



## **COUNTER NARRATIVES FROM HADITH TEXTS OF KH. SYA'RONI AHMADI'S AL-FARAID AL-SANIYYA AGAINST WAHHABISM**

**Arif Friyadi**

**Institut Agama Islam Negeri Kudus, Kudus, Indonesia**

*ariffriyadi@iainkudus.ac.id*

### **Abstract**

The discourse of Ahlus Sunnah wa al-Jama'ah Islam is a topic that will not be obsolete throughout the history of Muslims. The emergence of the Salafi Wahabi sect of Islam in various Muslim countries has caused the division of Muslims. Rahmatal lil 'alamin Islam seems to be eroded by the takfiri and bid'I movements of various figures. Some of the world's scholars through their works have made a major contribution to stem this movement. Among these works is the book *al-Faraid al-Saniyah* by KH. Sya'roni Ahmadi, which contains the concept of countering wahabi salafi, especially in Indonesia. This research uses a qualitative-based character study which basically relies on data from interviews, supporting literature and biographies of the figures studied. The results of this study found that the purification of religion heralded by Wahabi figures by referring to the Qur'an and hadith is actually not feasible to be applied in Indonesia. A wrong understanding in the interpretation of the Qur'an and hadith will plunge a person into national disintegration. Therefore, the ahlussunah wal jama'ah creed must be upheld so that an Indonesian Muslim becomes a moderate Muslim who accepts various ikhtilaf.

**Keywords:** Al-Faraid al-Saniyah, Counter Wahabism, KH. Sya'roni Ahmadi

### Abstrak

Wacana Islam Ahlus Sunnah wa al-Jama'ah merupakan topik yang tidak akan ketinggalan zaman sepanjang sejarah umat Islam. Munculnya sekte Islam Salafi Wahabi di berbagai negara Muslim telah menyebabkan perpecahan umat Islam. Rahmatal lil 'alamin Islam seakan tergerus oleh gerakan takfiri dan bid'I dari berbagai tokoh. Beberapa cendekiawan dunia melalui karya-karyanya telah memberikan kontribusi besar untuk membendung gerakan ini. Diantara karya tersebut adalah kitab al-Faraid al-Saniyah karya KH. Sya'roni Ahmadi yang berisi tentang konsep countering wahabi salafi khususnya di Indonesia. Penelitian ini menggunakan studi karakter berbasis kualitatif yang pada dasarnya mengandalkan data dari hasil wawancara, literatur pendukung dan biografi tokoh yang diteliti. Hasil penelitian ini menemukan bahwa pemurnian agama yang digembar-gemborkan oleh tokoh-tokoh Wahabi dengan berpedoman pada al-Qur'an dan hadits sebenarnya tidak layak diterapkan di Indonesia. Pemahaman yang salah dalam menafsirkan al-Qur'an dan hadis akan menjerumuskan seseorang ke dalam disintegrasi bangsa. Oleh karena itu, akidah ahlussunnah wal jama'ah harus ditegakkan agar seorang muslim Indonesia menjadi muslim moderat yang menerima berbagai ikhtilaf.

**Kata kunci:** Al-Faraid al-Saniyah, Counter Wahabism, KH. Sya'roni Ahmadi

### Introduction

The study of the criticism of Wahabiyyah theology in Indonesia is a very important study to do, because the existence of Wahabi is currently considered to have spread an understanding that is not in accordance with the humanist da'wah brought by the apostle (Suryana, 2013). Islamic preaching that should come to bring peace and mutual respect for differences is disturbed by the emergence of the Wahabi sect that damages aspects of religious moderation in the Islamic world and in Indonesia. Their tab'id (bid'ah) and takfiri (disbelieving) statements emerged against the rituals that used to run among ahlussunnah wal

jama'ah in Indonesia, especially the NU community (Romli, 2010).

The teaching of returning to the Qur'an and sunnah is actually not entirely wrong. The invitation is correct as long as the understanding of the Qur'an and sunnah is good. But beyond that, many ordinary people do not know how to interpret the Qur'an and understand the contextual hadith properly. A wrong understanding of the Qur'an and sunnah will actually add confusion to the worship and social order.

From time to time, hundreds of scholars have tried to spread the understanding of *ahlussunnah wal jama'ah* either in lectures, books or organizations. Sunni scholars in their works have also countered Wahabi thought several times. Call it KH. Hasyim Asy'ari who has initiated the establishment of the NU organization. One of the foundations of this movement was to fight the wave of Wahabism that was rife in the Land of Hijaz at that time (Muqtada, 2021). Not only in organizations, he also wrote several writings, including the Risalah *ahlussunnah wal jama'ah* which became the basis for the understanding of *ahlussunnah wal Jama'ah* (Romli, 2016).

There are also some similar writings, such as *al-Kawakibul Lama'ah* by Shaykh Abul Fadhol Senory, *al-Qath'iyah An-Nahdliyyah* by KH Muhyiddin Abdusshomad, *al-Muqtathafat li Ahlil Bidayat* by KH Marzuqi Mustamar and *Kitab Hadis al-Fara'id al-Saniyah* by KH Sya'roni Ahmadi from Kudus.

This research uses a historical study approach that emphasizes the study of figures' thoughts. This type of research is qualitative which requires a deeper understanding. In collecting data, through literature studies to examine written sources that have been published or not (Surahman & Rochma, 2015). Primary sources are writings about KH Sya'roni Ahmadi, while secondary sources are interviews needed to ask important questions about his role in general in Indonesia against

Wahabism.

At first, the researcher analyzes based on the nash-nash hadith al-Faraid al-Saniyah and formulates it in certain chapters which will then be analyzed by the author. The qualitative research model itself is a research model that prioritizes in-depth understanding of a research object from looking at the problem in general. The method used in this research is in-depth analysis, which is a method of reading carefully case by case. The problem discussed is certainly different from other problems. So that by reading case by case, problems can be mapped and solved.

### **The Terms Wahhabi and Salafi**

The terms Salafi and Wahabi are actually two different sects, although the book Pintar Wahabi Salafi mentions that their agenda and mission are the same (Muhammad, 2013). The term Salafi itself emerged after being popularized by Nashiruddin al-Bani in the 1980s. His followers are referred to as Jamaah Salafi because according to him, this teaching is the pure teaching of the apostle, the companions and tabi'in who are also referred to as Salaf al-Shalih. Meanwhile, Wahabi is a sect that became the long arm of Muhammad bin Abdul Wahhab.

Al-Bani himself objected if the term Wahabism was pinned to him and his congregation, because Wahabism seemed to glorify one figure, namely Shaykh Abdul Wahhab (1703-1792) (Ramli, 2018). Wahabi and Salafi according to the author can also be considered the same because they have a mission to return to the Qur'an and sunnah and abandon taklid to ulama'. They also use the same term in idolatry and disbelief to streams that are not the same as their thinking. Their da'wah is certainly far from the ethics of da'wah brought by the apostle of Allah as Islam Rahmatan lil'alamin.

Meanwhile, in Kasyfusy Syubuhah, Muhammad Abdul Wahhab, the initiator of the Wahabi Sect, accused most Muslims in the year he was born (1703), of practicing jahiliyyah in the form of tawassul to prophets or pious people who had died (Wahhab, 2010). According to the founder of the Wahabi Sect, such practices are kufr and shirk that must be fought!

Muhammad bin Abdul Wahhab gave an example of the practice of Muslims who often perform bid'ah in congregation such as mauludan, yasinan and dhikr in high tones together, even though it did not happen in the time of the apostle of Allah. In fact, Wahabi followers such as Shaykh bin Baz, Shaykh Ibn Taymiyyah and Shaykh al Bani in their books also emphatically accuse polytheism of having occurred in several circulating books, websites, magazines, bulletins, tvs and other media. Of course this accusation is very exaggerated. One can imagine, if this notion of disbelief emerges in the midst of a peaceful Muslim society such as Indonesia, it will certainly cause an abyss of enmity between the ummah.

In essence, the author thinks that the things they are bid'ah about are new things that did not exist at the time of the Messenger of Allah. In fact, there were many things that were new at the time of the Companions that did not exist at the time of the Messenger of Allah, such as the writing of the Mushaf al-Qur'an, the call to prayer for Jumu'ah twice, the 20 Rak'ah tarawih prayer and many more. Unfortunately they do not see that.

The irony is that if furu'iyah disagreement occurs within their own group, it will be considered as a means of ijtiḥad of the scholars'. This means that if the ijtiḥad is correct, it will get two rewards, if it is wrong, only one reward. An example of this difference is in the case of placing the hand on the chest. Shaykh Uthaymeen considers it to be Sunnah, while Al Bani says it is an innovation that must be abandoned

(Uthaymeen, 2003).

There are many differences within their own sects. Ibn Baaz and al Bani, for example, often disagree on religious juru'. Ibn Baaz said that dhikr using wooden beads is not an innovation. However, Albani, Bakar Abu Zaid and Ibn al Fauzan said it was an act of bid'ah dlalalah that resembled the disbelievers (Rozani, 2017).

If so, then what is the difference with the differences between scholars who consider grave pilgrimage, tahlilan, talqin, mauludan, Yasinan, reading the Qur'an at the grave is a sunnah thing, which of course there is a legal umbrella in the sunnah of the prophet? The answer is actually simple, bid'ah for them is if it occurs outside of their sect.

In the realm of religious plurality, this philosophy creates an Islamic civilization with moderate characteristics. This particularity is certainly not owned by the Arabs (Darajat, 2020). Local cultural traditions acculturated by Islamic culture are carried out by the people of the archipelago as a form of devotion to God and perpetuating the culture of the ancestors (Laffan, 2016). Call it nyandran, halal bihalal, ruwahan, muludan, dandangan, mitoni, mapati and many more that characterize Islam in Indonesia. This uniqueness defeats the tendency of fanaticism of the Arab nation. The interesting study of Islam Nusantara is a platform to reaffirm that Islam Nusantara has local values that characterize the legacy of the ulama.

Given the rapid development of Wahabi in Indonesia and the growth of websites, radio and TV that spread their ideology, all ulama' must certainly be careful with the emergence of this mass movement. The NU Blitar website even mentions that there are hundreds of websites, magazines and dozens of radio and TV stations that spread their ideology every day. Just mention Rodja TV, Dakwah TV, Sunnah TV, Ahsan TV Indonesia. These TV channels can be watched for free

on satellite dish TVs. The funding of this Wahabi dakwah TV can be guessed from Saudi Arabia. This is certainly very surprising, because the development of cultural NU da'wah can still be replaced by structured da'wah of the Wahabi Salafi Sect in Indonesia.

The author also describes the early history of the emergence of the Wahabi takfiri sect. With this, it is hoped that Muslims will be more aware of the doctrines that are deliberately built by the Wahabi Sect to destroy the Islamic tradition that has been built by Muslim communities from year to year, so that later Muslim communities will not be easily influenced by the seduction of the Wahabi Sect's da'wah behind a mask of hatred that calls itself Salafi or Salaf as-Salih.

## Ahl al-Sunnah Wa al-Jama'ah

There are many opinions about ahlussunnah wal jama'ah. Some scholars say that this term was coined by scholars as an interpretation of a hadith of the apostle:

إن هذه الملة ستفترق على ثلاث وسبعين، إثنان وسبعون في النار وواحدة في الجنة وهي الجماعة

*«Verily, this religion will be divided into 73 groups, two of which will be in the country and one in heaven, namely al jama'ah»  
(Sunan Abu Dawud No. 4597, Sunan Al-Darimi No. 2518).*

Understanding this hadith although it cannot be said specifically what the category of al jama'ah is, but the scholars agree that al jama'ah is a group of Muslims who always practice the teachings of the apostle, do not make heresy and do not interpret the Qur'an arbitrarily according to their own minds and passions. This is the case with the Qadariyyah, Khawarij, al-Juhmiyyah and Shi'ah (Al-Laqqani, 2010).

The term Ahlu al Sunnah wal jama'ah in the Book of Tarikh al Madzahib Al Islamiyyah is not due to decree, because this term when

viewed from the aspect of the Qur'an and hadith will not be found. The emergence of this term is actually a stamp of scholars to true Muslims who will distinguish with Muslims who are ahlu bid'ah. From this understanding it can be concluded that the emergence of bid'ah in the period after the apostle caused the scholars to agree to distinguish two segments of the ummah, ahlu bid'ah and ahlu sunnah (Abu Zuhrah, 2010).

In the correct understanding in accordance with the understanding of *ahlu sunnah wal jama'ah* is to take the opinion of salaf al-Shalih, in this case the companions of the Prophet and the generation after him, namely the pre-tabii or tabi'itabi. They are the generation closest to the prophet. Some of the opinions of the companions were even taken by the prophet as a joint decision in sharia or law. Therefore, if one wants to avoid significant differences in creed or sharia, one must prioritize the opinions of the salaf al shalih.

### *Ijma' (opinion of most scholars)*

The next aswaja principle in addressing differences in shar'i law is to prioritize scholarly consensus. If the consensus of the scholars is that this is haram, one should not oppose it under the pretext of freedom of opinion. If a person disagrees with the consensus of the scholars, he will be said to be misguided (Bahri, 2019).

The Prophet in a hadith states that he did not give inheritance to his ummah in the form of property, objects or other materials. The only legacy that is still intact today is the ulama. They intellectually become the heirs of the prophet, teaching the ummah the Qur'an and hadith as the prophet taught his ummah.



## *Avoid Envy*

One of the things that can trigger the division of the ummah is hatred, envy, and overreach. This bad trait makes a person always feel that he is the most right than others, so that he feels that others are wrong. If it is like that, it is difficult for a person to accept the truth from others. Allah says in his Qur'an:

كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين وأنزل معهم الكتاب بالحق ليحكم بين الناس فيما اختلفوا فيه وما اختلف فيه إلا الذين اوتوه من بعد ما جاءتهم البينات بغيا بينهم... البقرة: ٣١٢

*«Man was (formerly) one people. Then Allah sent prophets (to) bring glad tidings and warnings. And He sent down with them the Book which contains the truth, to decide between men on the matter about which they dispute. And those who disputed were only those who had been given the Book, after clear proofs had reached them, because of envy among themselves. So by His will, Allah guides those who believe in the truth about which they dispute. Allah guides whom He wills to the straight path.» (QS. Al-Baqarah: 213)*

## **al-Faraid al-Saniyya of KH. Sya'roni Ahmadi**

This book is entitled al-Faraid al-Saniyyah wa al-Durar al-Bahiyyah. Written by KH Sya'roni Ahmadi, a charismatic Ulama' of Kudus City. First published in 1401 or in 1981 AD. This book contains 33 chapters as the basis of the ahlussunah wal jama'ah creed believed by the Nahdliyyin community in Indonesia. Among the chapters are: the traditions of ahlussunah wal jama'ah, the signs of ahlussunah, the division of the Muslim Ummah into 73 groups, the evidence for the sunnah of the Prophet's birthday, kissing the hands of people who are noble in knowledge, wasilah, shafa'ah, talqin, grave pilgrimage and others.

This book has been taught for about 30 years in madrasas near Menara Kudus, such as TBS Kudus, Madrasah Qudsiyah and others as a basis for a complete understanding of ahlussunnah wal Jama'ah. It is hoped that the students will be able to absorb the contents of the book so that it can become a strong foundation in themselves against the tudahan deliberately built by Wahabi people to destroy the ahlussunnah wal jama'ah creed.

One of the traditions that the author can mention in this first chapter from the book al-Faraid al-Saniyyah is the tradition of living the sunnah of the apostle. The Prophet said:

من أحيا سنة من سنتي قد أميتت بعدي، فإن له ن الأجر مثل أجر من عمل بها من الناس، لا ينقص من أجور الناس شيئاً، ومن ابتدع بدعة لا يرضاها الله ورسوله، فإن عليه مقل إثم من عمل بها من الناس، لا ينقص من أثم الناس شيئاً.

*«Whoever revives my Sunnah after I die, he will have the reward of those who follow him and the reward of those who follow him, without diminishing any of their reward. And whoever practices an innovation that Allah and His Messenger do not approve of, then he will incur a sin, and the sin of those who follow him, without diminishing it in any way.»*

From this we can understand that there is very little difference between sunnah and innovation. It is also contained in terms of which aspect one sees it.

## **Profile of KH Sya'roni Ahmadi**

Is a native Ulama of Kudus City who was born on August 17, 1931 AD. Born to the married couple Ahmadi and Hayati. Growing up in a family of devout students, since childhood Kiyai Sya'roni loved to study religion. Although he is known as an outstanding tafsir expert, it does not mean that he only studies the Qur'an. He also studied various

other scientific dimensions. Hadith, Jurisprudence, Sufism, Tawhid, Islamic history and many more. Even though he grew up in a mediocre family, he was still diligent in learning the Koran from Holy Kiyai such as Kiyai Turaikhan and Kiyai Asnawi and Kiyai Arwani. Kiyai Sya'roni since childhood was known as a smart child (Nikmah, 2012).

With his extraordinary intelligence, at the age of 11 years Kiyai Sya'roni was able to memorize Kitab al-Fiyah Ibn Malik. Then at the age of 14 he memorized the entire Qur'an. Kiyai Sya'roni is the 7th of 8 children. His mother died when he was 8 years old. At the age of 13 his father followed his mother to the Creator. Complete he became an orphan at a young age.

Kiyai Sya'roni's formal education was obtained from Madrasah Mu'awanah, a small Madrasah located 100 meters from the North of the Holy Tower. He also had time to gain knowledge from KH. Muchit at the Ma'ahid madrasah. Meanwhile, in non-formal education, the author notes that he always moved from one teacher to another. In al-Qira'ah al-sab'ah he has a connection to KH. Arwani Amin, the founder of Yanbu'ul Qur'an Kudus Islamic Boarding School, while in Jurisprudence he studied with Kiyai Turaikhan Ajjuri, while in Ushuu al-Fikih and Mantik he also studied with Kiyai Turmudzi and Kiyai Asnawi (Mahfudhon, 2020).

KH Sya'roni Ahmadi is known as an Ulama' who masters religious knowledge in an interdisciplinary manner. This is evident in the implementation of his da'wah, KH. Sya'roni Ahmadi uses 2 methods; first, the mass da'wah method in mosques or da'wah in a resident's house which is used as a recitation. While the second method is public recitation or grand tabligh. Because Kiyai Sya'roni Ahmadi is reliable, almost every day KH. Sya'roni holds public recitations.

After he felt he had a lot of provisions, the community entrusted him to become a preacher. He is known as a da'i who is good at giving

speeches. In several forums he delivered religious lectures interspersed with crisp jokes that could make listeners laugh. Because of his heart-soothing lectures, the board of Menara Kudus entrusted him to bring the Book of Tafsir Jalalain every Friday after Fajr prayer (Nikmah, 2012).

The listeners of his tafsir study are not only from Kudus. Some came from Pati, Demak, Jepara and several cities besides Kudus to listen to the morning study of tafsir jalalain in front of the Holy Tower. Whether it is rainy season or summer, his study congregation always fills the al-Aqsa mosque in the Menara. Even because the mosque could not fit, visitors were willing to sit on their motorbikes to fill the road in front of the tower until it widened far.

Kiyai Syaḡroni breathed his last at RSI Kudus on April 27, 2021 at the age of 89. He left a trail of daḡwah in the hearts of the Kudus Muslims as a charismatic Kiyai who was keen on preaching. It can be seen that even at the age of 80 and above, he still took the time to teach at Menara Kudus even though he was in a wheelchair. He is a Kiyai who proclaims peaceful Islam, soothing Islam, Islam that fights radicalism of thought, and non wahabi salafi Islam.

### **Takhrij al-Hadith of al-Faraid al-Saniyya Countering Wahhabism**

ما رواة أبو داود عن معاوية رضي الله عنه عن رسول الله صلى الله عليه وسلم: أفتقت اليهود على إحدى وسبعين فرقة وافتقت النصارى على اثنين وسبعين فرقة وإن هذه الأمة ستفترق على ثلاث وسبعين فرقة اثنان وسبعون في النار وواحدة في الجنة قالوا يارسول الله ما هذه الواحة قال ما أنا عليه اليو أصحابي.

*Meaning: It was narrated from Muḡawiyah that the Prophet said. «The Jews were divided into 71 groups, while the Christians were divided into 72 groups. As for my Ummah, it will be divided into 73 groups. 72 of them will be in Hell, while one will be in*

*Paradise.» The Companions asked: Who will be in Paradise, O Messenger? «Those are the groups who are with me and with my companions.»*

Takhrij Hadith: This Hadīth is found in Sunan al-Kubra number 19248; it is also found in Kitab al-Syari'at al-Ajari number 27; and in Kitab al-Ahadis al-Mukhtarah it is found number 2239 with almost the same diction but with a reduction in the text about the division of Jews and Christians.

The narrator of this Hadith is Abu Hurairah, a Companion who died in 57 A.H. This Hadith was later transmitted to Abu Salamah, one of Abu Hurairah's Tabi'in students who died in 94 A.H. in Madinah. He was a tsiqqah (credible) person. The Hadith was then narrated by Muhammad Amr bin al-Qamah a Shaduq narrator who died in 145 AH in Madinah.

From Muhammad bin Abu Amar it descended to Khalid bin Abdullah who died in 182 AH. with the status of tsiqqah (trustworthy). It was then continued by Wahab b. Baqiyah, a tsiqqah narrator who died in 239 AH in Baghdad. It was further narrated by Sulaiman b. al-Ash'ats who died in Basra in 275 A.H. While Muhammad b. Bakr who died in 346 narrated this tradition from his teacher. The last narrator is Hasan b. Muhammad b. 'Ali who died in 403 AH in Naisabur. Overall this tradition is categorized as Sahih li Ghairihi.

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي، أَوْ قَالَ: أُمَّةٌ مُّحَمَّدٍ عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ، وَمَنْ شَدَّ شَدًّا إِلَى النَّارِ

*Meaning: Verily, Allah does not gather my Ummah in misguidance. The hand of Allah is with the congregation; whoever goes astray will go astray in Hell.*

The explanation of this Hadīth is that a Muslim should always be with the congregation of other Muslims in matters of worship and mu'amalah. It is not permissible for him to make up new things

in matters of worship because this is prohibited by religion. If he does make up new things so that he differs from others then he is one who has strayed from the right path. He will enter hell (Al-Mathrizy, 2010).

Takhrij Hadith: The diction of this hadith is found in Jami' al-Turmudzi at number 2167. It is also found in al-Mustadrk 'ala al-Shahihain at number 363 and in Ittihaf al-Mahrah at number 13321.

The sanad of the hadith is narrated first by the Companion 'Abdullah ibn 'Umar who died in 73, followed by a Tabi' in named 'Abdullah ibn Dinar a tsiqqah (trustworthy) rawi who died in 127 AH in Medina. Then it descended to Sulaiman bin Yasar who died in 107 AH in Medina. While Mu'tamar b. Sulaiman who died in 187 A.H. and was a tsaqqah narrated this tradition to Muhammad b. Ahmad b. Nafi' a shaduqah who died in 240 A.H. Then Muhammad b. Ahmad b. Yunus narrated from his teacher. Although this narrator's full profile is unknown because his date of birth and death are unknown. while Muhammad b. Muhammad b. Hasan the last narrator in Kitab al-Mustadrak 'ala Shahihain is also of unknown status.

## **Analysis of Counter Narrative in al-Faraid al-Saniyah against Wahhabism**

In connection with the implementation of strengthening Aswaja values in counter-radicalism education, KH. Sya'roni Ahmadi has hinted at the concept of Aswaja which has been outlined in his book. Among his thoughts that are very interesting and appropriate to be developed in the education curriculum are as follows:

First, the introduction of fikrah tawasuthiyah (moderate thinking). This model of thought, in its practical level, can balance a person (learner/student) in terms of analyzing aqli and naqli arguments. This is a very important position in terms of one's Islamicity so that it

is not easy to fall into the right ideology that is too exclusive-scriptualist when understanding religious texts and is not balanced in positioning between the mind (ratio) and the text. In addition, it can also maintain a balance so that one does not drift into the left ideology that deifies the ratio (reason) and seems to override the objectivity aspect of the text. Because if a person's thinking or paradigm in religion is not balanced, it could be that he falls into the right ideology which will eventually lead someone to the Salafi Wahabi religious pattern. Likewise, on the contrary, if it is drifting in the ideology of the left which ultimately leads him to a liberal religious pattern. Both are very dangerous if they infect all Muslims in Indonesia.

Second, the introduction of fikrah tasamuiyah (tolerant thinking). In this type of thinking at a practical level can remind someone (learners / students) about the diversity of Indonesia from Sabang to Merauke, there are many tribes, races, nations, cultures, customs, and religions. Which of the diversity is essentially two-faced, the first face of diversity can show strength if all the different elements are united and work together in religious life, nation and state. The second face of diversity can show destruction if all the different elements are constantly sharpening differences and not united in living together (society). Therefore, fikrah tasamuiyah can be an instrument in delivering. Strengthening one's Aswaja Values to tolerant thinking, both tolerant in religious life and in the life of the nation and state.

Third, the introduction of fikrah ishlahiyah (reformative thinking). The reformative thinking in question is reformative in all matters oriented towards the common good (ummah), not reformative in the sense of ideological politics which tends to lead to radical actions. This one thought in its practical function can lead a person to a transformative mindset. Because ishlahiyah here is essentially towards a better change (al-ishlah ila ma huwa ashlah), if today is considered good, then how can

tomorrow be even better and so on. In other words, fikrah ishlahiyah implies that Muslims are not stagnant, both in thought and action.

Fourth, fikrah tathawwuriyah (dynamic thinking). This thinking is a continuation of fikrah ishlahiyah, which leads people to a dynamic mindset so that they can survive in the face of all kinds of situations and conditions of the times. That is, in other words, fikrah tathawwuriyah as an instrument for the ummah to continue to exist following the pace of the times (contextual). In this case there is a famous adage commonly spoken by Aswaja groups, namely “al muhafazat ‘ala al qadim al salih wa al akhdhu bi al jadidi al aslah” (maintaining the old that is still good and taking the new that is better). This rule demands a balance between maintaining old traditions and new traditions. All of them can be maintained at the same time as long as the traditions and culture are good for the benefit of mankind and do not conflict with religious principles, so the adage is substantively positive towards the dynamization of Muslim thought.

Fifth, fikrah manhajiyah (methodological thinking), this thought in practical appreciation can bring people to a methodological mindset. This means that it is not haphazard in religious life, especially something related to belief or aqidah, law, religious issues that are ushuliyah or religious issues that are furu’iyah. In connection with this, the Aswaja group as described above, in living its religious life, has never been separated from using the framework of thinking of the salaf scholars who are truly salaf, such as Abu Hasan al-Asy’ari and Abu Manshur al-Maturidi as figures used as a guide in the field of sharia. In addition there is Imam as-Syafi’i, Imam Ahmad bin Hanbal, Imam Malik bin Anas and Imam Abu Hanifah as scholars who are used as a guide in the field of sharia.

The description of the strengthening of Aswaja values in counter-



radicalism education above, according to the author, is very important to be considered by teachers, lecturers and educators, especially teachers in public schools from elementary to high school levels, because at that level is the right momentum to instill Aswaja values to students so that they are educated to become moderate individuals by prioritizing the values of *tasamuh*, *tawasuth*, and *tawazun* as the Aswaja teachings of KH. Hasyim Asy'ari. If the introduction of these moderation values has been planted early on to students, the influence of radicalism can be minimized or can become a counter-radicalism tool.

The external challenge facing Muslims is the spread of theological views that are not in line with the Aswaja theological model. There are at least two axes of theological flow that pose a challenge to Aswaja. First, rational theology, which is the use of a more dominant role of reason in understanding the values of monotheism. In the context of the campus world, rational theology is widely held by the theological building offered by Harun Nasution, which has a lot of influence on the mindset of students related to religious doctrine. A critical attitude towards classical theology, especially those with *Ash'ariyah* and *maturidiyah*, is one of the main themes of this critical attitude, although the *muktazilah* theology is also not completely free from the target of criticism.

This understanding invites the community to return to the purity of the teachings of the Qur'an and hadith, including in the field of theology or divine values. According to MTAK, this kind of understanding has implications for radicalism. This group is known as the Salafi-Wahabi school. Genealogically, the thinking of this last group is different not only from the teachings of *Ash'ariyah* and *maturidiah* thought but also not the same as *Muktazilah* thought. In the wahabi-salafi view, God does not have properties such as love, hate, calling to speak, and being on the arsh.

One of the MTAK coaches said that the Wahabiyah think that God is shaped and sized and has properties and actions and seems to have a human body, but they leave everything to Allah about what that means and that is the principle of faith according to them. However, such an understanding is contrary to the creed of Ahl al-Sunnah wa al-Jamā'ah (Syauqi, 2017). This understanding of monotheism if expressed and even debated according to MTAK falls into the category of kafir qauli (kafir of words). Although not kafir i'tiqādi (belief), arguing like the Wahabi-Salafi understanding above is not justified and not to be followed, because they have equated Allah with creatures. Their unwillingness to interpret the verses of the Qur'ān is not justified and should not be followed, because they have equated Allah with creatures.

KH. Sya'roni Ahmadi in his book writes several traditions that contain counter Wahabism. Just mention the hadith about Ahlussunnah wal Jama'ah.

ما رواة أبو داود عن معاوية رضي الله عنه عن رسول الله صلى الله عليه وسلم: أفرقت اليهود على إحدى وسبعين فرقة وافترت النصارى على اثنين وسبعين فرقة وإن هذه الأمة ستفترق على ثلاث وسبعين فرقة اثنان وسبعون في النار وواحدة في الجنة قالوا يارسول الله ما هذه الواحة قال ما أنا عليه اليو أصحابي.

*Meaning: It was narrated from Mu'awiyah that the Prophet said. "The Jews were divided into 71 groups, while the Christians were divided into 72 groups. As for my Ummah, it will be divided into 73 groups. 72 of them will be in Hell, while one will be in Paradise." The Companions asked, who will be in Paradise, O Messenger? "They are the ones who are with me and with my companions."*

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي، أَوْ قَالَ: أُمَّةٌ مُحَمَّدٍ عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ، وَمَنْ شَدَّ شَدًّا إِلَى النَّارِ

*Meaning: Verily, Allah does not gather my Ummah in misguidance. The hand of Allah is with the congregation,*

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*whoever goes astray goes astray in Hell.*

These two traditions indicate to the Muslim Ummah to be one line of Muslims who follow the Sunnah of the Prophet and the Companions, whether in worship or mu'amalah. Not blaming each other who are different from the madhhab they follow because that will lead to the disintegration of Muslims. The next point is about bid'ah (making up the context of worship). For example, one should not touch the rak'ah of prayer. Everything has been outlined by the apostle through revelation from Allah (Al-Ashfihani, 1986).

History proves that the apostle is a preacher who can confront local society and culture, and respect them without imposing beliefs. Therefore, al-Qarafi, one of the Maliki madhhab said that if you want to give a fatwa, then ask the background of the community asking for a fatwa. This is also in line with the founding father of Islam in Indonesia, especially Sunan Kudus as one of the Walisongo. In his mission of proselytizing, he always prioritized religious tolerance. It is proven that with a humanist approach, Islam in Java can spread quickly without causing bloodshed. This method of da'wah is then referred to as the method of da'wah Islam Nusantara (Friyadi, 2021).

## **Conclusion**

Thus it can be concluded that the counter wahabism in accordance with the thoughts of KH Sya'roni Ahmadi from the essence of the Book of Al-Fara'id al-Saniyah is as follows: 1. A Muslim must have an understanding of fikrah tawasuthiyah (Moderate thinking), Second a person must be tasamuh (tolerance), third a Muslim must have an ishlahiyah (reformist) soul, then must be tathawuriyah (dynamic) and finally must be manhajiyah (methodological). The concept of returning to the Qur'an and hadith is not entirely relevant to the current condition

of the ummah. In fact, it sometimes causes national disintegration. This is because the understanding of the Qur'an and hadith that is not based on other scientific foundations will cause different understandings. Islam in Indonesia should still be in the ahlussunah belief that accepts differences of opinion between scholars without having to idolize these differences. With that, Indonesian Islam will be a reflection of tolerance from other Islamic countries.

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