jamaah* means the sect of *al jamaah*, following ijma (agreement) from the ulama of hadith of Imam Tirmidzi the companions of Abdullah bin Umar states that "*ana Rasulullah sawqaal*": "the truth is that Allah SWT provides a specialty not to make His people agreed to be misguided, and the help from Allah is always with the worshipers, and those who casting off himself from the congregation, it means that he separates himself to hell." Imam Al Hafidz Waliyyudin Al Iroqi in his book *Al Ajwibah Al Mardhiyyah 'AlalAsilatilMarqiyah*, said about Ibnu Taimiyyah "Ibnu Taimiyyah was against ijma ulama as many as 60 ijma which some of which was *ushuluddin* (obligatory faith, among them, are Allah, Apostle, the attribute of Allah, the attribute of the Apostle, Al-Quran and the judgment day) and *furu'* (pilgrimage, qunut), it means that Ibnu Taimiyyah and his followers are not *Ahlussunnah wal Jamaah*". (Explanation from Monday night citation with Habib Muhammad bin Husein Alhabsyie, on September 6, 2021).

Among the majority group of Muslim, Rasulullah SAW said: "if you saw the disunity of your people, then follow the majority". in the book of *At Tafsir Fiddin* when Rasulullah SAW was asked '*anilfirqoh an najhiyah?*' He then replied *al jamaah* and sometimes he also answered *ma anaalaihi wa ashabih*. Actually, the definition of *ahlussunnah wal jamaah* was directly explained by Rasulullah SAW in a hadith: "And actually this people will disunite into 73 groups, 72 of which will go to hell, and only one will go to heaven, it is al Jama'ah". (HR. Abu Dawud).

When He explained that Muslims would be split into 73 groups and all except one will go to hell. When one of his companions asked about the one group, Rasulullah answered, "*They are ahlussunnah wal Jama'ah*," "Am I in that group with my companions". In other words, it is the pure, authentic, and standard teaching of Islam. With such thought, moslem in Rasulullah SAW era together with His companions was the followers of *ahlussunnah wal jamaah* who will not go to hell (Mukhtar, 2007).

The conclusion is all groups may say that they are *ahlussunnah wal jamaah*, but *ahlussunnah wal jamaah* is the one who follows the right path, the path taken by our ulamas who believe that Allah is not bound by time and space, believe in Al-Quran kalamullah, believe in *qadha'* and *qodar*,

people do not create his own destiny, and we have the attributes of wal jamaah which is the group with the most number of followers and we follow the ijma of the ulama.

Habib Naufal bin Muhammad Alaydrus in his closing concludes:

“Aswaja is actually aqidah, but people see it differently, Aswaja is for a group with syafii madhab and the amaliyah is NU and habaib, so the one who is not NU is not called Aswaja, to me in terms of science, Aswaja is the one maturidiyah and asyariyah, when the amaliyah is NU but the aqidah is asyiah, it will be hard. Aswaja is the practice of NU.” Some famous NU practices are yasinan, pilgrimage, tahlilan, sholawat and other practices explored deeply with its complete underlying laws in the book of Habib Naufal bin Muhammad Alaydrus entitled *Ahlul Bid'ah Hasanah 1 and 2*.

Aswaja is *ahlul* the follower of sunnah, the sunnah of Prophet Muhammad SAW, sunnah is also considered by KH Hasim Asyarie as a way taken by the companions, sunnah could also be interpreted as the way to keep compactness, Aswaja has many differences but none accuse each other, the attributes of Aswaja could be seen in three cases, namely the ulama, the practice, and the doctrine, if the praised fiqh ulama follows Imam Syafii, Imam Hanafi, Imam Hambali, and Imam Maliki, while the tasawuf follows Imam Ghozali. Therefore, it could be concluded that they are the ones with the madhaab, those who follow the ulama follow tasawuf experts, those who follow the practice of Hasyim Asyari in the rule of Godness, are *ahlussunnah wal jamaah*.

Dakwah Movement and the Form of Majelis of Science and Dzikir Ar-Raudhah towards the Understanding of Ahlussunnah Wal Jamaah in Surakarta City

The majelis of science and dzikir Ar-Raudhah in order to realize a reinforcement and the understanding towards mad'u about aswaja, presents with various movements such as:

Dakwah through Social Media

Along with the rapid development of communication technology in the 1990s, either directly or indirectly, will influence the communication and information systems applied within the community (Riyadi, 2021). The most important thing that must be carried out by the dai is the big opportunity to do dakwah through internet media. This so-called e-dakwah has actually commenced since 2003 (Riyadi, 2020).

The spread of Islam was not only done by interpersonal communication, group and mass use media of radio, television, and newspaper, but Islam dakwah was developed further through media internet. This is based on the fact that internet media has been growing rapidly for more or less this decade. Internet has been shifted in terms of its function, from limited media to public media which is used widely by society in the form of all aspects of life.

According to Fatimah (2009) by applying such an internet and information system, dakwah of Islam will have additional value in terms of service, security and efficiency, and speed improvement in the communication system.

1) Go Langit (GOL) Application

Go langit application was launched on January 19, 2018, containing various materials about Islam in written content, audio, or video. The application could be downloaded for free on a

smartphone. Go Langit application was created because there has been abundant information that cannot be accounted for the source and the truth and it is frequently broadcasted in social media and short messaging services. Furthermore, the application aims to ease the people to follow directly the majelis of science from a number of ulamas through the application.

“I frequently received shared messages with trashy contents. Through this application, you can read, and I would choose the texts. You can also see ustadz, or kiyai who is streaming live,” said Habib Naufal bin Muhammad Alaydrus.

In the application, there are menus such as mushaf Al-Quran, interpretation of Quran by verse, qurthubi, bughowi, thabrai, and ibnu katsir interpretation, Islamic article, Islamic meme and motivation, advice from ulama and live streamed citation from some habibs and ustadz *ahlussunnah wal jamaah* in Indonesia, such as Aa Gym, Habib Ali Zaenal Abidin Al-Hamid, Habib Husin Nabil Assegaf, Habib Jamal Ba'agil, Habib Luthfi bin Yahya, Habib Muhammad bin Husein Al-Habsyie, Habib Naufal bin Muhammad Alaydrus, Habib Taufik Assegaf, Ustadz Adi Hidayat, Ustadz Abdul Somad, Ustadz Hanan Attaki, Ustadz Jefri Al-Bukhori, and Ustadz Yusuf Mansur. The people responded to this breakthrough positively proven by the number of downloads reached up to 40000 android users within one week.

2) Dakwah through Youtube

The growing interest in Islamic citation from Youtube made Majelis of Science and Dzikir Ar-Raudhah catch up, this majelis now has its own channel for dakwah, Habib Naufal bin Muhammad Alaydrus always updates it anytime the citation is streamed live, therefore it eases the people who live far not to necessarily come to the majelis to watch the show.

One of the examples of the speech from Habib Naufal bin Muhammad Alaydrus uploaded to Youtube is that Muslims who follow *ahlussunnah wal jamaah* (Aswaja) are encouraged to unite, strengthen the line, and support each other. He said it in mau'idzoh hasanah in front of thousands of congregation Majelis Maulid Wat Ta'lim Riyadlul Jannah Malang on Saturday evening (11 Muharam 1437 H/ October 24, 2015). According to him, currently, the fact that Indonesia is safe, peaceful and quiet, there is no big turbulence and no war is because Aswaja still dominates the majority in this country.

The officer of Majelis of Science and Dzikir Ar-Raudhah Surakarta then cited the speech from Sayyidil Habib Muhammad Rizieq bin Husein bin Muhammad Shihab. It is said that, for as long as *ahlussunnah wal jamaah* dominates Indonesia, and has been proven until today, other groups will live safely and peacefully without being fought, bullied, and abused. They would instead be nurtured, and let free, and there will not be any confrontation between *ahlussunnah wal jamaah* and the other. However, if *ahlussunnah wal jamaah* was not the majority, while Syiah was, or Wahabi was, then Wahabi or Syiah extremists would make *ahlussunnah wal jamaah* feel uncomfortable in this country.

He added the phenomena that currently occur in Syria. It is a place where *ahlussunnah wal jamaah* has many followers. Syria is sufis' place. Syaikh Muhammad Said Ramadhan Al Bouthirahimahullah died from being bombed while teaching Quran interpretation in the mosque, he was a Sufi of *ahlussunnah wal jamaah*. However, when the extreme Syiah or Wahabi became

stronger in Syria, both will eventually make war and the victims would be *ahlussunnahh wal jamaah*.

On the contrary, *ahlussunnah wal jamaah* in Indonesia is militant, the number dominates, then there will not be any demolition to those who have a different understanding from us. Instead, we let them with their group for as long as they do not insult, abuse, and bully *ahlussunnah wal jamaah*. Taking the lesson from the events that occurred in Syria and Yaman, Habib Naufal bin Muhammad Alaydrus reminds all congregation of the danger of Wahabi and Syiah in Indonesia, however, keep in mind that we may not persecute them. When we explain the danger of Wahabi and Syiah, it does not mean that we persecute them. We just want the member of *ahlussunnah wal jamaah* be careful in explaining it. One of the ways is by attending majelis maulid, not just present but it will be far better if they could understand the teaching from shohibul maulid, identify aqidah shohibul maulid, understand how to do the tasawuf, understand how to master the knowledge and also understanding the underlying laws. Because, from there, it is possible Aswaja wiped away from this country.

3) Dakwah through Text

Along with the development of the information era, mass media has long been a means of mass communication and a tool to make public opinion among the people. Dakwah Islam movement in its development also experiences various dynamics, either then one determined by the subject of dakwah (da'i) or object reality (mad'u). The current and future dakwah movement are faced with growing social condition that automatically demands systematic dakwah movement development.

Dakwah *bil qalam* may still feel strange to many people, unlike the term dakwah bil lisan and dakwah bil hal. The use of "Qolam" refers to the words from Allah SWT, "*Nun, pay attention to Al-qalam and what is written*" (Q.S. Al-Qolam:1). Therefore, it becomes a concept of "dakwah through pens", by writing an article in mass media. Because regarding the article, dakwah bilqalam could be identical to the term "dakwah bilkitabah" (dakwah through writing).

The leader of majelis of science and dzikr Ar-Raudhah uses one of the dakwah movements to succeed in the message of Islam dakwah he was bringing. Through an article in mass media, a mubaligh, ulama, kyai, or Moslem in general based on the field of skill or science he masters could implement DBQ. Therefore, they or we could also play the role of Moslem Journalist namely as *muaddib* (educator), *musaddid* (information straightener about Islam teaching and Muslims), *mujaddid* (reformer of understanding about Islam) *muwahid* (unifier of ukhuwah Islamiyah), and mujahid (fighter, defense, and religion enforcer).

Dakwah *bil qalam* or dakwah using a pen, in this case, journalistic activities of Habib Naufal bin Muhammad Alaydrus has published several famous books that could be said best seller. Those books are:

1) Ahlul Bid'ah Hasanah

For truth seekers, this book presents as their thirst remover. Within, there have been collected many laws underlying various salaf practices that are frequently questioned by a little part of Islam community who are too fanatic to its teaching. Therefore, this book is suitable for everyone who loves salaf practice, practices of the *wali*, and for those who seek the real truth.

This book does not only provide underlying laws from Al-Quran and Hadith, but also provides much information, views as well as an explanation from famous ulama around issues of bid'ah and practice of *wali*. Each paragraph contains scientific information from various sources that could be accounted for. Through this book, we will find abundant examples of bid'ah performed by the prophet's companions during the era of Rasulullah SAW or after that. This book is attractive since it brought us to the era of Rasulullah SAW and his companions.

2) Ahlul Bid'ah Hasanah 2

Besides providing the underlying laws from Al-Quran and Hadith, it also provides information, views as well as an explanation from famous ulama around the issue of bid'ah and practices of *wali*. Each paragraph contains scientific information from various sources that could be accounted for. This book is the continuation of the book ahlul bid'ah hasanah 1.

3) The morals of the Prophet, Tale of Wisdom in the Life of Rasulullah, is the antidote to longing for the love of Allah.

Each tale of Rasulullah SAW's life is full of lessons that we could apply in daily life. For each problem that we face, Rasulullah has had the answer. In this book, various tales presented in this book happened in the life of the Prophet Muhammad SAW, and they heart-touching. Each tale presented could be a guide for anyone who idolizes the majesty of Muhammad SAW.

4) The Morals of the *Wali*

Wali or Allah's lovers are those who have noble hearts. Their morals are recorded with golden ink all along the history of the human race. Ulama state that the life story of walis is one of Allah's troop who played a role to strengthen the hearts of people who want to get close to Allah. In this book, the author tried to collect beautiful stories proving the glorious morals of wali of Allah in living life. Various stories in this book can leave a deep impression and influence us strongly. Because, other than from the accountable source, they always feel fresh and new.

5) Ideal wife, The Most Expensive Wealth in the World is a pious wife

This world is indeed beautiful and full of pleasure. Someone faithful of course seeks eternal pleasure, who is not negligent in this life and could be brought into eternity. The pleasure that will accompany their journey in the temporary state, in any state, thick or thin, spacious or narrow, success or failure. Such pleasure is of course very expensive and cannot be paid by any form of wealth, of course, it is the best pleasure in the world, she is a pious woman.

6) Longing, The Tale of Those who long for the Apostle

Longing for the prophet Muhammad SAW is the sign of someone's perfect faith because longing is the sign of love. Through short stories presented well and extracted from various trustworthy sources, this book, at Allah's will, will make you "long" for the prophet Muhammad SAW.

7) What is the underlying law of pilgrimage, tawasul and tahlil.

What is the underlying law, a question that we frequently ask when we hear, read, or see a religious activity within society? This book presents us with an answer to the question. In this book, we are brought to dive deep into the meaning of Al-Quran, hadith, and the thought of ulama to widen the thinking horizon.

8) Where is the underlying law 2, Maulid Nabi, Sunnah or bid'ah

It is the continuation of the book, where is the underlying law 1 presents us with an answer to the question. In this book, we are brought to dive deep into the meaning of Al-Quran, hadith, and the thought of ulama to widen the thinking horizon.

JID | 236

9) Man of the Sky (unknown on the earth, famous in the sky)

There are many walis of Allah in this world, those who are loved by Allah and have a high position beside Him. They eat, drink and get along with us. Unfortunately, we often fail to see them as Allah's wali since they are tricked by people's judgment about them or by their humbleness and their unpopularity. Reading this book would make us able to know the men of the sky, those who are not famous on earth, but famous in the sky.

10) A Cup of Wisdom Coffee fills life with drops of knowledge from the wali.

Much time is wasted without getting any wisdom and knowledge we are learning. This book presents a friend to chat with in your spare time. When we are together with our family or friends. It contains various wisdom during the journey of seeking knowledge of Habib. This book presents to freshen our hearts and make us dive deeper into the beauty of the knowledge in the heart of the walis. As written in the title, a cup of wisdom coffee, this book presents to awaken the readers from their sleepiness and makes them excited to live life by worshiping God.

11) Heaven is upfront

Based on the knowledge and believe, being devoted to parents, in our view, our parents are more worthy than ourselves and our children. Therefore, if we have to choose between the death of our parents or one of our children, then you would prefer the death of one of your children to the death of one of your parents. This is the nature of being devoted to your parents. This book is a collection of the saga and advice about children's devotion to their parents, as well as the love of parents to them. It is very touching and inspirational.

12) People ask, ulama answer, (answer over various issues of wuddlu and shalat, extracted from the salaf and khalaf ulama)

Asking is the key to understanding the secrets of knowledge and revealing the magic within the heart. As if our property in the house could not be taken unless we have the key, the knowledge of the ulama and arifin could not be learned and taken the benefit unless we ask questions honestly with a strong will and a good manner. This book contains a collection of questions - answers related to some issues of *wudlu* and salat. There are more than 70 questions asked, and answered clearly and at God's will, it is easy to be understood. The examples of the questions are: What is the underlying law of circumcision for women? What is the procedure for people whose hand/s is/are amputated? What is the underlying law of answering Azan from Radio or Television? What is the underlying law of handshaking after shalat? Etc. It is interesting to be followed.

Dakwah *bil qalam* should require more seriousness for the dai compared to *dakwah bil lisan*. The main reason is at the current time, human tends to use media (mass media) in seeking various information required. Besides, written media could be stored in a long term so that it may reach many objects. Doing dakwah using text is a form of communication to the reader which has a huge

influence on the readers. The advantage of dakwah bil qalam compared to other forms of dakwah format is its massive characteristic of the object and its wide scope. The message of dakwah bilqalam could be accepted by many readers or Moslems.

Dakwah *bilqalam* is eternal. The age of dakwah through writing would be longer compared to the oral dakwah. Look at the example of the famous Indonesian ulama, the late Buya Hamka. In his dakwah, Buya Hamka who once was the General Chief of Majelis Ulama Indonesia (MUI) also performed spoken dakwah or dakwah bil lisan. On the other hand, Hamka also performed dakwah through writing. Hamka was also known as one of the famous writers in Indonesia at his time.

The massive event held by majelis of science and dzikir Ar-Raudhah such as 1000 tambourines and a million of tahlil prayer for the safety of the nation, tabligh akbar of 20.000 yasin for your wish, drumming 5000 tambourines in order to celebrate the independence day of Republic of Indonesia, establish your aqidah, proven to manage to break the government through, Surakarta people and even people outside Surakarta, dakwah with the orientation to reinforcement and understanding of aqidah of *ahlussunnah wal jamaah* started to keep developed by majelis of science and dzikir Ar-Raudhah, especially in Surakarta City. By adding Aswaja citation and the conduction of monthly meetings attended by figures of Aswaja and ulama, the meeting was held in al inshof Plesungan led by KH. Abdullah Saad, in order to discuss the need for dakwah in Surakarta, the process of adding dakwah cadre, scientific study, becomes the focus of this community, the place to gather people who want to learn religion led directly by habaib especially Habib Naufal bin Muhammad Alaydrus, who does not represent any organization and form a certain flag, since majelis of science and dzikir Ar-Raudhah together with habibs and ulama in Surakarta fight to look for Allah SWT's blessing, together spreading Aswaja so that people love Rasulullah SAW, under the dakwah concept that is more dominant in terms of its direction of science to stabilize so that it may define what is the correct *ahlussunnah wal jamaah*.

Conclusion

Based on the above explanation in this research, the following conclusion could be drawn: *First*, the view of the leader of the majelis of science and dzikir Ar-Raudhah towards the understanding of *ahlussunnah wal jamaah*: as follows: *Ahlussunnah wal jamaah* is a group which the mahdhab follows Imam Syafii and their practice follows Nahdatul Ulama (NU), so that the one who is not NU tends to not be called Aswaja. *Ahlussunnah wal jamaah* has many differences but never accuse each other, the special characteristics of *ahlussunnah wal jamaah* can be seen through three things, the ulama, the practice, and the doctrine, while the scientific of *ahlussunnah wal jamaah* is maturidiyah and asyariyah. Second, dakwah movement activity and the form of the strengthening the Majelis of Science and Dzikir Ar-Raudhah towards the ideology of *ahlussunnah wal jamaah* in Surakarta city, as follows: Dakwah movement performed by Majelis of Science and Dzikir Ar-Raudhah among them used various media and method. The most prominent is maximizing dakwah through social media, through the formation of GO Langit application, IT Aswaja Developer.

Other dakwah movements seen from the routine schedule at the majelis are fiqh and tasawuf movement, maulid simthudduror, salat tasbih, and yasin fadhilah, the study of the book adabul 'alim walmuta'alim written by KH. Hasyim Asy'ari. Besides, dakwah in written by Habib Naufal bin

Muhammad by publishing various reading books in order to make people understand and reinforce the understanding of *ahlussunnah wal jamaah*. The achievement that has been given through a movement in Surakarta city was by conducting a tabligh akbar which was different from others, in order to prove that Surakarta is not only the headquarter of a radical Islamic group, but also the fact that in Surakarta, the majority is *ahlussunnah wal jamaah*.

References

- Afadlal. (2005). *Islam dan Radikalisme di Indonesia*, Jakarta: Pustaka Obor.
- Ahyar, Muzayyin. (2015). Membaca Gerakan Islam Radikal dan Deradikalisasi Gerakan Islam, *Jurnal Walisongo*, Volume 23, Nomor 1, Mei, 1-25. doi: 10.21580/ws.23.1.220
- Ali, Tariq. (2002). *The Clash of Fundamentalisms: Crusades, Jihads and Modernity*. London: New York: Verso.
- Al-Ja'bari, Ibrahim Muhammad. (1996). *Gerakan Kebangkitan Islam*. Solo : Duta Rohman.
- Baidhaw, Zakiyuddin. (2018). Dinamika Radikalisme dan Konflik Bersentimen Keagamaan di Surakarta, *Jurnal Ri'ayah*, Vol. 03, No. 02 Juli-Desember, 43-68. <https://e-journal.metrouniv.ac.id/index.php/riayah/article/view/1319>
- Fanie, Zainuddin et.al. (2002). *Radikalisme Keagamaan dan Perubahan Sosial*. Surakarta: Muhammadiyah University Press dan The Asia Foundation.
- Fatihah, S. (2009). Dakwah Struktural (Studi Kasus Perjanjian Hudaibiyah), *Jurnal Dakwah Media Komunikasi Dakwah*, 10(1), 67-84. <http://ejournal.uinsuka.ac.id/dakwah/jurnaldakwah/article/view/415>
- Fuadi, Moh Ashif. 2021. Ketahanan Moderasi Beragama Mahasiswa di Tengah Melting Pot Gerakan Keagamaan di Surakarta, *Jurnal Al-Adabiya: Kebudayaan dan Keagamaan*, Vol. 16 No.2 125-140. <https://doi.org/10.37680/adabiya.v16i2.1072>
- Hidayat, Arif & Laga Sugiarto. (2020). Strategi Penangkalan & Penanggulangan Radikalisme Melalui Cultural Reinforcement Masyarakat Jawa Tengah, *Jurnal USM Law Review*. Vol 3 No 1, 135-154. doi : 10.26623/julr.v3i1.2203
- Jamhari & Jajang Jahroni. (2004). *Gerakan Salafi Radikal di Indonesia*. Jakarta: Raja Grafindo.
- Moeleong, J Lexy. (2000). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya
- Mukhtar, Masyhudi. (2007). *Aswaja An-Nahdliyah Ajaran Ahlu sunnah wal Jama'ah yang Berlaku di Lingkungan Nahdhatul Ulama*. Surabaya: Khalista
- Riyadi, Agus & Wigati, Y. I. (2020). Komunikasi Interpersonal Komunitas Pelita dalam Membangun Toleransi Beragama, *Jurnal Komunikasi Islam*, 10(1), 147-172. <http://jki.uinsby.ac.id/index.php/jki/article/view/237>
- Riyadi, Agus., Priyangga, Z. G., & Mustolehudin. (2021). Dakwah Islam dan Nasionalisme: Studi Kasus Dakwah Kebangsaan A.R. Baswedan, *Jurnal Dakwah Risalah*, 32(1), 1-19. DOI: <http://dx.doi.org/10.24014/jdr.v32i1.12288>
- Simuh. (2003). *Islam dan Pergumulan Budaya Jawa*. Jakarta: Teraju.

- Sugiartoto, Agus Dody. (2003). *Perencanaan Pembangunan Partisipatif Kota Solo: Pendekatan Pembangunan Nguwongke Uwong*. Surakarta: IPGI.
- Sugiyono. (2002). *Memahami Peneliti kualitatif*. Bandung: Alfabeta.
- Syaoki, Muhammad, (2017). Gerakan Islam Transnasional Dan Perubahan Peta Dakwah Di Indonesia, *Jurnal Komunike*, Volume ix, No. 2, 167-182.
- Tadjoeddin, Mohammad Zulfan. (2002). *Anatomy of Social Violence in the Context of Transition: The Case of Indonesia 1990-2001*”, UNSFIR working papers.
- Wictorowics, Quintan. (2012). *Gerakan Sosial Islam: Teori, Pendekatan Dan Studi Kasus*. Jakarta: Penerbit Gading publishing dan paramadina.
- Yakan, Fathi. (2010). *Memotret Wajah Dakwah*, Solo: Era Adicitra Intermedia.

