

Aswaja Challenge In Globalization Era

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Abstract

Thinking aswaja is thinking that human life should not only rely on reason but be able to understand and live that the aqli argument should be placed under the Naqli proposition "This thinking is the Thought adopted from Imam Abu Hasan Al-Asy, ari. Therefore, we must fortify ourselves, our families, and our environment, from the thoughts outside Aswaja to strengthen Ahlu Sunnah Wal-Jamah's thinking.

A. Introduction

Islam entered Indonesia since the time of Khulafaur Rashidin precisely at the time of Caliph Uthman ibn Affan. The spread of Islam in Indonesia goes through two main lines, namely the south Path of Syafi'i (Arab, Yemen, India, Pakistan, Bangladesh, Malacca, and Indonesia) and the Hanafi (Turkey, Persia, Kazakhstan, Uzbekistan, Afghanistan, China, Malacca, Indonesia). The spread of Islam has been more successful, especially in Java since the 13th century by Wali Sanga (saints of islam in Indonesia). From the disciples of Wali Sanga, then it generated generations of great Ulama such as Syaikhuna Khoil Bangkalan (Madura), Sheikh Arsyad Al Banjari (Banjar, Kalimantan, Sheikh Yusuf Sulawesi, and others.

The study of Ahlussunnah Wal Jama'ah (Aswaja) as part of Islamic studies is an effort to place Aswaja proportionately. It is not just to defend a particular school or stream that we might subjectively think favorably because the formulations and concepts of theological thought formulated by a stream are strongly influenced by a theological problem of their time and have a certain nature and actualization.

Forcing a particular flow that has evolved in a particular era for us to believe is the same as theology as a dogma and at the same time sanctifies certain religious thought. In fact, the flow of theology is a historical phenomenon that always requires interpretation in accordance with the context of the era. If we are able to anticipate, it means we have maintained independence (hurriyah); namely freedom of thought (hurriyah al-ra'yi), freedom of effort and initiative (hurriyah al-irodah) and freedom of activity.

During the period of its establishment (1926) until around 1994, Aswaja's understanding persisted in the body of Nahdlatul Ulama. In the mid-1990s, there was a lawsuit that questioned, Is Aswaja appropriate to be adopted as madhhab, or more appropriately used in another way? Therefore, in order to maintain the aswaja as a madhhab, then at least NU people must fortify themselves

from the things that minimize Aswaja's identity from them. At least according to the Author's Research, there are some things that make people lose the identity of their wisdom. They are:1

The First is Education Factor and Education Environment. The Second is Economic Factor. The Third is Intercourse. The Fourth is Marriage Factor. The fifth is Trade Factor. The Sixth is Heredity Factor (Genetic). The Seventh is Job Factor, (Looking for Position Position), and others.

B. Aswaja Study Of The Language Language

Aswaja consists of three words, Ahlu, Al-Sunnah, and Al-Jama'ah. The word Ahlu is defined as family, community, or followers. The word al-Sunnah is defined as a way or character. While the word Al-Jamaah is defined as association. The meaning of the Sunnah is everything that is taught Prophet Muhammad whether in the form of speech, action, or determination. Al-Jamaah means something that has been agreed by the community of companions of the Prophet in the time of the Prophet Muhammad and in the reign of Al-Rashidin Khulafah (Abu Bakr, Umar, Uthman, and Ali). Thus Ahlusunnah Wal Jamaah is a community of people who always guided to the sunnah of the Prophet Muhammad and the way of his companions, whether viewed from the aspect of aqidah, religion, charity, or morals. Jama'ah contains several meanings, namely: ulama or intellectual groups; the clusters gathered in a government led by an emir; the group of people who have moral integrity or moral integrity, strong obedience and faith; the majority of the Muslims; and a group of companions of Prophet Muhammad SAW.

According to Imam Ash'ari, Ahlusunnah Wal Jamaah is a group that adhere the Qur'an, hadith, and what is narrated by friends, tabi'in, Hadith priests, and what was delivered by Abu Abdillah Ahmad ibn Muhammad ibn Hanbal .

According to KH. M. Hashim Asy'ari, Ahlusunnah Wal Jamaah is a group that holds to the Sunnah of the Prophet, the Companions, and follow the legacy of the guardians and Ulama. Specifically, Ahlusunnah Wal Jamaah that developed in Java were those who followed Imam Shafi'I (fiqh), Imam Abu al-Hasan al-Ash'ari (faith/aqidah), Imam al-Ghazali (Tasawuf/Sufism) and Imam Abu al-Hasan al-Syadzili (Tasawuf/Sufism). According to Muhammad Khalifah al-Tamimy, Ahlusunnah Wal Jamaah are the companions, tabiins, tabi'it tabi'in and anyone who walks according to the guidance of Allah. In Arabic, it is said by mbah Hasyim Asari as follows:

اسم لطريقة المرضية المسلوكة في الدين سلكها رسول الله صلعم او غيره ممن هو علم في الدين كالصحابه رضي الله عنهم لقول له صلعم عليكم بسنتي و سنة الخلفاء الراشدين من بعدي (الشيخ محمد هاشم اشعري رسالة اهل السنة والجماعة ص /ه)

"In translation as follows: The name for the path and behavior that is blessed in religion pursued by the Prophet Muhammad. Or those who can be examples of religion as the friends-radhiyallahu anhum-based on the word of the Prophet SAW "Follow my sunnah and sunnah khulafaur Rashidin after me" 2

The above definition affirms the intellectual and civilization owned by Ahlusunnah Wal Jamaah, not only dependent on al-Qur'an and hadith, but also to appreciate and accommodate the legacy of thought and civilization from the Companions and the saleh people in accordance with the teachings of the Prophet. Stuck with the Qur'an and Hadith and do not pay attention to the history of the Companions and the Righteous is a form of arrogance because they are the most authentic and original generation who know better how to understand, practice and translate the prophet's teachings in daily in the form of individual, social, and

1The writer observes some group that claim themselves as Nahdliyin, but they change their belief because of those factors. Furthermore, there are many examples that can be undeniable facts.

2 Team of Aswaja NU Center PWNu Jatim, *Risalah Ahlusunnah Wal-jama'ah*, (Surabaya, CV. Kalista, 2012), page.2-3

state behavior. Holding to the Qur'an and hadith ansic, could lead to the loss of the essence (religion) because it will be trapped in the flow of dhahiriyyah (textualism) that is easily accuse bid'ah to a community that is guaranteed to enter paradise, such as the four khalifahs.

C. Ahlussunnah Wal Jamaah in the context of Indonesia

In Indonesia, the most dominant is following Imam Ash'ari in the aspects of aqîdah, Imam Shafi'i in the aspect of fiqh, and Imam Ghazâli in aspects of tasawuf. Their works are studied in pesantren (Islamic boarding school), madrasah (Islamic school), ta'lim associations, mosques, mushalla, and others. Imam Ash'ari is famous for his ability to combine the dimensions of Mu'tazila's rationality (he is a follower of the Mu'tazilah for a long time) and Jabariyah tradition (fatalistic). Theorikasb (effort) is the proof. This theory is raised as mediation between rationalists and traditionalists, that human beings have the ability to strive, but at the end, the result is in Allah hand.

Imam Shafi'i is famous for his ability to combine the rationality of ahlu al-ra'yi (followers of Imam Hanafi in Iraq) and the tradition of ahlu al-hadîs (followers of Imam Mâlik in Medina). The concept of qiyâs (analogy) and istiqrâ '(inductive research) in answering the actual problems is the brilliant thought of Imam Shafi'i who shocked the intellectual universe of the time. While Imam Ghazâli is famous for his ability to combine philosophical rationality, formality of fiqh experts, and the esoteritas of Sufis. Ihyâ 'Ulûmiddîn is the master piece of Al-Ghazali which contains the depth of the study of aqîdah, philosophy, fiqh, tasawuf, social and politics as a unity. The *Tasawuf falsafi and amali* are combined in one thought and action that brings positive change to the future of the world and the hereafter.

D. The AhlussunnahWal Jamaah principles throughout its history and development

In the history of its development, Ahlussunnah Wal Jamaah has always been dynamic in answering the development of the times but still holds the principle in practicing its teachings. The following is an explanation of Ahlussunnah Wal Jamaah's principles in the history of its development in various aspects of life including Aqeedah, taking the law (Shariah), tasawuf / morals and socio-political fields:

1. Aqidah Field

Aswaja stresses that the main pillar of man's faith is Tawheed, a firm and pure belief that is in the heart of every Muslim that Allah is the One Who Creates, Maintains and Shuts the life of the universe. He is one, countless and has no allies.

The second pillar is Nubuwwat which is believing that Allah has revealed revelation to the Prophets as his messenger. A revelation is used as a guide and also a reference of mankind in the course of life to the path of happiness of the world and the hereafter, as well as the path that is blessed by Allah SWT. In this Nubuwwat doctrine, mankind must be convinced in its entirety that Muhammad SAW is the messenger of Allah SWT, which carries the message (revelation) to mankind. He is the last Rosul to be followed by every human being.

The third pillar is Al-Ma'ad, a belief that humanity will be resurrected from the grave on the Day of Judgment and every human will be rewarded according to his deeds (yaumul jaza '). And all of their deeds during the life of the world will be counted (reckoning). Those who do good deeds will go to heaven and those who do bad deeds will go to hell. As for the field of aqidah this is at least as Nu residents must follow the four principal as follows:

First, following the ideology pioneered by Imam As, ari is a must. Second, Balancing the use of Aqli (Rational Argumentation) argument, with the argument of NAqli (Nash Al-Quran and Al-Hadith), the understanding of the aqli argument to be placed under the Naqli argument. Third, try to purify the aqidah from the other aspects outside Islam. Fourth, Not hastily drop the verdict of polytheists, kufr, and so on to those who have not been able to purify tahuhid or aqidah correctly. To Strengthen the aqidah Ahlu

Sunnah Waljamaah, then we need to use the function of the structural Organization as a thing to achieve the goal, and place the position of Ulama as a very dominant aswaja strengthener.³

2. Field of Istinbath Al-Hukm (Taking Shari'ah Law)

Almost all Sunnis use four legal sources:

a) The Qur'an

The Qur'an is the main source in the making of the law (istinbath al-hukm). It is not denied by all madzhab of fiqh. As the source of naqli's law, its position is undoubted. The Qur'an is the highest source of law in Islam.

b) As-Sunnah

As-Sunnah includes al-Hadith and all acts and behavior of Rasul SAW as narrated by the companions and Tabi'in. Its placement is when the istinbath al-hukm process is not found in the Qur'an, or it is used as complementary to what has been stated in the Qur'an.

c) Ijma'

According to Abu Hasan Ali Ibn Ali Ibn Muhammad Al-Amidi, Ijma' is the Legislative Group Agreement (ahl al-halli wa al-aqdi) and Muhammad's ummah in a time toward a law of a case Or the agreement of the mukallaf of the ummah of Muhammada toward a law of a case. In the Qur'an, the basis of Ijma' is contained in QS An-Nisa', 4: And QS Al-Baqarah, 2: 143.

d) Qiyas

Qiyas as a source of Islamic law is one of the results of ijtihad Ulama. Qiyas is bring together something that has no legal texts with other things that has a legal texts because there is equation 'illat law. Qiyas is highly recommended for use by Imam Shafi'i.

3. The Field of tasawuf

Imam Abu Hamid Al-Tusi Al-Ghazali explains "tasawuf (Sufism) is to cleanse the heart from anything other than Allah. Sufis are seekers in the Way of Allah and their behavior is the best behavior, their way is the best, and their pattern of life is the most purified pattern of life. They have cleansed their hearts from things other than God and made them the channel of the rivers that carry the knowledge of Allah "said Imam Al-Ghazali. A Sufi is those who can cleanse their hearts from attachment other than to Allah.

Unboundness to anything other than Allah (SWT) is an inner process and behavior that must be trained with our involvement in everyday life. Zuhud must be interpreted as an inner endeavor to escape from attachment other than to Allah without leaving worldly affairs. Why? Because it is precisely in the midst of the mundane reality which the position of man as the Servant and his function as Caliph must be realized.

There are many examples of Sufis or tasawuf experts have been zuhud but also successful in worldly measure. For example, Imam Al-Junaid is a successful bottle entrepreneur, Al-Hallaj successful as a weaving entrepreneur, Umar Ibn Abd Aziz is a successful Sufi as a state leader, Abu Sa'id Al Kharraj successful as a convection businessman, Abu Hasan al- Syadzily succeeded as a farmer, and Fariduddin al-Atthar succeeded as a perfume entrepreneur. They are Sufis who in their maqom are no longer bound by worldly affairs without abandoning worldly affairs.

World affairs that are fundamental to man are like earning a living (work), can lead to other matters such as politics. From these matters we then touch on economic, political-power, law, social and cultural issues. In Tasawuf, those affairs should not be left to attain zuhud, instead we must pursue worldly reality totally while our heart / mind is trained not to be bound by those affairs. That's how we define zuhud. Zuhud in the mind while our daily activities are still directed to create a good society.

4. Social Politics

³ Taken from the point of ASWAJA Book that explain the study about ASWAJA as a strengthener of thinking dan acting to fortify ourselves from the wrong belief, (guide of ASWAJA),7.

Unlike the group of Shyi'ah who has a state concept and obliges the establishment of the state (Imamat), the Syi'ah's view is also different from the Khawarij who allows the community to stand without *imamah* if it has been able to govern itself. Ahlussunnah wal-jama'ah and the Sunni people generally view the state as a facultative obligation (fardhu kifayah). For ahlussunnah wal jama'ah, the state is a tool to nurture human life to create and maintain mashlahah together (mashlahah musytarakah).

Ahlussunnah wal-Jama'ah does not have the concept of a standard state form. A state may stand on the basis of theocracy, the aristocracy (kingdom) or the modern-state / democracy, as long as it is capable to fulfill the conditions or criteria of a country. If these conditions are not met then the authority of the leader shall be disqualified. The terms are:

a. The Principle of Shura (Deliberation)

The state must prioritize deliberation in making all decisions and every decision, policy and regulation. One of the verses that affirm the deliberation is (QS al-Shura, 42: 36-39)

b. The Principles of Al-'Adl (Justice)

Justice is one of the most found commandments in the Qur'an. This principle should not be violated by a government, no matter what form of government is. One verse in the Qur'an is contained in QS An-Nisa, 4: 5

c. The Principle of Al-Hurriyyah (freedom)

The state is obliged to create and maintain freedom for its citizens. The freedom is obligatory because it is the basic nature of every human being. The principle of human freedom in Shari'ah is known as Al-Ushulul-Khams (the five principles) which is identical to the Human Rights concept. These five principles or principles become standard measures for the legitimacy of a government as well as a reference for everyone who becomes a leader in the future.

There are five principal, namely:

1. Hifzhu al-Nafs (guarding the soul); is the obligation of every leadership (state) to guarantee the life of every citizen; that every citizen is entitled and free to live and thrive in its territory.

2. Hifzhu al-Din (keeping religion); it is the duty of every leadership to ensure the freedom of everyone to believe and live their religion or belief. State has no right to impose or prohibit a religion or belief to the citizens.

3. Hifzhu al-Mal (keeping property); is the duty of every leader to ensure the security of property owned by the citizens. The State shall provide security guarantees and ensure that its people live in accordance with the dignity of the people as human beings.

4. Hifzhu al-Nasl; that the state is obliged to guarantee against the origin, identity, lineage of every citizen. The state must safeguard cultural wealth (ethnicity), should not prioritize a particular ethnicity. Hifzhu al-Nasl means the state must treat every ethics equally.

5. Hifzhu al-'Irdh; security of honor, profession or position of every citizen. The state should not undermine its citizens because of the profession and its work. The state must uphold and give a proper place for every citizen.

d. the Principle of Al-Musawah (Equal Degree)

a human is created equally by Allah SWT. Between one human being with another human, a nation with another nation, there is no distinction that makes one human or nation higher than the other. Humans are created differently is to know each other. So it is not justified by one human being and a nation oppressing other people and nation. this is contained in the QS. Al-Hujuraat, 49: 13 Differences are not solely sociological facts. It is a fact arising from relationships and social processes. Difference is the desired theological necessity by Allah SWT. It is mentioned in Al-Ma'idah; 5: 48

In a country, the status of a citizen is the same. People who have position in government have the same duty as citizens. They have a position solely to protect, serve and guarantee mashlahah and have no privileges especially in the state law. A state should be able to realize the equivalence of degrees between people in the region, which is usually violated by differences in social status, economic class and political positions.

With the principles above, then there is no doctrine of Islamic State, Formalization of Islamic Shari'ah and Khilafah Islamiyah for Ahlul-sunnah wal-Jama'ah. Nor is there any command in the Qur'an, Sunnah, Ijma 'and Qiyas to establish one of the three. Islam is only required to ensure that a government - both state and kingdom - must be able to meet the four (4) criteria above.

E. Characteristics of Ahlul-sunnah Wal Jamaah In responding the Age Development

There are five main terms taken from the Qur'an and Hadith in describing the characteristics of Ahlul-sunnah wal jama'ah as the foundation in society or often called the concept of Mabadiu Khaira Ummat, (Honesty, Amanah, Ta, wun, *Adalah*, Al-Istiqomah) , a movement to develop the identity and characteristics of Nahdlatul Ulama's members by setting the noble values of Nahdlatul Ulama's religious concepts, they are:

1. At-Tawassuth

Tawassuth means the middle. It means that putting oneself between the two poles in various problems and circumstances to reach the truth and avoid excessive to left or right excessively

2. Al I'tidal

I'tidal means perpendicular, not leaning to the right and not leaning to the left. I'tidal also means to be fair, impartial except to the one who is right and must be defended.

3. At-Tasamuh

Tasamuih means tolerance to the others, sincere, understand and appreciate the attitude of the establishment and the interests of others without sacrificing stance and self-esteem, willing to express different opinion, both in religious matters and issues of nationality, society, and culture.

4. At-Tawazun

Tawazun means balance, not one-sided, no excess of something element or lack of other elements.

5. Amar Ma'ruf Nahi Munkar

Amar ma'ruf nahi munkar means calling and encouraging good deeds that are beneficial to worldly life and ukhrawi, and preventing and eliminating all things that can harm, damage, degrade and or plunge religious moral values and humanity.

F. The existence of Ahlul-sunnah Wal Jamaah in Globalization era

In living the modern life of Ahlul-sunnah Wal Jamaah Nahdliyah cadres in the future must always be able to master the above three fields at once. mastering the field of aqīdah, fiqh, and tasawwuf bring great changes and progress to world civilization. Not only that, Ahlul-sunnah Wal Jamaah cadres also have to master the tafseer, hadith, and thinking of Islamic in all fields, because Ahlul-sunnah Wal Jamaah is a group that follows the sunna of the Prophet, khulafā 'al-râsyidīn, and the majority group of people (al-sawâu al -a'dham). Following the way of thinking and struggling of KH. Abdul Wahid Hasyim, KH. Abdurrahman Wahid, KH. Ahmad Shidiq, KH. Ali Ma'shum, KH. MA. Sahal Mahfudh, KH. Musthofa Bisyri, dan KH. Sa'id Aqil Siradj is the best way to develop Ahlul-sunnah Wal Jamaah dynamically and productively. The spirit of reading from various sources of knowledge, both Western and Eastern, to appreciate local thought and culture, to write books, to struggle to educate the people and to make people prosperous, and to actively conduct cadre is the key to success in developing Ahlul-sunnah Wal Jamaah. Cadre of Ahlul-sunnah Wal Jamaah must also be able to dismiss unilateral allegations made by other groups who say that many cultural practices undertaken by NU citizens are considered as bid'ah whose threat is to go to hell.

In order to be more *shalih likulli zamân wa makân*, applicable in every period and space as well as the central movement in maintaining religious social stability that rahmatan lil 'alamin, Aswaja must be positioned as a method of thinking and acting which means becoming tools to seek, find, and solve various social problems. As a tool, the proactive attitude of seeking solutions becomes more energetic in order to create creative and original thoughts. In this sense the opinions of earlier scholars remain in a cross-comparative framework, but not necessarily be the shackles of thoughts that can be deadly or limit creativity . the change of culture and mindset can also be seen in the procedure of the formulation of the law and the teachings of Ahl al-Awlanah wal

Jama'ah in the Jam'iyah tradition of Nahdlatul 'Ulama using the Maudhu'iyah (thematic) or applied (Qonuniyah) pattern of tashawur across the disciplines of empiric knowledge and Waqi 'iyah (kasuistik) with tathbiq al-syari'ah approach and takhayyur (eklektif) method. According to Badrun (2000), there are five characteristics that need to be considered in positioning aswaja as manhaj al-fikr or manhaj al-amal:

1. Always try to reinterpret the study of fiqh texts to find new contexts.
2. The meaning of madhhab is changed from the textual form (madzhab qauliy) become methodological form (madzhab manhajiy);
3. Do fundamental verification toward the main teachings (ushul) and the branch (furu')
4. Fiqih is presented as a social ethic, not as a positive law;
5. Understanding the methodology of philosophical thinking especially in social and cultural issues.

According to KH. Said Agil Siradj, Ahlussunnah Waljamaah are people who have a method of religious thought that covers all aspects of life based on the basics of moderation, maintaining balance, and tolerance. For him, the Ahlussunnah Waljamaah should be placed proportionally, ie the Ahlussunnah Waljamaah not as a *mazhab*, but a manhaj al-fikr (a particular approach of thought) outlined by friends and disciples who are the tabi'in generation who have high intellect and are relatively neutral in addressing the political situation. However, it must be admitted that the birth of Ahlussunnah Waljamaah as manhaj al-fikr cannot be separated from the influence of demands of socio-cultural and socio-political realities.

In responding to various issues related to religious and social matters, Nahdlatul 'Ulama has a manhaj Ahlussunnah wal Jama'ah which is used as the basis of thinking of Nahdlatul 'Ulama (Fikrah Nahdliyah). The characteristics of Fikrah Nahdliyah include:

1. Fikrah Tawassuthiyah (moderate mindset). It means Nahdlatul 'Ulama always be tawazun (balanced) and I'tidal (moderate) in dealing with various problems.
2. Fikrah Tasamuiyah (tolerance mindset). It means Nahdlatul 'Ulama can coexist peacefully with various other party even though aqidah, way of thinking, and its culture is different.
3. Ishlahiyah Fikrah (reformative mindset). It means Nahdlatul 'Ulama always seek improvement towards a better direction (al ishlah ila ma huwa al ashlah).
4. Fikrah Tathawwuriyah (dynamic mindset). It means Nahdlatul 'Ulama constantly do contextualization in responding to various problems.
5. Fikrah Manhajiyah (methodological mindset). It means Nahdlatul 'Ulama always use a frame of mind that refers to manhaj that has been established by Nahdlatul 'Ulama.

The Nahdliyah Fikrah concept causes Nahdlatul 'Ulama to appear as a very moderate, tolerant, dynamic, progressive and modern religious organization. Conceptually, the mindset of Nahdlatul 'Ulama is not traditionalist, orthodox or conservative because it can be seen in the intellectual development within the Nahdlatul 'Ulama, especially the young Nahdlatul 'Ulama which shows a radical tendency to think and moderate to act as Mitsuo Nakamura's research report while attending Nahdlatul 'Ulama's 26th Congress in Semarang (1979), as did Martin Van Bruinessen (1994).

If aswaja is properly understood and become a reference to act in life, it will be able to filter the effects of globalization and the influx of external cultures that can trigger the emergence of negative cultural adoption attitudes such as intolerance to differences, violence, and various other negative attitudes that can all tarnish the character Iswama aswaja groups that are known to have an attitude of wisdom, moderation, respect for local culture, respect for differences and non-violence.

G. Conclusion

From the formulation of Ahlussunnah wal Jama'ah, formulated by classical ulama, have the potential to be discussed again. therefore, some influential Ulama in NU try to reinterpret the doctrine of aswaja. The most highlighted is the labeling of aswaja as madzhab. According to Kyai Said Aqil, if NU aswaja is understood as a madhhab, then the concept will narrow the meaning towards the institutional.

From that understanding, Kyai Said has the idea that Ahlul Sunnah wal Jama'ah must be interpreted as manhaj al fikr in responding to the development of the time. Therefore, it is dynamic and very open for renewals but still selective and protective in responding to these developments.

The Ulama who tried to reinterpret the aswaja had the same goals. They are creating prosperity of the people and bringing them toward progress. These Ulama try to formulate their thought thinking with reality. Therefore, what they produce is visionary, contemporary and very supportive to the community.

Therefore, at least as a citizen of nahdliyin, we must guard against several factors that make eradication of aqidah Ahlu Sunnah Waljamaah from some problems that make NU citizens changed direction. The Nahdliyin must still maintain Aqidah ala Ahlusunnah Waljamaah.

In short, NU citizen must be able to maintain the pinnacle of the Movement of Ideology, first, Believing the truth of NU, (Ats tsiqotu biNahdlatul Ulama), secondly, Developing the study of Nu, (Al-Ma'rifahwal Istiqomah bi Nahdlatul Ulama), third, Practicing the teachings of NU, (Al-amal bi Ta'limin Nahdlatul Ulama), Fourth, Ductile in defending Nu, (Al-Ijtihad fi Sabili Nahdlatul Ulama), Fifth, Patience in NU (As-Shobru fiNahdlatul Ulama).

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18. Hasyim Muzadi, *Nahdlatul Ulama di Tengah Agenda Persoalan Bangsa*, Logos, Jakarta : 1999,

AUTHOR'S BIOGRAPHY



A. History of Birth: Dr.H.Abdul Muid, M.Pd.I was born in Wedoroanom RT.12.RW.04 Driyorejo-Gresik East Java on November 11, 1969 as the first son of twelve brothers of Mochammad Choiron and Dewi Nasuhah. Three of his brothers died when they were child, while the nine were alive as the children of Mochammad Choiron and Dewi Nasuhah who worked as farmers and Muezzin with a very mediocre economic situation in a remote village in Wedoroanom. Before he went to study in Central Java, he had worked as a freelancer, farm laborers, while shepherding his parents' goat and cattle, to help his parents. In the midst of the turmoil he muses while praying "Oh God Change Our Life with Education so that someday we will not become a farmer like our Dad and our Mother, because they are both very miserable". Because of that we finally decided to learn Islam while continuing study at junior high school.

B. History of Education: In the Beginning of his Education History, he continued his education in Madrasah Ibtidaiyah Tarbiyatul Akhlaq ,Wedoroanom Driyorejo Gresik . Then, he graduated in 1983. One year later, he did not study at school. Then, he continued his study in Pondok Pesantren An- Nur Mranggen Demak Central Java from 1985 until 1990 and did formal study Madrasah Tsanawiyah Ibrohimiyah Brumbung Mranggen Demak Central Java. He graduated in 1987 and then continued his study at Madrasah Aliyah Ibrohimiyah Brumbung Mranggen Demak Central Java. He graduated in 1990. After graduating from Aliyah, he served in Pondok Pesantren An-Nidhomiyah Ngelom Taman Sepanjang Sidoarjo East Java which led by KH.Badrus Sholeh Syukur. He also continued his studies in Tarbiyah Taruna School of Surabaya Surabaya. He started his study in 1991 and graduated in 1995. . He wrote a thesis with the title: The role of teenage mosque in improving shalat at Tawang Sari Mosque Taman Sidoarjo East Java. Then, he went to Postgraduate program in Islamic Religious Education STAI Qomaruddin Bungah Gresik. He started his study in 2007 and graduated in 2009. He wrote Thesis by Title: Learning Islamic Religious Education through Strategy PAIKEM in increasing Learning achievement at SMA Al-Furqon Wedoroanom Driyorejo Gresik East Java. Then he tried to take Doctoral Program (S3) test in IAIN Surabaya, he wanted to join department of Islamic Studies at IAIN Surabaya to learn about islam. The test was held in September 2010 precisely the beginning of Ramadhan, and Al-Hamdulillah he passed the Test to take the Doctoral Program on 17th of Ramadhan in 2010. He finished his Doctoral Program for three and a half years at UIN Sunan Ampel Surabaya. He also got a scholarship from Diktis in 2012. Then, he graduated from Doctoral Program on March 17th, 2015. He finished his doctoral study in six semesters. During his Doctoral program, he conducted ongoing guidance with the beloved Promoters, Prof. Dr. H. Burhan Djamaluddin, MA. He conducted a privat examination Doctoral Program with Prof. Dr. H. Imam Bawani, MA on June 13, 2014 precisely on Friday at 1 until 3 pm. Furthermore, he did an open revision test for seven months later, while the Dissertation examination was conducted on Tuesday 17 March 2015 at 09.00 AM until 12.00 pm. He wrote Dissertation with Title: "Management of Islamic Education Based on Islamic boarding school (Pesantren)". He conducted his study at SMA ASSA'ADAH Sampurnan Bungah Gresik East Java. Then, he graduated on Saturday, October 17, 2015 at 07 am to 14 pm. Now he lives in Boboh Village RT.05 RW.02 Boboh Menganti Gresik East Java accompanied by his beloved wife, Hj. Yuliatin, SE. they blessed with the two sons. The first son is Nailatus Saa'adah Maziyah who was born on June 23, 2001 (now

attending Tsanawiyah education at the Mambaus Sholihin Manyar Gresik Pesantren class of Tsanawiyah and continuing in SMA Al-Furqon Driyorejo Class X), while the second son named Mohammad Jawahirul Qolami Maziyah who was born on October 11, 2009 (now elementary school Al-Furqon Driyorejo Gresik class III SD Al-Furqon, 17 September 2017).

C. Occupation History: He started his first occupation as a teacher at **An-Nidhomiyah Islamic boarding school**, Ngelom Taman Sepanjang Sidoarjo in **1990-2000**. He became an elementary teacher in MI Darul Muta'allimin Tawang Sari Taman Sidoarjo in **1991-1996**. He became a teacher and Vice-Curriculum in Tsanawiyah Tarbiyatul Akhlaq Wedoroanom-Driyorejo in **1994-1998**. He became an Islamic and civic education teacher at SMA Al-Furqon Driyorejo Gresik East Java in **1995-2007**. He became Economic and Islamic teacher in SMP AL-furqon Driyorejo Gresik from **1999- Now** (certificated as an Economics teacher from 2008 and has Impassing Group III.d). He became a Teacher of Tafsir at Pesantren Al-fur-qon Driyorejo Gresik Started from **1995 to now**. He became the headmaster of SMP Al-Furqon Driyorejo Gresik East Java from **1999- 2011** (the first two consecutive periods as a pioneer of Al-Furqon boarding school, junior high school and elementary school al-Furqon). He became Head of SMA Al-Furqon Driyorejo Gresik east java from **2011-2015 and 2015-2019** (two consecutive periods). He became a Islamic Education Management, Tafsir Tarbawi, and Islamic Education Class Management lecturer at STAI Ar-Rosyid Surabaya. on **July 14, 2015** he revoked the status of permanent lecturer at STAI Arrosyid Surabaya and then transferred to the Institute of Islamic Religion Qomaruddin Bungah Gresik East Java. He worked as a Lecturer and director at the Postgraduate Institute of Islamic Studies Qomaruddin Sampurnan Bungah Gresik. He was also still a lecturer at STAI Arrosyid Surabaya (Status Lecturer is not permanent). He began his career as a teacher since **20 July 1991 and as lecturer on July 20, 2007** at STAI Arrosyid Surabaya. He passed the Certification As a teacher, on **25 October 2008**, with certification number: **140812007896**.

Then, he became Permanent Lecturer at Postgraduate of IAI Qomaruddin by obtaining the **National Lecturer Number (NIDN): 2111116901**, Address Jl. Bungah Gresik and Office Address Jl. Raya Raya Bungah No. 01 Bungah Gresik 61152 Phone: (031) 3949500 or email: iaiqomaruddin@yahoo.co.id/ or with the address of JL Raya lantar 100 Surabaya 0216 Tlp. /Fax. (031) 7523748e-mail Office staiarrosyid_sby@yahoo.-co.id personal e-mail: muid.dosen@yahoo.com, blog name www.muid.com. No. Hp: 081332260957.

D. Organization History: as Chairman of PKB branch 1998-2002, Chairman of PPS Desa Wedoroanom Driyorejo Gresik in 1998-1999, **Secretary of Village Election Wedoroanom 1998**, **Chairman of PGRI Ranting Wedoroanom Driyorejo Gresik 2007-2011**, Secretary of Senate Students of STIT Taruna Surabaya **1992-1994**, Chairman of NU Bobba Village for the period of 2008-2012, **Chairman of TPQ RoudlotulJannah** from 2002-Present, **Chairman of Ta'mir Mosque Baiturrahim 2002-Now**, IPHI Chairman Boboh Village in 2007-Now, **Vice Chairman Of DPC Of Partai Bintang Reformasi** in 2002-2005, **PBR Legislative Candidate** in 2004 (not So), Chairman of BPD Boboh Village in 2012-2017, **Vice Chairman Tanfidiyah Majelis Branch Representative Nahdlatul Ulama Menganti sub-district for 2012-20017**, **ambassador of Al-Furqon High School Driyorejo Gresik to Thailand** in cooperation with the Ministry of Education with seventeen other emissaries in Gresik to Rajamanggala University, Senior Hight School, Elementry School of Thailand on 2 4 Septem-2013 sd.30 September 2013.

E. History of Dak'wah Activities: Routine Ritual Activities at Baiturrahim Mosque, Delivering Khutbah in mosques, such as in AWS Surabaya, Kencana Mosque Sari (behind Kodam Surabaya), in Gresik, and Sidoarjo etc. routine Istighosah among teachers in Junior-Senior High School, Kindergarten, elementary school of Al-Furqon Driyorejo every month, and Qur'an rading at Baiturrahim Mosque Boboh Menganti.

F. History Of Scientific Works: Writing Articles with the title "Mengapresiasi Program Sertifikasi Guru dan Dosen" published by Duta Masyarakat Daily, **23 Januari 2008**, Writing Article entitled "Mencari keadilan dalam penerimaan CPNS" published by Duta Masyarakat Daily, **27 November 2008**, Writing Article under the title "Mencari keadilan dalam penerimaan CPNS in Gresik" Published Daily Surya tanggal, **19 April 2013**, Writing Article entitled "Setiap Orang Punya Hak Pendidikan" with a compass brothers reporter Adi Sucipto Kiswara Published by Kompas Daily, February 23, 2009, Writing Opinion Articles with Title "Kejujuran dalam Ujian Nasional 2012" published in the Daily Ambassador of the Community on April 19, 2013, Writing Opinion Articles with Title **K-13 dipersimpangan Jalan** "published in the Daily Ambassador of the Community on December 11, 2014. Writing an article entitled "Potret Kinerja Jokowi-JK" published Daily Ambassadors of the Community on April 10, 2015, Writing an article entitled "Pergeseran Peran kiai dalam Pusaran Politik" published Daily Duta Masyarakat on July 3, 2015, Writing an article entitled "Pergeseran Peran Kiai dalam Politik" published Daily Ambassadors of the Community on August 3, 2015, Writing article entitled "Membangun NU Pasca Mukhtamar Jombang" published Daily Ambassadors Society on Saturday August 15, 2015, Writing an article entitled "Hari Santri, Pengakuan Realita Sejarah" Publish Daily Duta Masyarakat on **October 22, 2015**. The first book, entitled "Manajemen Pendidikan Islam Berbasis Pesantren" (Study in SMA Assa'adah Sampurnan Bungah Gresik) Published CV.Imtiyaz Surabaya: 2015 ISBN: 978-602-7661 - 50-9. Journal of Islamic Educational Science published by LPPM IAI Qomaruddin Bungah Gresik with Theme "Pola integrasi sains, agama, dan dampak terhadap kehidupan masyarakat" **Maret 2016**, and Article Prostitusi di Era masyarakat **Ekonomi Asean**", 2016. Writing an article entitled "Dilematis Pemerintah atas Diplomasi Filipina" on April 2016.

The second book published is **Strategi Pembelajaran PAIKEM** published by **CV.Kuuu Kupu Lucu, 2016 ISBN: 978-602-6340-00-9**, then the third published book is titled "Strategi Kritik Sosial Dalam Mengapai Kesalehan Amaliyah" published by **CV.Kupu Kupu Lucu, 2016 ISBN: 978-602-6340-01-6**, Journal RISDA (Journal of Islamic Thought and Education) STAI Arrosyid Surabaya with the theme: **Potret Wanita ditengah Kemiskinan Modern** "2016 published the Journal of Aruran High School Suranbaya in 2016.

The fourth book titled "Pendidikan Islam Sebagai Motivator Reaplikasi Mencapai Kebaikan Dalam Kehidupan" **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017** dengan ISBN: **978-602-61135-0-4** . the fifth book titled "Kebijakan Produk Politik Pendidikan Nasional" published by **CV.Mazyatul Ilmi Boboh Menganti Gresik, 2017** with ISBN: **978-602-61135-0-4**. The Fifth Book titled, "Pendidikan Islam Sebagai Motivator Reaplikasi Mencapai Kebaikan Dalam Kehidupan" **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017** dengan ISBN: **978-602-61135-2-8**. The sixth Book, "Methodologi Studi Islam dari Berbagai Sudut" **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017** dengan ISBN: **978-602-61135-1-1**. The book that will be published titled "Sex Remaja 2017" **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017**. Book of academic guidance in writing postgraduate thesis IAI Qomaruddin **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017**, "Nilai Nilai Karakter yang Tercantum dalam Kitab Lil Banin dan Lil Banat" **CV.Mazyatul Ilmi Boboh Menganti Gresik, tahun 2017**, Study tour to Four Countries, 1. Saudi Arabia Along with the implementation of Hajj for 40 days in 2006-2007 (departing on 10 Desember Returning on 15 January 2007), Description of the definition of Tarbiyah: 1. Conducting Hajj Rituals, both Pillars, Mandatory Hajj, Sunnah Hajj, Wuquf at Arafah, etc., 2. Looking closely at Baitullah (Ka'bah) as one of the mecca of Muslims throughout the World, Looking closely at the Nabawi Mosque as one Relics of the Prophet Muhammad SAW in building a religious fortress in Medina, 3. Looking closely the resting place of the Prophet, Abu Bakr Assiddiq, and Umar Bin Khattab RA., 4. Looking closely Raudlah, 5. Looking closely Islamic education system in many cities in arab such as Abu Dhabi etc., 6. visiting the grave of prophets as part of the pilgrimage visit Hajj, 7. visiting resting place of the Tomb of Uhud as a historical relic Etc.

2. Study tour in Thailand, for 6 days, visiting Senior High School, Elementary School In Thailand, and at King Manggala University from 24 September 2013 until September 30, 2013, Description of the tarbiyah definition: 1. opening by listening to the exposure about education in Thailand, Mou Indonesian school with SMA Thailand, 2. Education system in Thailand: School in Thailand is State School, there are Public School and Private School, but there is no dichotomy. 3. Visiting historical places in

Thailand .Mengatikan place of the kingdom of Thailand, Historical Sites, 4. Seeing the people in Pattani Province which the majority is Muslims society, 5. Seeing cultural and artistic performances, Elephant dance, Thai traditional dance in Pattani Province.

3. Study tour in Malaysia, The description of the Tarbiyah definition: 1. viewing Maha Putra Mosque and shalat Dhuhur together. Putra Mosque is a Heritage of Malaysia kingdom in Kuala Lumpur, Malaysia, 2. Visiting the office of Malaysia Kingdom, Malaysian Palace, Kuala Lumpur Twin Towers, Visiting High School in Kuala Lumpur, (SMK Seri Bintang Selatan, kluster cemerlang School), Visiting Indonesian Embassy in Kuala Lumpur, Petronas Tower, Felda Tower, Telkomsel Malaysia, High School in Malaysia , See the Development of Malaysia on the journey from Kuala Lumpur Malaysia- to Johor Province Malaysia (360 KM) via Land Trip, spend two nights in Hotel 1. Mandarin Hotel in Kuala Lumpur, 2. Hotel Selesa Johor Lt.18 for two nights), 3. Description of the financing views of both School Education, including Teacher Salary, Principal, if the average teacher's salary is 7 Thousand ringgit, while the principal salaried 10 thousand Ringgit. There are some systems of funding resources in the School, first sourced from the Government, Second from the parents.

4. study tour in Singapura, first, see a strict immigration entry process by showing the passport and see the development of Singapura that change the sea into a recreation place, Hotel, and enormous Building, Looking closely at the development of cleanliness in Singapura and Malay Restaurant in Singapura, Seeing the Development of Mosque as a place of Moslem Worship, Al-Qur'an reading Development in Singapura Mosque, viewing India mall "Ya Musthofa" in Singapura. Then, back to Johor by road trip and see many human passers from Johor Malaysia population to Singapura to find rizqi which is no less than 62 thousand inhabitants every day. The last, stay at Hotel Salesa and go to Bandahara in Johor Malaysia to flight to juanda international airport (23-26 October 2016).

Prosseding under the title **"Pendidikan Multikultural Dalam Kehidupan Berbangsa Bernegara, dan Beragama Dalam Persepektif Islam"** published by the Research and Training Agency of the Ministry of Religious Affairs RI.Post-Graduate Program Qur'an Science University Java In Wonosobo (PPS UNSIQ). **The Indonesian Association of Islamic Private Post GraduateStudies (APAISI) ISBN: 978-602-6370-71-6**, The Indonesian Association of Islamic Private Post GraduateStudies (APAISI) ISBN: 978-602-6370-71-6, LAKPESDAM Management Branch Nahdlatul Ulama Branch Gresik Kabid.Riset and Research Institute 2016-2021., Research Assessment, Character Values contained in the Book of Akhlaq Lil Banin and Akhlaq Lil Banat at STAI Arrosyid Surabaya.2017, The Research Work with Title **" Nilai-nilai Karakter yang tercantun dalam Kitab al-Akhlaq Lil Banin dan Lil Banat di sahkan di STAI Arrosyid Surabaya 2015"**.