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THE URGENCY OF AHL AS-SUNNAH WAL-JAMAAH-BASED ISLAMIC JURISPRUDENCE IN MAINTAINING COHESIVENESS OF THE INDONESIAN REPUBLIC Wahyu Abdul Jafar Faculty Of Sharia, Universitas Fatmawati Sukarno Bengkulu, Indonesia. E-mail: wahyujafar@iainbengkulu.ac.id Abstract: The purpose of this study is to determine the urgency of Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic. This study is literature research, which uses documentation techniques in collecting research data.

At the same time, the analysis technique used in this research is the descriptive inductive technique. After conducting in-depth research, a conclusion was found that Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence is urgently disseminated and practised. Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence can be a strong binder of unity and integrity because there are Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence values of hubul wathon (love of the homeland), unity and tolerance among religious believers.

This teaching is more accepting of the differences in the wider community than the teachings of radical and liberal Islam, which divide the unity among Muslims and often create commotion and quarrels in society. Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence can block Islamic sharia that deviates and leaves the corridor of the principle of tasriul ahkam, namely realizing the

benefit of human life. The benefit will be easily realized if in a country the people are united, in harmony, live in peace and are not hostile to each other.

Keywords : Islamic Jurisprudence, Ahl as-Sunnah Wal-Jamaah, Indonesia Republic  
Introduction Indonesia is the largest Muslim country globally, with about 230 million Muslims. \_The potential for this huge population, if not managed properly, can backfire that will destroy the State of Indonesia. Vice versa, if the population is very large, if it is managed properly, it will become a strong driving force in the development of the Indonesian State.

One form of good management is to instil the teachings of ahlu sunah wal Jama'ah to all Muslims in Indonesia. This teaching has been proven to accept the diversity of opinions and practices of Muslims in Indonesia. This teaching has a spirit in the form of an inner attitude, perspective, way of thinking, way of acting and social attitudes and religious understanding that is tawasuth (moderate) and i'tidal (fair), tasamuh (tolerance), tawazun (balanced) and Amar ma'ruf nahi Munkar (ordering good deeds and forbidding bad deeds).\_

It is different from radical Islam and liberal Islam teachings, which claim to be the most self-righteous. They think that the correct group is their group, while people with different opinions are considered wrong. This attitude of feeling the most right often causes quarrels and divisions in the community.

Even though quarrels, violence, and divisions should be the antithesis of religion (not according to religious teachings), radical and liberal religious teachings often trigger quarrels and violence. Religion is like a coin that has two sides. Religion contains the authority to realize the benefit of humanity. However, if religious teachings are misunderstood, they can boomerang, destroying humanity.

\_The destruction of humanity often begins with a one-sided understanding of religious doctrine and feels the most self-righteous.\_ The impact of radical Islamic teachings has been felt by the Indonesian people in the past, namely the emergence of rebellions in the name of religion, such as the GAM Rebellion (Free Aceh Movement) in Aceh, the Darul Islam Rebellion (DI) and the Indonesian Islamic Army (TII).

This rebellion was formed because many parties were disappointed with the leadership of President Soekarno, who was more inclined to communist ideology. The goal of Darul Islam (DI) and the Indonesian Islamic Army (TII) itself is to establish an Islamic-based state (Khilafah) with its main leader named

Kartosuwiryo.\_ The Indonesian population is still feeling the impact of radical and liberal teachings.

In the modern era, radicalism has transformed into acts of terrorism and thuggery, while liberalism has damaged the morals and character of Indonesian children without realizing it. The way liberalism works in destroying morals and morals is by inviting the nation's children to leave Islamic law little by little. If Islamic law has been abandoned, automatically, the morals and morals of the nation's children will be damaged.

If the nation's children's morals are damaged, the nation will certainly not have a good future. The nation will often experience riots and divisions. Therefore, these deviant Islamic teachings must be blocked and prevented from spreading in the wider community because they can divide the unity and integrity of the Indonesian nation.

The way to block and block deviant Islamic teachings is to spread and practice Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence in daily life activities. Method This type of research is library research. The data collection technique used in this research is the documentation technique. At the same time, the analysis technique used in this research is descriptive inductive.

The primary data in this study are books and books directly related to the object being studied, namely books and books related to Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence. and the Unitary State of the Republic of Indonesia. While the secondary data used in this study are data from books, scientific journals or the internet that are not directly related to the object of this research, the data strongly supports this research.

Result And Discussion Understanding Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence Etymologically, Islamic Jurisprudence means understanding or understanding. In addition, Islamic Jurisprudence can also be interpreted as "knowing something and understanding it well". Islamic jurisprudence comes from Arabic, which means "to understand or understand".

So in language, the term Islamic Jurisprudence is to understand Shari'ah law which Allah and His Messenger highly recommend. \_Meanwhile, in terms, Islamic Jurisprudence is al-ahkam al-syar'iyah al-amaliyyah al-muktasab min fairtraina al-tafsiliyyah (practical 'Amali laws as a product of the ijihad activities of the scholars). Islamic Jurisprudence is considered the most authoritative explanation

of Islam.

Every good person and public activity is always sought for legal provisions in fiqh. That is why Islamic Jurisprudence not only talks about rituals of worship, food and halal drinks, and family matters. Islamic Jurisprudence Talk can even extend to political, economic and social issues.

In fact, not only talking about empirical matters what is happening to society, but Islamic Jurisprudence also provides answers to questions that are assumed to occur. In the early days of the development of Islam, Islamic Jurisprudence was identical with the shari'ah, covering all dimensions of religious teachings. In its development, Islamic Jurisprudence only contains pure Islamic laws, not including discussing issues of faith and morals.

The next development is a more specific field of study of Islamic Jurisprudence, such as worship, mu'amalah, munakahat, siyasah, etc. The term ahlu sunah wal jama'ah consists of three words "ahlu, al-Sunah, and al-jama'ah. Linguistically, the word "ahlu" means a believer or follower. Al-Sunnah linguistically means a good or bad path. The word al-Sunah is also the opposite of the word al-bid'ah.

At the same time, the word al-jama'ah is the opposite of the word al-firqah. The meaning of the word al-jama'ah in the language is any group, and the number is many (adadu kulli shay'in wa kasratuhu). The word al-Jama'ah in terminology means the companions of the Prophet, tabi " and subsequent generations who followed the teachings of the Prophet Muhammad.

If the term ahlu sunnah wal jama'ah is combined, it means a group of people who follow the teachings of Islam, namely following the companions of the Prophet, tabi'in and subsequent generations who still follow the teachings of the Prophet Muhammad. Therefore, Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence is Islamic Jurisprudence practised by a group of people who follow the teachings of Islam from the companions of the Prophet, tabi'in and subsequent generations who follow the teachings of the Prophet Muhammad.

Hubul Wathon Values, Unity and Tolerance among Religious People in Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence has noble values contained in it, including: The value of love for the homeland (hubbul watchon) The value of love for the homeland (hubbul wathon) is a way of thinking, acting, and acting that shows loyalty, care, and high appreciation for the nation's language, physical,

social, cultural, economic, and political environment.

Love for the homeland is very important for every Indonesian citizen because the presence of love will foster a sense of belonging, protect and maintain as best as possible. The values of love for the homeland are also found in the Qur'an, surah al-Baqarah verse 126: Meaning: And (remember) when Ibrahim (Abraham) prayed: "O my Lord! Turn this land into a certain state, provide for its people who believe in Allah, and days later.

Allah said: "Even the disbelievers I will give temporary pleasure, then I will force the disbelievers to undergo punishment in hell. Hell is the worst place to return. (Al-Baqarah 2: 126.) The prayer offered by Prophet Ibrahim to Allah reflects the very strong values of love for the homeland.

Prophet Ibrahim loved the land of Makkah very much, so he asked Allah to give blessings to the people of Makkah, namely to make the city of Makkah a peaceful, prosperous country, abundant with fruits. Syekh Ismail Haqqi Al-Hanafi Al-Khalwathi, dalam kitab tafsirnya Ruhul Bayan mengatakan: Meaning: Tafsir surat Al-Qashash verse 85 shows that love of homeland is part of faith.

When on his way to Madinah (migration), Rasulullah said many words; "Homeland, homeland", then Allah SWT realized the request of the Prophet's prayer, that is, with the Prophet Muhammad could return to Mecca. Umar's companion said; If not for the love of the homeland, then the arid country will never be built. The nature of the love of homeland is why arid countries are built. Love of homeland is one of the natural things for every human Being.

Love of homeland has a direct correlation between religion and faith. Religion has taught man to love the country in which he was born and Raised. If we read history, then we will remember how much the Prophet loved the city of Makkah when the Prophet migrated (went) to Medina due to the

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Repressive the polytheists and infidels Quraiys who hurt the Muslims.

\_The Messenger of Allah said, ??? ?????????? ??? ?????? ?????????? ???????  
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beautiful you are, O Makkah, how much I love you. If it were not for my people  
expelling me from you, I would not have left you forever, and I would not have  
left a country than yours ". (HR.

Tirmidhi) There are the words of Rasulullah, which is proof that loving the  
homeland is an Islamic teaching. So that the companions of the Prophet, tabi'in,  
tabi'i tabi'in and the pious salafunah love their country. The scholars have ruled  
that it is legal to defend the country from the invaders who want to oppress it.

The value of association Unity is a concept that contains goodness that every  
generation must apply in a country. Unity is pronounced and can implement the  
essence of the value of unity. The essence of unity itself is to unite, not to be  
divided. The hallmark of unity is the existence of similarity.

So, if someone wants to build unity in differences, awareness and the ability to  
see similarities are needed, even though, on the other hand, there are  
differences.\_ Look for differences inequality does not benefit the ummah; instead,  
it brings the virus of ta'asub (excessive fanaticism), which will destroy the unity  
that has been well-formed.\_ Therefore, unity is very important. Rasulullah saw.

Also, once reminded in one of his words about the importance of unity as in the  
following narration. ??? ?????? ?????? ??? ?????????? ?????? ?????? ??????????  
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?????????» ?????????? ??????????????. ??? ?????????? ?????? Prophet Muhammad said that  
the believer's parable with another believer is like a building, strengthening one  
another.

When the Prophet Muhammad said while crossing his fingers. "(Narrated by  
Al-Bukhari and Muslim) In this hadith, Rasulullah illustrates unity by crossing the  
fingers of his two hands holding each other. In addition, the Messenger of Allah  
also once illustrated the believers as one body. If one body member is sick, the  
rest will feel the pain.

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religious people, it is not permissible to insult the gods of other religions.

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????????????????? ?????????????????????? ?????? ?????????? ?????????????????? Meaning: And do not insult  
the idols they worship other than Allah because they will retaliate against Allah by  
transgressing without limit knowledge. Thus We have made every people  
consider their work good.

Then to their Lord will they return, and He will tell what they used to do (QS al-An'am: 108) From this verse, the Ethics of dialogue is interactive with parties of different religions should not insult the gods of other people's religions. Because, once someone insults another, then it could be that the person being insulted will reply insultingly more than once.

\_Insulting someone's beliefs for any reason is not allowed by Islamic law, let alone insulting them in front of the public. If insulting people of different beliefs is prohibited, then insulting people of the same belief is even more prohibited. Insulting fellow Muslims is prohibited. Insulting a Muslim who worships with the name of heresy is strictly prohibited, especially if the insult is delivered in front of a crowd.

The Urgency of Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesia Republic The Unitary State of the Republic of Indonesia is an archipelagic country with various cultures. There are more than 740 ethnic, 583 languages (dialects), and 67 native languages used by various ethnic groups. In addition, The Indonesian population adheres to various religions and beliefs. Indonesia has about 137 religions and beliefs.

Case This shows that the Indonesian people live in an environment with social backgrounds and diverse (heterogeneous) cultures. The diversity of tribes, races, languages and religions that Indonesia has is a very valuable nation's wealth, but on the other hand, if it is not managed properly, it can lead to potential conflicts. Conflicts that often arise due to this diversity are ethnic, religious, racial, and inter-group conflicts (SARA).

Conceptually, the great potential for conflict in a demographically and sociologically plural Indonesian society is caused by dividing society into groups based on cultural identity. In historical records, racial riots occurred in Indonesia several times. Among other things: First, on May 10, 1963, in Bandung, a riot



began at the Bandung Institute of Technology between Chinese and non-Chinese students.

The riots spread to Yogyakarta, Malang, Surabaya and Medan. Second, on December 31, 1972, there was a commotion between ethnic Chinese and Arabs, which began with a fight that ended in the death of the Chinese. Third, on June 27, 1973, youths destroyed a Chinese shop. The pretext is that the shop owner uses paper with Arabic letters to wrap his merchandise.

Fourth, on August 5, 1973, in Bandung. At first, a scuffle of a cart with a car (driven by a Chinese) led to a fight. Fifth, April 1980 in Makassar. Suharti, a housemaid at the house of a Chinese citizen who died. Rumours grew that he died because his employer abused him: sixth, November 20, 1980, riots in Solo. Initially, there was a fight between the students of the Sports Teacher School between Pipit Supriyadi and Kicak (Chinese residents).

The fighting escalated into anti-Chinese riots. Seventh, in September 1986 in Surabaya, rumours were that an employer (a Chinese person) was abusing his assistant. Eighth, November 24, 1995, Yoe Sing Yung, a grocer under stress, tore up the Koran and destroyed a shop owned by a Chinese. Ninth, January 14, 1996, the mob destroyed a Chinese shop as an outlet for not buying tickets for Iwan Fals' musical performance.

Tenth, January 30, 1997, in Rengasdengklok, there was a dispute between the Chinese and the natives, triggered because the Chinese felt disturbed by the sound of the drum before the dawn prayer. On eleventh, September 15 1997, riots were triggered by Benny Kerre's slashing of the natives. Twelfth May 1998 riots in various regions. These mass riots were followed by looting and burning of Chinese-owned businesses.

\_ These riots still occur even though all Indonesians have a strong nationalist nature. So what is wrong here? The answer is that The nationalism that society has so far is only ethnonationalism, namely nationalism in the form of solidarity groups for a sense of community-based on ethnicity. There is an attempt to refer to the subjective feelings that separate one particular group from another.

If this ethnonationalism continues to Surviving and becoming the paradigm of people's thinking will be very detrimental.\_ Indonesia needs religious nationalism based on tolerant, peace-loving, and compassionate teachings. Religious nationalism is nationalism

formed based on divine solidarity or community as servants of God. There is not a single Indonesian person who is godless.

Therefore, the bond of nationalism based on the bond of the servant of God will be very strong. In contrast, ethnonationalism is based on ethnicity, race, and cultural similarities. Ethno-nationalism is not suitable in Indonesia because Indonesia has many tribes, races, ethnicities and cultures.

Diversity in Indonesia is most appropriate if it is tied with a sense of solidarity as a servant of God. Especially for followers of Islam, Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence is urgent to be applied in everyday life to realize religious nationalism. The religious understanding of ahlu sunah wal jama'ah is pure Islamic teaching taught by Rasulullah and his companions.

Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence made an extraordinary contribution in fostering a sense of religious nationalism which has been proven to maintain the integrity of the Republic of Indonesia. Nationalism based on the concept of hubbul wathon minal iman (love for the homeland is part of faith) was able to expel invaders from Indonesia's earth and suppress several rebellions and conflicts between religious believers.

The urgency of Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence in Maintaining Cohesiveness of the Indonesian Republic can be seen in the table below, No \_Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence \_Maintaining Cohesiveness of the Indonesia Republic \_ \_1 \_Islamic Jurisprudence of Thoharoh \_Islamic Jurisprudence of Thhoharoh (cleaning oneself) can lead to physical and spiritual health to make the Indonesian people healthier and stronger.

If the people are healthy and strong, they can easily ward off all threats that undermine the unity of the Republic of Indonesia. Islamic Jurisprudence of Thoharoh, implemented in everyday life, will form a healthy mindset. People who think well when given the mandate of a certain position will not betray (abuse of authority) and corruption.

Officials who are trustworthy and not corrupt will give birth to prosperity for the people of Indonesia. If the people are already prosperous, then the Unitary State of the Republic of Indonesia will automatically grow stronger. Islamic Jurisprudence of Thhoharoh based on ahlu sunah wal jama'ah combines dhohir (physical) cleanliness and mental (soul) cleanliness.

Physical cleanliness will cause the Indonesian people to be healthy and physically strong, while inner cleanliness (spirit) will cause the spirit of hubbul wathon (love of the homeland) to be increasingly rampant in the hearts of the Indonesian people. \_2\_ Islamic Jurisprudence of Worship \_Islamic Jurisprudence of worship, if implemented properly in everyday life, will make the State's life better.

Humans who are good with God will certainly do good with fellow humans. If fellow human beings respect each other, it will create a sense of peace and harmony in society. If the people are peaceful, serene and secure, then the Unitary State of the Republic of Indonesia will automatically grow to be strong and sturdy.

Islamic Jurisprudence of worship based on ahlu sunah wal jama'ah builds good relationships between humans and their gods and builds good relationships between humans and other humans. A good relationship with God will never be realized if it is not on good terms with his creation. Man is God's creation; how can someone love God if he hates His creation. This understanding is the teaching of Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence.

If a human commits a crime, the perpetrator of the crime should not be hated, but what must be hated is the evil act. The perpetrators of the crime must be guided and directed to return to the right path. The more people are made aware and return to the right path, the stronger the Unitary Republic of Indonesia will be.

\_3\_ Islamic Jurisprudence of Muamalah \_Islamic Jurisprudence of Mu'malah, implemented in a people's economy, will lead to prosperity. A prosperous and prosperous people will not be easily provoked and instigated to carry out destructive anarchic actions. Strong people's economic sovereignty will automatically strengthen the Unitary State of the Republic of Indonesia Islamic Jurisprudence of Mu'malah based on ahlu sunah wal jama'ah opens a very open space for economic cooperation to anyone regardless of ethnicity, race and religion.

Economic cooperation can be carried out with anyone as long as it benefits and does not violate sharia rules. An economic system like this will bring economic prosperity to the people of Indonesia because the State is free to cooperate with any country as long as it brings benefits to the Indonesian people. The State's economic sovereignty will lead to the sovereignty of the Republic of Indonesia in the eyes of the international community.

\_\_4\_ Islamic Jurisprudence of Munakahat Islamic Jurisprudence of Munakahat implemented in the family will give birth to a harmonious family. A harmonious family will give birth to a harmonious society as well. A harmonious society will automatically strengthen NKRI. Islamic Jurisprudence of Munakahat based on ahlu sunnah wal jama'ah will form a Muslim family that is tolerant and relatively accepting of the differences in beliefs in society. The stronger tolerance grows in society, and the stronger NKRI will automatically become.

\_\_5\_ Islamic Jurisprudence of Jinayah Islamic Jurisprudence of Crime implemented in Indonesian criminal law will give social justice for all Indonesians. This sense of social justice will form a law-abiding society. If the people have obeyed the law, then by itself, NKRI will be strong, successful and grow more successful. Islamic Jurisprudence of Jinayah based on ahlu sunnah wal jama'ah puts forward a humanist nature and resolves legal issues to the root of the problem.

For example, the theft committed by the poor, the poor cannot be blamed alone, but the rich are also blamed because they do not care about the social conditions of the people around them. The theft that arises due to the urgency of the necessities of life cannot be decided from a legal perspective alone but must be resolved from an economic perspective so that the poor person will not repeat his crime. The holistic rule of law will give social justice to all Indonesian people.

If the people feel they are being treated fairly, then the Unitary State of the Republic of Indonesia will be strong. \_\_The dangers of radical and liberal Islamic teachings for the Unitary State of the Republic of Indonesia Radicalism is an understanding or flow that aims to make drastic and revolutionary changes or renewals in the social and political fields.

Starting from a sect, then radicalism emerged as a movement that often uses special jargon in the name of religion, especially Islam. The terms "jihad fi sabillillah", "martyrdom", "Khilafah", and "Islamic State" later became popular issues and were often shouted out to garner sympathy, recruit extremist members or even be used for certain political interests.\_ The notion of radicalism has developed widely both at home and abroad.

This understanding arises because of distrust and satisfaction with the policies made by the government both at home and abroad. This understanding assumes that the actions they take are the right actions, even though the actions taken by a group of people who adhere to this understanding threaten the unity of the

**Unitary State of the Republic of Indonesia.** Indonesia continues to be rocked by various acts of radicalism.

This reality is not something commonplace and unpleasant and can even destroy the image of Islam itself. **The teachings of** radicalism often **give birth to** acts of Terror, where terrorists, when committing acts of violence, often **refer to the** verses of **the Qur'an and the hadith of the** Prophet, which are used as legitimacy and the basis for their actions.

Islam **is a universal and moderate religion (wasatiyah) that teaches the values of tolerance (tasamuh) which is one of the core teachings of Islam that is parallel to other teachings, such as justice ('adl), compassion (Rahmat), and wisdom (hikmah).** As a mercy to the universe, the Qur'an recognizes the plurality of **beliefs and** religions. However, unfortunately, acts and **acts of violence** still occur frequently.

Terror acts **based on a** misunderstanding of religious teachings are very dangerous. The impact of religious doctrine deliberately politicized for certain groups is more dangerous than pure crime. The more dangerous cause is that terrorists who misunderstand religious teachings when **carrying out acts of Terror** believe they are doing right and wrong.

In contrast to a pure evildoer, **he knows that** what he is doing is wrong when he commits a crime. The dangers of religious radicalism for **the Unitary State of the Republic of Indonesia** can be seen in the table below, Table 2. Dangers of religious radicalism No **Characteristics of the teachings of religious radicalism** **Danger (Negative Impact) for the Unitary State of the Republic of Indonesia (NKRI)** **\_1** **Feeling the most self-righteous** **Religious radicalism claims that only their group is right.**

People who disagree are often **accused of being** heretical, heretical and infidels. This teaching is very dangerous because it destroys **religious tolerance and** destroys the democratic system that is already running in Indonesia. **\_2** **Changing the teachings of a** religion that is peaceful and full of love **Religious teachings that are peaceful and full of love have been turned into not humanist teachings, cruel and full of violence.**

This teaching is **very dangerous for the Unitary State of the Republic of Indonesia** because it can damage the tolerance that has been developed well in Indonesia **\_3** **Establishing an Islamic Caliphate System** **The Islamic caliphate system** that

radical Islam wants to build is just a slogan, very different from the Islamic government system that Rosulluh and his friends have built.

The difference is **seen in the** goal of the radical Islamic version of the caliphate system only to want to prosper his group and not hesitate to kill his political rivals, while the Islamic government system built by Rasulullah **and his companions** has the goal of prospering all its people, both Muslims and non-Muslims. The radical Islamic version of the caliphate system is **very dangerous for the Republic of Indonesia** because it can trigger a civil war between the Indonesian people.

4 Not acknowledging existing traditions The teachings of religious radicalism firmly reject traditions that have been rooted and passed down from generation to generation. They claim **the tradition is** heretical and full of shirk. This teaching is **very dangerous for the Republic of Indonesia** because it destroys the tolerance that has grown well in Indonesia.

The existing tradition should still be preserved, and if there is still an element of shirk, it is enough that the element of shirk is removed without having to reject the tradition. The danger of understanding religious radicalism is felt **in Indonesia and** internationally. After the bombing of the WTC building, the whole world was seen condemning the incident.

One of the groups that claimed **responsibility for the** action was Al-Qaeda, led by Osama Bin Laden. This incident further worsened the image of Islam in the eyes of the world. Religion, which should be a tool of control, has been misused **to achieve their political goals** and interests by justifying any means.

Islam was then stigmatized as **a religion of** Terror. The view of **Islam itself is** not monolithic. Many Islamic groups, especially moderate Islamic groups, do not **agree with the** ways of jihad **carried out by** Osama Bin Laden's group. **In response to** these acts of Terror, each country makes different policies. America, for example, issued a war policy Against Terror called the Patriot Act.

Meanwhile, in Indonesia, government policies after the Bali bombing issue a Government Regulation instead of Law (Perppu) **No. 1 of** 2002 concerning Combating Terrorism. Then, Perppu No. 2 2002 concerning Perppu No.1 to investigate the Bali bombing case. **In addition, the government also** established Jemaah Islamiah (JI) as an organization for terrorists responsible **for the Bali** bombings.

In its development, Perppu No. 1 of 2002 was later ratified become Law no. 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism, and Perppu No. 2 of 2002 was changed to Law no. 16 of 2003 (Law No. 16 of 2003). In addition to forming laws, the government also gave birth to Densus 88 in 2002. Apart from forming a unit tasked with cracking down on terrorists, the government also in 2010 formed a National Agency Counter-Terrorism (BNPT) with the main tasks and functions of the field of counter-terrorism.\_

The Law of Maintaining the Unity of the Unitary State of the Republic of Indonesia The Indonesian nation has much diversity in customs or culture, art, language and race, including religious issues. Even though most of the Indonesian population embraces Islam, there are several other religions and beliefs that this population also adheres to Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are examples of religions widely embraced by Indonesian citizens. Every religion has its own rules for worship.

However, this difference is not a reason for division. \_The division will only give birth to calamity and disaster. Meanwhile, unity will lead to mercy (blessing) from Allah (prosperity and happiness). The Prophet sallallaahu 'alaihi wa sallam said: ?????????????? ?????????? ?????????????????? ?????????? Meaning: Al jama'ah (unity) is a blessing, while division is a punishment.

In the Qur'an itself, many verses explain the importance of unity, among others: ?????????????????? ?????????? ?????????? ?????????????? ?????????? ?????????????????? Meaning: And hold fast to the rope (religion) of Allah, and do not be divorced. (QS. Ali Imron: 103) The word of Allah in this verse indicates that the Muslims and the people of Medina at that time united by remaining guided by the covenant they had made (Medina Charter).

In the context of national and State life, this cue can be applied to all citizens (muwathin), with the main reference always guided by the noble treaty of the nation ('urwati al-wutsqa). The scholars of tafsir disagree on the meaning of the verse wala tafaroqqo jami'a. Ibn Abbas argued that "the word al- habl" means jama'ah (unity of the people). He further explained that the verse means that obliged to congregate (United).

Because the congregation (unity) is Allah's hablu (rope), \_ Based on Ali Imron's letter verse 103, it can be concluded that the law maintains unity, and unity is mandatory. In his speech, Hadhratus Sheikh KH Hasyim Asy'ari delivered a fatwa

in line with the scholars of tafsir above. However, he delivered this speech in an Indonesian context.

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????????????????????? ?????????????????????? ?????????????????? ?????????????????????? ?????????????????????????? It means, "It has become a necessity that humans like to gather (socialize) and mingle with each other, because an individual may not be able to fulfil his own needs.

The need to socialize is undeniable, but it is an asset for the people towards goodness, rejecting all forms of evil and danger. Therefore, togetherness and inner bond with each other, helping each other resolve a common interest, and advancing together in one command are important things for realizing happiness and being a strong driving factor for forming a sense of love and affection for others. Fellow.

Unity makes many countries successful in achieving their prosperity, small communities become rulers, development is carried out, countries become developed, governments are established, the road to shared prosperity becomes easy, and many development goals can be achieved. Unity is the greatest capital for humanity. Unity is also the cause and, at the same time, the most powerful means to achieve it all.\_

Hadhratus Syekh Muhammad Hasyim Asy'ari thinks that unity and unity are the causes for achieving noble goals. In the life of the nation and State, unity and integrity accelerate development and prosperity. At the same time, the dispersal of society is the cause for the inhibition of development.\_

Conclusion Ahl as-Sunnah Wal-Jamaah-Based Islamic Jurisprudence is urgently disseminated and practised in Indonesia. This urgency arises because Indonesia is a plural country, has many tribes, races and religions. The diversity that Indonesia



has **is a very** valuable nation's wealth. However, **on the other hand**, if it is not managed properly, **it can lead to** potential conflict.

Indonesia currently requires the implementation **of religious nationalism** based on tolerant, peace-loving and compassionate teachings. **Religious nationalism is** nationalism formed based on divine solidarity or community as servants of God. **There is not a** single Indonesian person who is godless. Therefore, the bond of nationalism **based on the** bond of the **servant of God** will be very strong.

In contrast, ethnonationalism **is based on** ethnicity, race, and cultural similarities. Ethno-nationalism is not suitable in Indonesia because Indonesia has many tribes, races, ethnicities and cultures. Diversity in Indonesia is most appropriate **if it is** tied with **a sense of solidarity as a servant of God**.

Especially for **followers of the Islamic** religion, Ahl as-Sunnah Wal-Jamaah-Based **Islamic Jurisprudence is** urgently **applied in everyday life** to realize religious nationalism. The religious understanding of ahlu sunah wal jama'ah is pure Islamic teaching taught by Rasulullah and his companions. Ahl as-Sunnah Wal-Jamaah-Based **Islamic Jurisprudence** made an extraordinary contribution in **fostering a sense of religious nationalism** which has been proven **to maintain the integrity of the Republic of Indonesia**.

Nationalism **based on the** concept of hubbul wathon minal faith (love **for the homeland is part of** faith) was able to expel invaders from Indonesia's earth and suppress several rebellions and conflicts between religious believers. Ahl as-Sunnah Wal-Jamaah-Based **Islamic Jurisprudence can be a** strong binder **of unity and integrity** because there are Ahl as-Sunnah Wal-Jamaah-Based **Islamic Jurisprudence** values of hubul wathon (love of the homeland), unity and tolerance among religious believers.

This teaching is more accepting **of the differences** in the wider community than **the teachings of** radical and liberal Islam, which divide the unity among Muslims and often create commotion and quarrels in society. Ahl as-Sunnah Wal-Jamaah-Based **Islamic Jurisprudence** can block Islamic Shari'a that deviates and leaves the corridor **of the principle of** ta'sriul ahkam, namely realizing the benefit of human life. The benefit will be easily realized if **in a country** the people are united, in harmony, live in peace and are not hostile **to each other**.

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